





Presented by
Mr. Charles A. Meeker













JOURNAL
OF THE
GENERAL CONFERENCE

OF THE
METHODIST EPISCOPAL CHURCH,

HELD IN BALTIMORE, MD.,

MAY 1-31, 1876.

EDITED BY
REV. GEORGE W. WOODRUFF, D.D.,
SECRETARY OF THE CONFERENCE.



NEW YORK:
NELSON & PHILLIPS.
CINCINNATI:
HITCHCOCK & WALDEN.
1876.

Order of General Conference.

Resolved. 1. That the Secretary of this Conference be instructed to have the Journal of this General Conference printed, substantially bound, and duly certified by him to be correct, and that a copy so certified shall be the *official* Journal of this General Conference.

Resolved. 2. That the Book Agents at New York are hereby instructed to furnish by mail or otherwise a copy of the Journal of this General Conference to each of the Delegates of the Conference, to each of the Bishops, and to the Secretary.—*Journal, Friday, May 12, 1876.*

METHODIST
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LIST OF DELEGATES BY CONFERENCES ELECTED TO THE GENERAL CONFERENCE OF 1876.

1. Alabama.—*Clerical* : William P. Miller. Reserve : J. J. Brasher.

Lay : George W. Lawrence. Reserve : D. H. Harris.

2. Arkansas.—*Clerical* : Richard W. Hammett. Reserve : Thomas B. Ford.

Lay : William Keener. Reserve : Robert F. Naylor.

3. Baltimore.—*Clerical* : John P. Newman, John Lanahan, George W. Cooper, Lyttleton F. Morgan. Reserves : William F. Speake, Wilford Downs.

Lay : Thomas R. Carskadon, Andrew Hartman. Reserves : Benjamin T. Parlett, Summerfield Baldwin.

4. California.—*Clerical* : George Clifford, Henry C. Benson, Wm. S. Turner. Reserves : Wesley Dennett, Henry B. Heacock.

Lay : Annis Merrill, Ebenezer B. Bateman. Reserves : John W. Hinds, Peter Bohl.

5. Central German.—*Clerical* : Henry Leibhardt, Jacob Rothweiler. Reserves : William Nast, E. Wunderlich.

Lay : Louis Hartman, Henry C. Dickhaut. Reserves : Jacob Kurtz, Henry Dorbusch.

6. Central Illinois.—*Clerical* : Victor Witting, William H. Hunter, George R. Palmer, Jervise G. Evans, William Underwood. Reserves : F. M. Chaffee, Richard Haney.

Lay : J. F. Culver, Edward W. Spencer. Reserves : David M'Williams, R. S. Hammon.

7. Central New York.—*Clerical* : Augustus C. George, Erastus O. Haven, DeWitt C. Huntington, Luke C. Queal, Benoni I. Ives, James Erwin. Reserves : E. J. Hermans, William Reddy.

Lay : David Decker, J. R. French. Reserves : Lucius Wilcox, Thomas W. Durston.

8. Central Ohio.—*Clerical*: Leroy A. Belt, Wesley G. Waters, William W. Winter. Reserves: A. Harmount, Park S. Donelson.
Lay: William Lawrence, John W. Hiatt. Reserves: W. St. John, C. B. Stemen.

9. Central Pennsylvania.—*Clerical*: David S. Monroe, Nathan S. Buckingham, Thompson Mitchell, Benjamin B. Hamlin, Finley B. Riddle. Reserves: Charles A. Holmes, T. M. Reese.
Lay: Mordecai W. Jackson, Henry R. Mosser. Reserves: Eli Slifer, John Boynton.

10. Chicago German.—*Clerical*: Christian A. Loeber. Reserve: George L. Mulfinger.
Lay: Louis Appel. Reserve: Philip Haag.

11. Cincinnati.—*Clerical*: John M. Walden, Asbury Lowrey, John F. Marlay, Granville Moody. Reserves: W. H. Sutherland, Richard S. Rust.

Lay: Charles W. Rowland, William R. Warnock. Reserves: William M. Meek, Jacob Chambers.

12. Colorado.—*Clerical*: Benjamin F. Crary. Reserve: G. H. Adams.

Lay: John Evans. Reserve: W. A. Burr.

13. Delaware.—*Clerical*: Hooper Jolley. Reserve: Solomon Cooper.

Lay: William Perkins. Reserve: Abram Murray.

14. Des Moines.—*Clerical*: H. H. O'Neal, Alexander Burns, Eli M. H. Fleming. Reserves: N. D. Collins, P. T. Breeze.

Lay: Charles H. Gatch, N. B. Moore. Reserves: J. C. Mitchell, H. C. Seigler.

15. Detroit.—*Clerical*: Arthur Edwards, James S. Smart, Lewis R. Fiske, William X. Ninde, Daniel C. Jacokes. Reserves: John M'Eldowney, John Russell.

Lay: David Preston, George W. Fish. Reserves: B. W. Huston, J. C. Clark.

16. East German.—*Clerical*: John W. Freund. Reserve: Caspar Jost.

Lay: Peter Neu. Reserve: John Conradi.

17. East Maine.—*Clerical*: Cyrus Stone, George Pratt. Reserves: Lorenzo D. Wardwell, Charles F. Allen.

Lay: Hiram Ruggles, Irwin Calderwood. Reserves: M. P. C. Withers, Daniel W. Sawyer.

18. East Oregon and Washington.—*Clerical*: James H. Wilbur.
Reserve: H. K. Hines.

Lay: J. L. Carter. Reserve: G. Moore.

19. Erie.—*Clerical*: G. W. Chesbro, H. H. Moore, George W. Clarke, William P. Bignell, Richard H. Hurlburt, Alfred Wheeler, J. R. Lyon. Reserves: J. Tribby, R. M. Warren.

Lay: Cyrus Clark, Lewis Miller. Reserves: M. B. Taylor, P. A. Laffer.

20. Florida.—*Clerical*: Norman Webster. Reserve: William J. Salmon.

Lay: Calvin L. Robinson. Reserve: Jeffry Grant.

21. Georgia.—*Clerical*: Erasmus Q. Fuller, Charles O. Fisher. Reserves: J. W. Lee, R. T. Kent.

Lay: N. P. Harbin, C. J. Holloway. Reserves: T. G. Eiswald, F. N. Jones.

22. Germany and Switzerland.—*Clerical*: Charles H. Doering. Reserve: L. Nuelsen.

Lay: None.

23. Holston.—*Clerical*: William C. Graves, John J. Manker. Reserves: Jesse A. Hyden, John F. Spence.

Lay: William Rule, H. Presnell. Reserves: J. W. Ramsey, W. F. Milburn.

24. Illinois.—*Clerical*: William S. Prentice, Hiram Buck, William N. M'Elroy, James Leaton, Richard N. Davies. Reserves: James P. Dimmitt, William H. Webster.

Lay: William J. Henry, John A. Chestnut. Reserves: Philip G. Gillett, John E. M'Clure.

25. India.—*Clerical*: James M. Thoburn. Reserve: Thomas J. Scott.

Lay: None.

26. Indiana.—*Clerical*: Hayden Hays, Reuben Andrus, William M. Zaring. Reserves: W. F. Harned, Benjamin F. Rawlins.

Lay: Washington C. De Pauw, T. B. Haughey. Reserves: J. F. Lindley, G. W. Hoss.

27. Iowa.—*Clerical*: George N. Power, John C. Brown, J. Wilbur M'Donald. Reserves: Banner Mark, William F. Cowles.

Lay: James B. Weaver, John Mahin. Reserves: Nelson J. Smith, William Wilson.

28. Kansas.—*Clerical*: Sylvester W. Lloyd, C. Holman. Reserves: James Lawrence, J. J. Thompson.

Lay: John Pipher, James C. Auld. Reserves: John W. Roberts, C. E. Faulkner.

29. Kentucky.—*Clerical*: L. D. Parker, James S. Chadwick. Reserves: Duke Slavens, John C. Harrison.

Lay: Amos Shinkle, Benj. P. Tevis. Reserves: D. E. Robert, Vincent Boreing.

30. Lexington.—*Clerical*: Willis L. Muir. Reserve: E. W. S. Hammond.

Lay: George Cissel. Reserve: Jesse H. Hargrave.

31. Liberia.—*Clerical*: Daniel Ware. Reserve: James H. Deputie.

Lay: Henry W. Dennis. Reserve: Thomas G. Fuller.

32. Louisiana.—*Clerical*: Joseph C. Hartzell. Reserves: H. Green, L. Allenger.

Lay: Graham Bell. Reserve: Cyrus Bussey.

33. Maine.—*Clerical*: Parker Jaques, Seba F. Wetherbee, Henry P. Torsey. Reserves: A. S. Ladd, Israel Luce.

Lay: J. J. Perry, Moses French. Reserves: G. C. Gorse, E. Cornish.

34. Michigan.—*Clerical*: George B. Jocelyn, John M. Reid, Doctor F. Barnes, William H. Perrine, Francis D. Hemenway. Reserves: J. W. Robinson, Henry M. Joy.

Lay: William Allman, J. W. Stone. Reserves: John Lewis, S. O. Knapp.

35. Minnesota.—*Clerical*: George W. T. Wright, Cyrus Brooks, Wm. M'Kinley. Reserves: Wm. C. Rice, Chauncey Hobart.

Lay: John D. Blake, Augustus J. Goodrich. Reserves: Thomas Simpson, John N. Hall.

36. Mississippi.—*Clerical*: Albert C. M'Donald, Moses Adams. Reserves: J. G. Johnson, H. R. Revels.

Lay: S. H. H. Toles, James Wells. *Reserves*: A. G. Hill, G. Wiley Wells.

37. Missouri.—*Clerical*: John W. Caughlan, William J. Martindale. *Reserves*: W. F. Butler, Z. S. Weller.

Lay: Thomas J. C. Fagg, S. G. Brock. *Reserves*: Ira K. Alderman, J. Montgomery.

38. Nebraska.—*Clerical*: William B. Slaughter, Henry T. Davis. *Reserves*: M. Prichard, J. B. Maxfield.

Lay: Eliphaz P. Rogers, J. M. M'Kenzie. *Reserves*: Levi Snell, W. J. Nelson.

39. Nevada.—*Clerical*: John D. Hammond. *Reserve*: Warren Nims.

Lay: E. C. Sessions. *Reserve*: Jacob Stiner.

40. Newark.—*Clerical*: John F. Hurst, Robert L. Dashiell, Lewis R. Dunn, James N. FitzGerald. *Reserves*: Alexander L. Brice, Jonathan T. Crane.

Lay: George J. Ferry, Stephen B. Ransom. *Reserves*: Amos L. Hoagland, John Iliff.

41. New England.—*Clerical*: William F. Warren, William R. Clark, Joseph Cummings, William Rice, Andrew M'Keown. *Reserves*: William C. High, Lewis B. Bates.

Lay: George L. Wright, Thomas P. Richardson. *Reserves*: Frederick A. Clapp, Liverus Hull.

42. New Hampshire.—*Clerical*: Lorenzo D. Barrows, John W. Adams, Moses T. Cilley. *Reserves*: Calvin S. Harrington, S. E. Quimby.

Lay: Ira E. Chase, Chase W. Calley. *Reserves*: Barton G. Towne, C. H. Eastman.

43. New Jersey.—*Clerical*: Jacob B. Graw, Enoch Green, Thomas Hanlon, Charles W. Heisley. *Reserves*: Daniel P. Kidder, D. H. Shock.

Lay: William H. Bodine, Charles E. Hendrickson. *Reserves*: William S. Yard, George D. Horner.

44. New York.—*Clerical*: Cyrus D. Foss, Henry B. Ridgaway, Morris D'C. Crawford, John Miley, Jas. Y. Bates, Richard Wheatley. *Reserves*: Wm. Goss, Aaron K. Sanford, Lucius H. King.

Lay: George G. Decker, John B. Cornell. *Reserves*: Enoch L. Fancher, H. C. Conolly.

45. New York East.—*Clerical*: Daniel Curry, James M. Buckley, Albert S. Hunt, Daniel A. Goodsell, Moses L. Scudder. Reserves: Levi S. Weed, George F. Kettell.

Lay: Oliver Hoyt, George G. Reynolds. Reserves: John French, John E. Searles, Jun.

46. North Carolina.—*Clerical*: Matthew Alston. Reserve: William G. Matton.

Lay: John W. M'Adoo. Reserve: John P. Morris.

47. Northern New York.—*Clerical*: Samuel Call, Isaac S. Bingham, Eli C. Bruce, William R. Cobb, Gardner Baker. Reserves: La Fayette D. White, Sidney O. Barnes.

Lay: William Whitney, John B. Edwards. Reserves: J. C. Cooper, J. C. Hunt.

48. North Indiana.—*Clerical*: William S. Birch, Samuel N. Campbell, Ner H. Phillips, Abijah Marine. Reserves: M. H. Mendenhall, E. Holdstock.

Lay: Aaron C. Swayzee, Joseph H. Defrees. Reserves: Charles C. Binkley, George W. Breckenridge.

49. North Ohio.—*Clerical*: Francis S. Hoyt, George Mather, William H. Painter. Reserves: Gaylord H. Hartuppee, Daniel D. T. Mattison.

Lay: George W. Geddes, Edwin C. Griswold. Reserves: H. S. Camp, Horace Benton.

50. North-west German.—*Clerical*: Frederick Kopp. Reserve: Henry Roth.

Lay: Edward F. Mues. Reserve: Henry Klaus.

51. North-west Indiana.—*Clerical*: John L. Smith, Charles A. Brooke, Aaron Wood. Reserves: I. W. Joyce, William Graham.

Lay: James F. Darnall, Jesse Meharry. Reserves: J. Q. A. Perrine, L. B. Simms.

52. North-west Iowa.—*Clerical*: Bennett Mitchell. Reserve: L. Hartsough.

Lay: Isaac Garmoe. Reserve: John R. Lemon.

53. Ohio.—*Clerical*: Robert W. Manly, Joseph M. Trimble, Frederick Merrick, Timothy W. Stanley. Reserves: Andrew B. See, Barzillai N. Spahr.

Lay: William T. M'Clintock, H. C. Drinkle. Reserves: L. J. Critchfield, William Y. Miles.

54. Oregon.—*Clerical*: Nehemiah Doane. Reserve: Isaac Dillon.

Lay: Rufus Willard. Reserve: E. N. Cooke.

55. Philadelphia.—*Clerical*: Robert M. Hatfield, William J. Paxson, John F. Chaplain, William B. Wood, Curtis F. Turner. Reserves: Jacob Todd, William H. Elliott.

Lay: Thomas W. Price, Augustus O. Hiester. Reserves: J. K. Seigfried, James Long.

56. Pittsburgh.—*Clerical*: Samuel H. Nesbit, Charles W. Smith, Joseph Horner, Richard L. Miller, Hiram Miller, Israel C. Pershing. Reserves: J. Williams, S. M. Hickman.

Lay: John W. F. White, Cornelius Aultman. Reserves: Charles N. Allen, P. H. Laufman.

57. Providence.—*Clerical*: Dudley P. Leavitt, Ensign M'Chesney, Daniel A. Whedon, William H. Stetson. Reserves: John W. Willett, Micah J. Talbot.

Lay: John Kendrick, Lucius D. Davis. Reserves: Abner L. Westgate, Norris G. Lippitt.

58. Rock River.—*Clerical*: Charles H. Fowler, William A. Smith, Samuel A. W. Jewett, Festus P. Cleveland, Luke Hitchcock. Reserves: W. S. Harrington, Minor Raymond.

Lay: Robert F. Queal, Henry Green. Reserves: Orrington Lunt, Otis Hardy.

59. Rocky Mountain.—*Clerical*: George M. Pierce. Reserve: D. G. Strong.

Lay: James B. M'Kean. Reserve: W. Van Orsdell.

60. South Carolina.—*Clerical*: Alonzo Webster. Reserve: E. M. Pinckney.

Lay: W. R. Jervey. Reserve: Charles H. Holloway.

61. South-eastern Indiana.—*Clerical*: Jeremiah H. Bayliss, Fernando C. Holliday. Reserves: J. G. Chaffee, J. H. Tevis.

Lay: Will Cumback, Alexander C. Downey. Reserves: John W. Ray, John H. Fridley.

62. Southern German.—*Clerical*: Frederick Schuler. Reserve: Carl Urbantke.

Lay: Frederick Bloomberg. Reserve: Frederick Doelfeld.

63. Southern Illinois.—*Clerical*: George W. Hughey, John W. Locke, Joseph Earp. Reserves: Benjamin R. Pierce, J. Van Cleve.

Lay: John H. Gunn, A. W. Metcalf. Reserve: I. Perry Johnson.

64. South Kansas.—*Clerical*: Daniel P. Mitchell, Allen Buckner. Reserves: A. K. Johnson, P. T. Rhodes.

Lay: Edwin W. Cunningham, William B. Smith.

65. South-west German.—*Clerical*: Hermann Koch, William Koeneke. Reserves: John Schlagenhaut, H. Nauman.

Lay: G. F. Niedringhaus, G. W. Marquardt. Reserves: D. C. Smith, John Hetzler.

66. St. Louis.—*Clerical*: Benjamin St. James Fry, James L. Walker. Reserves: J. J. Bentley, J. W. Pierce.

Lay: Clinton B. Fisk, Henry C. Fike. Reserves: William P. Owen, A. S. W. Goodwin.

67. Tennessee.—*Clerical*: John Braden. Reserve: C. Pickett.

Lay: R. Brown. Reserve: Abraham F. Lillard.

68. Texas.—*Clerical*: Wm. L. Molloy. Reserve: Murray Cole.

Lay: Gabriel Todd, Jun. Reserve: Thomas Freeman.

69. Troy.—*Clerical*: Thomas A. Griffin, Erastus Wentworth, Joel W. Eaton, Hiram C. Sexton, John M. Webster. Reserves: Lorenzo Marshall, Homer Eaton.

Lay: George L. Clark, William Wells. Reserves: Joseph Hillman, Harvey Wendell.

70. Upper Iowa.—*Clerical*: Alpha J. Kynett, Emory Miller, William F. King, Joel B. Taylor. Reserves: E. Skinner, W. F. Paxton.

Lay: Dennis N. Cooley, Hiram Price. Reserves: S. A. Knapp, C. L. Mozier.

71. Vermont.—*Clerical*: William R. Puffer, Richard Morgan, J. Durkee Beeman. Reserves: Harvey Webster, A. L. Cooper.

Lay: Asa M. Dickey, R. L. Jones. Reserves: Isaac N. Hall, C. S. M'Allister.

72. Virginia.—*Clerical*: Arch'd J. Porter. Reserve: Sampson Richardson.

Lay: William M. Wright. Reserve: George C. Round.

73. Washington.—*Clerical*: William W. Foreman, Nathaniel M. Carroll. Reserves: Robert H. Robinson, Perry G. Walker.

Lay: James W. Cochran, Thomas B. Snowden. Reserves: George W. Mason, James A. Harris.

74. Western New York.—*Clerical*: Sandford Hunt, John B. Wentworth, William H. De Puy, Kasimir P. Jervis, John N. Brown. Reserves: King D. Nettleton, Andrew F. Morey.

Lay: Edmund Ocumpaugh, Henry H. Otis. Reserves: H. J. Olmstead, Hiram Davis.

75. West Texas.—*Clerical*: William Brush. Reserve: Daniel Gregory.

Lay: J. M. Holland. Reserve: M. B. Walker.

76. West Virginia.—*Clerical*: James W. W. Bolton, John M. Powell, Daniel H. K. Dix. Reserves: A. Hall, Franklin Ball.

Lay: Benjamin F. Martin, G. W. Atkinson. Reserves: John J. Brown, C. F. Scott.

77. West Wisconsin.—*Clerical*: William Hamilton, William Haw, Peter S. Mather. Reserves: J. E. Irish, A. R. Dudgeon.

Lay: Merton Herrick, David W. Ball. Reserves: E. E. Bentley, E. C. French.

78. Wilmington.—*Clerical*: Lucius C. Matlack, Wm. E. England. Reserves: John B. Quigg, J. H. Caldwell.

Lay: John F. Williamson, Thomas Mallalieu. Reserves: William J. Jones, George C. Tyler.

79. Wisconsin.—*Clerical*: George M. Steele, William P. Stowe, Henry Colman, James M. Walker. Reserves: A. Haagensten, Joseph Anderson.

Lay: Daniel Mowe, Edwin Hyde. Reserves: George Rogers, M. D. Moore.

80. Wyoming.—*Clerical*: Reuben Nelson, John G. Eckman, William H. Olin, Henry Wheeler. Reserves: W. G. Queal, G. R. Hair.

Lay: Horace G. Prindle, Payne Pettibone. Reserves: G. E. Palen, C. D. Hammond.

All the Electoral Conferences of Laymen, except those of Germany and India, elected lay delegates. One reserve ministerial delegate has died since his election, Rev. J. Van Cleve, of the Southern Illinois Conference.

ALPHABETICAL LIST OF MINISTERIAL DELEGATES.

Delegates.	Conferences.
1 Adams, J. W.....	New Hampshire.
2 Adams, M.....	Mississippi.
3 Alston, Matthew.....	North Carolina.
4 Andrus, Reuben.....	Indiana.
5 Baker, Gardner.....	Northern New York.
6 Barnes, D. F.....	Michigan.
7 Barrows, L. D.....	New Hampshire.
8 Bates, J. Y.....	New York.
9 Bayliss, J. H.....	S. Eastern Indiana.
10 Beeman, J. D.....	Vermont.
11 Belt, Leroy A.....	Central Ohio.
12 Benson, H. C.....	California.
13 Bignell, W. P.....	Erie.
14 Bingham, Isaac S.....	Northern New York.
15 Birch, W. S.....	North Indiana.
16 Bolton, J. W. W.....	West Virginia.
17 Braden, John.....	Tennessee.
18 Brooke, C. A.....	North-west Indiana.
19 Brooks, Cyrus.....	Minnesota.
20 Brown, John C.....	Iowa.
21 Brown, John N.....	Western New York.
22 Bruce, Eli C.....	Northern New York.
23 Brush, William.....	West Texas.
24 Buck, Hiram.....	Illinois.
25 Buckingham, Nathan S.....	Central Pennsylvania.
26 Buckley, James M.....	New York East.
27 Buckner, Allen.....	South Kansas.
28 Burns, A.....	Des Moines.
29 Call, Samuel.....	Northern New York.
30 Campbell, S. N.....	North Indiana.
31 Carroll, N. M.....	Washington.
32 Caughlan, J. W.....	Missouri.
33 Chadwick, J. S.....	Kentucky.

Delegates.	Conferences.
34 Chaplain, John F.....	Philadelphia.
35 Chesbro, G. W.....	Erie.
36 Cilley, M. T.....	New Hampshire.
37 Clark, William R.....	New England.
38 Clarke, G. W.....	Erie.
39 Clifford, George.....	California.
40 Cleveland, Festus P.....	Rock River.
41 Cobb, William R.....	Northern New York.
42 Colman, Henry.....	Wisconsin.
43 Cooper, George W.....	Baltimore.
44 Crary, B. F.....	Colorado.
45 Crawford, M. D'C.....	New York.
46 Cummings, Joseph.....	New England.
47 Curry, Daniel.....	New York East.
48 Dashiell, Robert L.....	Newark.
49 Davies, R. N.....	Illinois.
50 Davis, H. T.....	Nebraska.
51 De Puy, William H.....	Western New York.
52 Dix, D. H. K.....	West Virginia.
53 Doane, Nehemiah.....	Oregon.
54 Doering, Charles H.....	Germany & Switz'nd.
55 Dunn, Lewis R.....	Newark.
56 Earp, Joseph.....	Southern Illinois.
57 Eaton, Joel W.....	Troy.
58 Eckman, John G.....	Wyoming.
59 Edwards, Arthur.....	Detroit.
60 England, W. E.....	Wilmington.
61 Erwin, James.....	Central New York.
62 Evans, J. G.....	Central Illinois.
63 Fisher, C. O.....	Georgia.
64 Fiske, Lewis R.....	Detroit.
65 FitzGerald, James N.....	Newark.
66 Fleming, E. M. H.....	Des Moines.
67 Foreman, W. W.....	Washington.
68 Foss, Cyrus D.....	New York.
69 Fowler, Charles H.....	Rock River.
70 Freund, J. W.....	East German.
71 Fry, B. St. James.....	St. Louis.
72 Fuller, Erasmus Q.....	Georgia.
73 George, Augustus C.....	Central New York.
74 Goodsell, Daniel A.....	New York East.
75 Graves, William C.....	Holston.

Delegates.	Conferences.
76 Graw, Jacob B.	New Jersey.
77 Green, Enoch.....	New Jersey.
78 Griffin, Thomas A.....	Troy.
79 Hamilton, William.....	West Wisconsin.
80 Hamlin, Benjamin B.....	Central Pennsylvania.
81 Hammett, Richard W.....	Arkansas.
82 Hammond, John D.....	Nevada.
83 Hanlon, Thomas... ..	New Jersey.
84 Hartzell, J. C.....	Louisiana.
85 Hatfield, Robert M.....	Philadelphia.
86 Haven, E. O.....	Central New York.
87 Haw, William.....	West Wisconsin.
88 Hays, Hayden	Indiana.
89 Heisley, Charles W.....	New Jersey.
90 Hemenway, F. D.....	Michigan.
91 Hitchcock, Luke.....	Rock River.
92 Holliday, F. C.....	S. Eastern Indiana.
93 Holman, C.....	Kansas.
94 Horner, Joseph.....	Pittsburgh.
95 Hoyt, Francis S.....	North Ohio.
96 Hughey, George W.....	Southern Illinois.
97 Hunt, Albert S.....	New York East.
98 Hunt, Sanford.....	Western New York.
99 Hunter, W. H.....	Central Illinois.
100 Huntington, D. W. C.....	Central New York.
101 Hurlburt, R. H.....	Erie.
102 Hurst, J. F.....	Newark.
103 Ives, B. I.....	Central New York.
104 Jakokes, Daniel C.....	Detroit.
105 Jaques, Parker	Maine.
106 Jervis, Kasimir P.....	Western New York.
107 Jewitt, Samuel A. W.....	Rock River.
108 Jocelyn, George B.....	Michigan.
109 Jolley, Hooper.....	Delaware.
110 King, William F.....	Upper Iowa.
111 Koch, H.....	South-west German.
112 Koeneke, William.....	South-west German.
113 Kopp, F.....	North-west German.
114 Kynett, Alpha J.....	Upper Iowa.
115 Lanahan, John.....	Baltimore.
116 Leaton, James	Illinois.
117 Leavitt, Dudley P.....	Providence.

Delegates.	Conferences.
118 Liebhart, Henry.....	Central German.
119 Lloyd, S. W.....	Kansas.
120 Locke, John W.....	Southern Illinois.
121 Loeber, Christian A.....	Chicago German,
122 Lowrey, Asbury.....	Cincinnati.
123 Lyon, J. R.....	Erie.
124 Manker, J. J.....	Holston.
125 Manly, Robert W.....	Ohio.
126 Marine, A.....	North Indiana.
127 Marlay, John F.....	Cincinnati.
128 Martindale, W. J.....	Missouri.
129 Mather, George.....	North Ohio.
130 Mather, P. S.....	West Wisconsin.
131 Matlack, L. C.....	Wilmington.
132 M'Chesney, Ensign.....	Providence.
133 M'Donald, J. W.....	Iowa.
134 M'Donald, A. C.....	Mississippi.
135 M'Elroy, W. N.....	Illinois.
136 M'Keown, Andrew.....	New England.
137 M'Kinley, W.....	Minnesota.
138 Merrick, Frederick.....	Ohio.
139 Miley, John.....	New York.
140 Miller, W. P.....	Alabama.
141 Miller, Richard L.....	Pittsburgh.
142 Miller, Hiram.....	Pittsburgh.
143 Miller, Emory.....	Upper Iowa.
144 Mitchell, Thompson.....	Central Pennsylvania.
145 Mitchell, Bennett.....	North-west Iowa.
146 Mitchell, D. P.....	South Kansas.
147 Molloy, William L.....	Texas.
148 Monroe, David S.....	Central Pennsylvania.
149 Moody, Granville.....	Cincinnati.
150 Moore, H. H.....	Erie.
151 Morgan, Lyttleton F.....	Baltimore.
152 Morgan, R.....	Vermont.
153 Muir, W. L.....	Lexington.
154 Newman, John P.....	Baltimore.
155 Nesbit, Samuel H.....	Pittsburgh.
156 Nelson, Reuben.....	Wyoming.
157 Ninde, William X.....	Detroit.
158 Olin, William H.....	Wyoming.
159 O'Neal, H. H.....	Des Moines.

Delegates.	Conferences.
160 Painter, William H.....	North Ohio.
161 Palmer, George R.....	Central Illinois.
162 Parker, L. D.....	Kentucky.
163 Paxson, William J.....	Philadelphia.
164 Perrine, W. H.....	Michigan.
165 Pershing, Israel C.....	Pittsburgh.
166 Phillips, N. H.....	North Indiana.
167 Pierce, G. M.....	Rocky Mountain.
168 Porter, Archibald J.....	Virginia.
169 Powell, J. M.....	West Virginia.
170 Power, George N.....	Iowa.
171 Pratt, George.....	East Maine.
172 Prentice, W. S.....	Illinois.
173 Puffer, William R.....	Vermont.
174 Queal, Luke C.....	Central New York.
175 Reid, John M.....	Michigan.
176 Rice, William.....	New England.
177 Riddle, Finley B.....	Central Pennsylvania.
178 Ridgaway, Henry B.....	New York.
179 Rothweiler, Jacob.....	Central German.
180 Schuler, Frederick.....	Southern German.
181 Scudder, Moses L.....	New York East.
182 Sexton, Hiram C.....	Troy.
183 Slaughter, William B.....	Nebraska.
184 Smart, James S.....	Detroit.
185 Smith, John L.....	North-west Indiana.
186 Smith, Charles W.....	Pittsburgh.
187 Smith, William A.....	Rock River.
188 Stanley, Timothy W.....	Ohio.
189 Stetson, William H.....	Providence.
190 Stone, Cyrus.....	East Maine.
191 Steele, George M.....	Wisconsin.
192 Stowe, William P.....	Wisconsin.
193 Taylor, J. B.....	Upper Iowa.
194 Thoburn, James M.....	India.
195 Torsey, Henry P.....	Maine.
196 Trimble, Joseph M.....	Ohio.
197 Turner, William S.....	California.
198 Turner, Curtis F.....	Philadelphia.
199 Underwood, W.....	Central Illinois.
200 Walden, John M.....	Cincinnati.
201 Walker, J. L.....	St. Louis.

Delegates.	Conferences.
202 Walker, James M.....	Wisconsin.
203 Ware, Daniel.....	Liberia.
204 Warren, W. F.....	New England.
205 Waters, Wesley G.....	Central Ohio.
206 Webster, Norman.....	Florida.
207 Webster, A.....	South Carolina.
208 Webster, John M.....	Troy.
209 Wentworth, Erastus.....	Troy.
210 Wentworth, John B.....	Western New York.
211 Wetherbee, Seba F.....	Maine.
212 Wheatley, R.....	New York.
213 Whedon, Daniel A.....	Providence.
214 Wheeler, Alfred.....	Erie.
215 Wheeler, Henry.....	Wyoming.
216 Wilbur, J. H.....	E. Oregon and Wash.
217 Winter, W. W.....	Central Ohio.
218 Witting, Victor.....	Central Illinois.
219 Wood, Aaron.....	North-west Indiana.
220 Wood, William B.....	Philadelphia.
221 Wright, G. W. T.....	Minnesota.
222 Zaring, William M.....	Indiana.

MINISTERIAL RESERVE DELEGATES.

Delegates.	Conferences.
1 Adams, G. H.....	Colorado.
2 Allen, C. F.....	East Maine.
3 Allenger, L.....	Louisiana.
4 Anderson, Joseph.....	Wisconsin.
5 Ball, Franklin.....	West Virginia.
6 Barnes, S. O.....	Northern New York.
7 Bates, L. B.....	New England.
8 Bentley, J. J.....	St. Louis.
9 Brasher, J. J.....	Alabama.
10 Breeze, P. F.....	Des Moines.
11 Brice, A. L.....	Newark.
12 Butler, W. F.....	Missouri.
13 Caldwell, J. H.....	Wilmington.
14 Chaffee, F. M.....	Central Illinois.
15 Chaffee, J. G.....	South-eastern Ind.

Delegates.	Conferences,
16 Cole, M.....	Texas.
17 Collins, N. D.....	Des Moines.
18 Cooper, S.....	Delaware.
19 Cooper, A. L.....	Vermont.
20 Cowles, W. F.....	Iowa.
21 Crane, J. T.....	Newark.
22 Dennett, Wesley.....	California.
23 Deputie, James H.....	Liberia.
24 Dillon, Isaac.....	Oregon.
25 Dimmitt, J. P.....	Illinois.
26 Donelson, P. S.....	Central Ohio.
27 Downs, Wilford.....	Baltimore.
28 Dudgeon, A. R.....	West Virginia.
29 Eaton, Homer.....	Troy.
30 Elliott, W. H.....	Philadelphia.
31 Ford, T. B.....	Arkansas.
32 Goss, W.....	New York.
33 Graham, William.....	North-west Indiana.
34 Green, H.....	Louisiana.
35 Gregory, D.....	West Texas.
36 Haagenon, A.....	Wisconsin.
37 Hair, G. R.....	Wyoming.
38 Hall, A.....	West Virginia.
39 Hammond, E. W. S.....	Lexington.
40 Haney, Richard.....	Central Illinois
41 Harmount, A.....	Central Ohio.
42 Harned, W. F.....	Indiana.
43 Harrington, C. S.....	New Hampshire.
44 Harrington, W. S.....	Rock River.
45 Harrison, J. C.....	Kentucky.
46 Hartsough, L.....	North-west Iowa.
47 Hartupee, G. H.....	North Ohio.
48 Heacock, H. B.....	California.
49 Hermans, E. J.....	Central New York.
50 Hickman, S. M.....	Pittsburgh.
51 High, W. C.....	New England.
52 Hines, H. K.....	E. Oregon and Wash.
53 Hobart, C.....	Minnesota.
54 Holdstock, E.....	North Indiana.
55 Holmes, C. A.....	Central Pennsylvania.
56 Hyden, J. A.....	Holston.

Delegates.	Conferences.
57 Irish, J. E.	West Wisconsin.
58 Johnson, A. K.	South Kansas.
59 Johnson, I. G.	Mississippi.
60 Jost, C.	East German.
61 Joy, H. M.	Michigan.
62 Joyce, J. W.	North-west Indiana.
63 Kent, R. T.	Georgia.
64 Kettell, G. F.	New York East.
65 Kidder, D. P.	New Jersey.
66 King, L. H.	New York.
67 Ladd, A. S.	Maine.
68 Lawrence, J.	Kansas.
69 Lee, J. W.	Georgia.
70 Luce, Israel.	Maine.
71 Mark, B.	Iowa.
72 Marshall, Lorenzo.	Troy.
73 Mattison, D. D. T.	North Ohio.
74 Matton, W. G.	North Carolina.
75 Maxfield, J. B.	Nebraska.
76 M'Eldowney, J.	Detroit.
77 Mendenhall, M. H.	North Indiana.
78 Morey, Andrew F.	Western New York.
79 Mulfinger, G. L.	Chicago German.
80 Nast, William.	Central German.
81 Nauman, H.	South-west German.
82 Nettleton, K. D.	Western New York.
83 Nims, W.	Nevada.
84 Nuelsen, L.	Ger. and Switzerl'd.
85 Paxton, W. F.	Upper Iowa.
86 Pickett, C.	Tennessee.
87 Pierce, J. N.	St. Louis.
88 Pierce, Benjamin R.	Southern Illinois.
89 Pinkney, E. M.	South Carolina.
90 Prichard, M.	Nebraska.
91 Queal, W. G.	Wyoming.
92 Quigg, J. B.	Wilmington.
93 Quimby, S. E.	New Hampshire.
94 Rawlings, B. F.	Indiana.
95 Raymond, Minor.	Rock River.
96 Reddy, William.	Central New York.

Ministerial Reserve Delegates.

Delegates.	Conferences.
97 Reese, T. M.....	Central Pennsylvania.
98 Revels, H. R.....	Mississippi.
99 Rhodes, P. T.....	South Kansas.
100 Rice, W. C.....	Minnesota.
101 Richardson, S.....	Virginia.
102 Robinson, J. W.....	Michigan.
103 Robinson, R. H.....	Washington.
104 Roth, H.....	North-west German.
105 Russell, John.....	Detroit.
106 Rust, R. S.....	Cincinnati.
107 Salmon, W. J.....	Florida.
108 Sanford, A. K.....	New York.
109 Schlagenhauf, J.....	South-west German.
110 Scott, T. J.....	India.
111 See, Andrew B.....	Ohio.
112 Shock, D. H.....	New Jersey.
113 Skinner, E.....	Upper Iowa.
114 Slavens, Duke.....	Kentucky.
115 Speake, William F.....	Baltimore.
116 Spahr, B. N.....	Ohio.
117 Spence, John F.....	Holston.
118 Strong, D. G.....	Rocky Mountain.
119 Sutherland, W. H.....	Cincinnati.
120 Talbot, M. J.....	Providence.
121 Tevis, J. H.....	S. Eastern Indiana.
122 Thompson, J. J.....	Kansas.
123 Todd, J.....	Philadelphia.
124 Tribby J.....	Erie.
125 Urbantke, Carl.....	Southern German.
126 Van Cleve, J.....	Southern Illinois.
127 Walker, Perry G.....	Washington.
128 Wardell, L. D.....	East Maine.
129 Warren, R. N.....	Erie.
130 Webster, W. H.....	Illinois.
131 Webster, Harvey.....	Vermont.
132 Weed, L. S.....	New York East.
133 Weller, Z. S.....	Missouri.
134 White, L. D.....	Northern New York.
135 Willett, J. W.....	Providence.
136 Williams, J.....	Pittsburgh.
137 Wunderlich, E.....	Central German.

ALPHABETICAL LIST OF LAY DELEGATES.

Delegates.	Conferences.
1 Allman, W.....	Michigan.
2 Appel, Louis.....	Chicago German.
3 Atkinson, G. W.....	West Virginia.
4 Auld, James C.....	Kansas.
5 Aultman, Cornelius.....	Pittsburgh.
6 Ball, David W.....	West Wisconsin.
7 Bateman, Ebenezer B.....	California.
8 Bell, Graham.....	Louisiana.
9 Blake, J. D.....	Minnesota.
10 Bloomberg, F.....	Southern German.
11 Bodine, W. H.....	New Jersey.
12 Brock, S. G.....	Missouri.
13 Brown, R.....	Tennessee.
14 Calderwood, Irwin.....	East Maine.
15 Calley, Chase W.....	New Hampshire.
16 Carter, J. L.....	E. Oregon and Wash.
17 Carskadon, Thomas R.....	Baltimore.
18 Chase, Ira E.....	New Hampshire.
19 Chestnut, J. A.....	Illinois.
20 Cissel, George.....	Lexington.
21 Clark, Cyrus.....	Erie.
22 Clark, George L.....	Troy.
23 Cochran, J. W.....	Washington.
24 Cooley, Dennis W.....	Upper Iowa.
25 Cornell, J. B.....	New York.
26 Culver, J. F.....	Central Illinois.
27 Cumback, Will.....	South-eastern Indiana.
28 Cunningham, Edwin W.....	South Kansas.
29 Darnall, J. F.....	North-west Indiana.
30 Davis, Lucius D.....	Providence.
31 Decker, David.....	Central New York.
32 Decker, G. G.....	New York.
33 Defrees, Joseph H.....	North Indiana.
34 Dennis, H. W.....	Liberia.
35 De Pauw, W. C.....	Indiana.

Alphabetical List of Lay Delegates.

Delegates.	Conferences.
36 Dickey, A. M.....	Vermont.
37 Dickhaut, H. C.....	Central German.
38 Downey, Alexander C.....	South-eastern Indiana.
39 Drinkle, H. C.....	Ohio.
40 Edwards, J. B.....	Northern New York.
41 Evans, John.....	Colorado.
42 Fagg, T. J. C.....	Missouri.
43 Ferry, George J.....	Newark.
44 Fike, Henry C.....	St. Louis.
45 Fish, George W.....	Detroit.
46 Fisk, Clinton B.....	St. Louis.
47 French, J. R.....	Central New York.
48 French, M.....	Maine.
49 Garmoe, Isaac.....	North-west Iowa.
50 Gatch, C. H.....	Des Moines.
51 Geddes, George W.....	North Ohio.
52 Goodrich, A. J.....	Minnesota.
53 Green, Henry.....	Rock River.
54 Griswold, E. C.....	North Ohio.
55 Gunn, John H.....	Southern Illinois.
56 Harbin, N. P.....	Georgia.
57 Hartman, Andrew.....	Baltimore.
58 Hartman, Louis.....	Central German.
59 Haughey, T. B.....	Indiana.
60 Hendrickson, Charles E.....	New Jersey.
61 Henry, W. J.....	Illinois.
62 Herrick, M.....	West Wisconsin.
63 Hiester, A. O.....	Philadelphia.
64 Hiett, John W.....	Central Ohio.
65 Holland, J. M.....	West Texas.
66 Holloway, C. J.....	Georgia.
67 Hoyt, Oliver.....	New York East.
68 Hyde, Edwin.....	Wisconsin.
69 Jackson, M. W.....	Central Pennsylvania.
70 Jervey, W. R.....	South Carolina.
71 Jones, R. L.....	Vermont.
72 Keener, William.....	Arkansas.
73 Kendrick, John.....	Providence.
74 Lawrence, G. W.....	Alabama.
75 Lawrence, William.....	Central Ohio.

Delegates.	Conferences.
76 Mahin, John	Iowa.
77 Mallalieu, Thomas.....	Wilmington.
78 Marquardt, G. W.....	South-west German.
79 Martin, B. F.....	West Virginia.
80 M'Adoo, J. W.....	North Carolina.
81 M'Clintock, William F.....	Ohio.
82 M'Kean, J. B.....	Rocky Mountain.
83 M'Kenzie, J. M.....	Nebraska.
84 Meharry, Jesse.....	North-west Indiana.
85 Merrill, Annis.....	California.
86 Metcalf, A. W.....	Southern Illinois.
87 Miller, Lewis.....	Erie.
88 Moore, N. B.....	Des Moines.
89 Mosser, Henry R.....	Central Pennsylvania.
90 Mowe, Daniel.....	Wisconsin.
91 Mues, E. F.....	North-west German.
92 Neu, Peter.....	East German.
93 Niedringhaus, G. F.....	South-west German.
94 Ocumpaugh, E.....	Western New York.
95 Otis, H. H.....	Western New York.
96 Perkins, William.....	Delaware.
97 Perry, J. J.....	Maine.
98 Pettibone, Payne.....	Wyoming.
99 Pipher, John.....	Kansas.
100 Presnell, H.....	Holston.
101 Preston, David.....	Detroit.
102 Price, Thomas W.....	Philadelphia.
103 Price, Hiram.....	Upper Iowa.
104 Prindle, Horace G.....	Wyoming.
105 Queal, Robert F.....	Rock River.
106 Ransom, Stephen B.....	Newark.
107 Reynolds, George G.....	New York East.
108 Richardson, Thomas P.....	New England.
109 Robinson, Calvin L.....	Florida.
110 Rogers, Eliphaz P.....	Nebraska.
111 Rowland, Charles W.....	Cincinnati.
112 Ruggles, Hiram.....	East Maine.
113 Rule, William.....	Holston.
114 Sessions, E. C.....	Nevada.
115 Shinkle, Amos.....	Kentucky.

Alphabetical List of Lay Delegates.

Delegates.	Conferences.
116 Smith, W. B.....	South Kansas.
117 Snowden, Thomas B.....	Washington.
118 Spencer, Edward W.....	Central Illinois.
119 Stone, J. W.....	Michigan.
120 Swayzee, Aaron C.....	North Indiana.
121 Tevis, B. P.....	Kentucky.
122 Todd, G., Jun.....	Texas.
123 Toles, S. H. H.....	Mississippi.
124 Warnock, William R.....	Cincinnati.
125 Weaver, James B.....	Iowa.
126 Wells, William.....	Troy.
127 Wells, James.....	Mississippi.
128 White, J. W. F... ..	Pittsburgh.
129 Whitney, William.....	Northern New York.
130 Willard, Rufus.....	Oregon.
131 Williamson, John F.....	Wilmington.
132 Wright, George L.....	New England.
133 Wright, William M.....	Virginia.

LAY RESERVE DELEGATES.

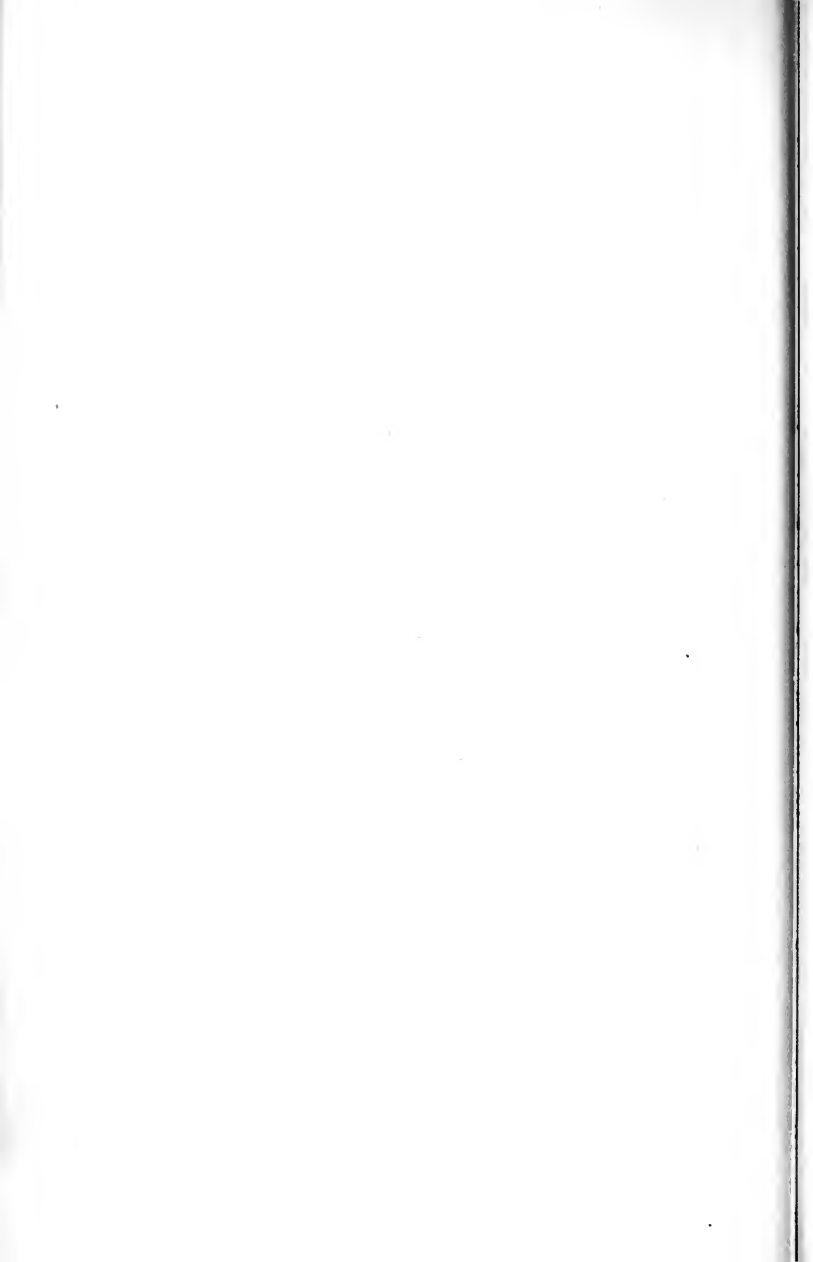
1 Alderman, Ira K.....	Missouri.
2 Allen, Charles N.....	Pittsburgh.
3 Baldwin, Summerfield.....	Baltimore.
4 Bentley, E. E.....	West Wisconsin.
5 Benton, Horace.....	North Ohio.
6 Binkley, C. C.....	North Indiana.
7 Bohl, Peter.....	California.
8 Boreing, Vincent.....	Kentucky.
9 Boynton, J.....	Central Pennsylvania.
10 Breckenridge, G. W.....	North Indiana.
11 Brown, John J.....	West Virginia.
12 Burr, W. A.....	Colorado.
13 Bussey, C.....	Louisiana.
14 Camp, H. S.....	North Ohio.
15 Chambers, J.....	Cincinnati.
16 Clapp, F.....	New England.
17 Clarke, J. C.....	Detroit.
18 Conolly, H. C.....	New York.

Delegates.	Conferences.
19 Conradi, J.	East German.
20 Cooke, E. W.	Oregon.
21 Cooper, J. C.	Northern New York.
22 Cornish, E.	Maine.
23 Critchfield, L. J.	Ohio.
24 Davis, Hiram.	Western New York.
25 Doelfeld, F.	Southern German.
26 Dorbusch, H.	Central German.
27 Durston, T. W.	Central New York.
28 Eastman, C. H.	New Hampshire.
29 Eiswold, T. G.	Georgia.
30 Fancher, E. L.	New York.
31 Faulkner, E. C.	Kansas.
32 Freeman, T.	Texas.
33 French, John.	New York East.
34 French, E. C.	West Wisconsin.
35 Fridley, J. H.	South-eastern Indiana.
36 Fuller, Thomas G.	Liberia.
37 Gillett, P. G.	Illinois.
38 Goodwin, A. S. W.	St. Louis.
39 Gorse, G. C.	Maine.
40 Grant, J.	Florida.
41 Haag, P.	Chicago German.
42 Hall, J. N.	Minnesota.
43 Hall, I. N.	Vermont.
44 Hammond, C. D.	Wyoming.
45 Hammon, R. L.	Central Illinois.
46 Hardy, O.	Rock River.
47 Hargrave, J.	Lexington.
48 Harris, D. H.	Alabama.
49 Harris, James A.	Washington.
50 Hetzler, John.	South-west German.
51 Hill, A. G.	Mississippi.
52 Hillman, J.	Troy.
53 Hinds, J. W.	California.
54 Hoagland, L. A.	Newark.
55 Holloway, C. M.	South Carolina.
56 Horner, George D.	New Jersey.
57 Hoss, G. W.	Indiana.
58 Hull, L.	New England.
59 Hunt, J. C.	Northern New York.
60 Huston, B. W.	Detroit.

Delegates.	Conferences.
61 Iliff, John.....	Newark.
62 Johnson, J. Perry.....	Southern Illinois.
63 Jones, F. N.....	Georgia.
64 Jones, W. J.....	Wilmington.
65 Klaus, H. H.....	North-west German.
66 Knapp, S. O.....	Michigan.
67 Knapp, S. A.....	Upper Iowa.
68 Kurtz, J.....	Central German.
69 Laffer, P. A.....	Erie.
70 Laufman, P. H.....	Pittsburgh.
71 Lemon, J. R.....	North-west Iowa.
72 Lewis, J.....	Michigan.
73 Lillard, Abraham F.....	Tennessee.
74 Lindley, J. F.....	Indiana.
75 Lippitt, N. G.....	Providence.
76 Long, J.....	Philadelphia.
77 Lunt, Orrington.....	Rock River.
78 Mason, George W.....	Washington.
79 M'Allister, C. L.....	Vermont.
80 M'Clure, J. E.....	Illinois.
81 M'Williams, D.....	Central Illinois.
82 Meek, William M.....	Cincinnati.
83 Milburn, W. F.....	Holston.
84 Miles, William Y.....	Ohio.
85 Mitchell, G. C.....	Des Moines.
86 Moore, G.....	E. Oregon and Wash.
87 Moore, M. D.....	Wisconsin.
88 Montgomery, J.....	Missouri.
89 Morris, John P.....	North Carolina.
90 Mozier, C. L.....	Upper Iowa.
91 Murray, A.....	Delaware.
92 Naylor, R. F.....	Arkansas.
93 Nelson, W. J.....	Nebraska.
94 Olmstead, H. J.....	Western New York.
95 Owen, W. P.....	St. Louis.
96 Palen, G. E.....	Wyoming.
97 Parlett, Benjamin F.....	Baltimore.
98 Perrine, J. Q. A.....	North-west Indiana.
99 Ramsey, J. W.....	Holston.
100 Ray, John W.....	South-eastern Indiana.

Delegates.	Conferences.
101 Roberts, J. W.	Kansas.
102 Roberts, D. E.	Kentucky.
103 Rogers, George.	Wisconsin.
104 Round, G. C.	Virginia.
105 Sawyer, D. W.	East Maine.
106 Scott, C. F.	West Virginia.
107 Searles, J. E., Jun.	New York East.
108 Seigfried, J. K.	Philadelphia.
109 Seigler, H. C.	Des Moines.
110 Simms, L. B.	North-west Indiana.
111 Simpson, T.	Minnesota.
112 Smith, Nelson J.	Iowa.
113 Smith, D. C.	South-west German.
114 Snell, Levi.	Nebraska.
115 Stemen, C. B.	Central Ohio.
116 Stifer, E.	Central Pennsylvania.
117 Stiner, J.	Nevada.
118 St. John, W.	Central Ohio.
119 Taylor, M. B.	Erie.
120 Towne, Barton G.	New Hampshire.
121 Tyler, George C.	Wilmington.
122 Van Orsdell, W.	Rocky Mountain.
123 Walker, M. B.	West Texas.
124 Wells, G. Wiley.	Mississippi.
125 Wendell, H.	Troy.
126 Westgate, Abner L.	Providence.
127 Wilcox, Lucius.	Central New York.
128 Wilson, William.	Iowa.
129 Withers, M. P. C.	Maine.
130 Yard, W. S.	New Jersey.

Ministerial Delegates	222
Lay Delegates.....	133
Total number of Delegates.....	355
Ministerial Reserve Delegates.....	137
Lay Reserve Delegates.....	130
Total number of Reserve Delegates.....	267



JOURNAL

OF THE

GENERAL CONFERENCE OF 1876.

MONDAY MORNING, MAY 1.

May 1.
FIRST DAY.

THE SEVENTEENTH DELEGATED GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH assembled in the Academy of Music, in the city of Baltimore, Maryland, on the first day of May, Anno Domini eighteen hundred and seventy-six.

General
Conference
meets.

Bishops present, EDMUND S. JANES, LEVI SCOTT, MATTHEW SIMPSON, EDWARD R. AMES, THOMAS BOWMAN, WILLIAM L. HARRIS, RANDOLPH S. FOSTER, STEPHEN M. MERRILL, EDWARD G. ANDREWS, GILBERT HAVEN, and JESSE T. PECK.

Bishops
present.

The Conference was called to order at nine o'clock by Bishop Janes, who invited to the platform Aaron Wood of the North-west Indiana Conference, and Gardner Baker of the Northern New York Conference, the senior members of the General Conference, to assist in conducting the opening services.

Bishop Janes
calls Con-
ference to
order.

Bishop Simpson read the sixty-first chapter of Isaiah, and Bishop Scott announced the hymn commencing—

Opening re-
ligious serv-
ices.

"Jesus shall reign where'er the sun."

After the hymn had been sung Aaron Wood offered prayer.

Bishop Bowman then read the first chapter of Paul's Epistle to the Hebrews, and Bishop Harris read the hymn commencing—

"Jesus, the Conqu'ror, reigns."

The hymn having been sung, Gardner Baker led in prayer.

May 1.
FIRST DAY.

At this point Bishop Janes read the order of the last General Conference, that the Secretaries of the several Annual and Lay Conferences should forward to the Secretary of the last General Conference the certificates of election of delegates to this Conference, and announced that he held these certificates, with the roll prepared therefrom, and asked the pleasure of the Conference.

Secretary of
last Confer-
ence calls
the roll.

On motion of Daniel Curry, the Secretary of the last General Conference was requested to call the roll, and further, that this calling of the roll be regarded as a sufficient certificate of election in each case unless objected to.

The list of Conferences was called, and certificates of election presented as follows:—

ALABAMA.

Alabama.

Clerical : William P. Miller.

Lay : George W. Lawrence.

ARKANSAS.

Arkansas.

Clerical : Richard W. Hammett.

Lay : William Keener.

BALTIMORE.

Baltimore.

Clerical : John P. Newman, John Lanahan, George W. Cooper, Lyttleton F. Morgan.

Lay : Thomas R. Carskadon, Andrew Hartman.

CALIFORNIA.

California.

Clerical : George Clifford, Henry C. Benson, William S. Turner.

Lay : Annis Merrill, Ebenezer B. Bateman.

**CENTRAL
GERMAN.**

Central German.

Clerical : Henry Liebhadt, Jacob Rothweiler.

Lay : Louis Hartman, Henry C. Dickhaut.

**CENTRAL
ILLINOIS.**

Central Illinois.

Clerical : Victor Witting, William H. Hunter, George R. Palmer, Jervise G. Evans, William Underwood.

Lay : J. F. Culver, Edward W. Spencer.

Central New York.

May 1.

FIRST DAY.

CENTRAL
NEW YORK.

Clerical: Augustus C. George, Erastus O. Haven,
DeWitt C. Huntington, Luke C. Queal, Benoni I. Ives,
James Erwin.

Lay: David Decker, John R. French.

Central Ohio.

CENTRAL
OHIO.

Clerical: Leroy A. Belt, Wesley G. Waters, William
W. Winter.

Lay: William Lawrence, John W. Hiatt.

Central Pennsylvania.

CENTRAL
PENNSYL-
VANIA.

Clerical: David S. Monroe, Nathan S. Buckingham,
Thompson Mitchell, Benjamin B. Hamlin, Finley B.
Riddle.

Lay: Mordecai W. Jackson, Henry R. Mosser.

Chicago German.

CHICAGO
GERMAN.

Clerical: Christian A. Loeber.

Lay: Louis Appel.

Cincinnati.

CINCINNATI.

Clerical: John M. Walden, Asbury Lowrey, John F.
Marlay, Granville Moody.

Lay: Charles W. Rowland, William R. Warnock.

Colorado.

COLORADO.

Clerical: Benjamin F. Crary.

Lay: John Evans.

Delaware.

DELAWARE.

Clerical: Hooper Jolley.

Lay: William Perkins.

Des Moines.

DES MOINES.

Clerical: H. H. O'Neal, Alexander Burns, Eli M. H.
Fleming.

Lay: Charles H. Gatch, N. B. Moore.

Detroit.

DETROIT.

Clerical: Arthur Edwards, James S. Smart, Lewis R.
Fiske, William X. Ninde, Daniel C. Jacokes.

Lay: David Preston, George W. Fish.

Mlvy 1.
FIRST DAY.
EAST
GERMAN.

East German.

Clerical : John W. Freund.

Lay : Peter Neu.

EAST MAINE.

East Maine.

Clerical : Cyrus Stone, George Pratt.

Lay : Hiram Ruggles, Irwin Calderwood.

EAST ORE-
GON AND
WASHING-
TON.

East Oregon and Washington.

Clerical : James H. Wilbur.

Lay : J. L. Carter.

ERIE.

Erie.

Clerical : George W. Chesbro, H. H. Moore, George W. Clarke, William P. Bignell, Richard H. Hurlburt, Alfred Wheeler, J. R. Lyons.

Lay : Cyrus Clark, Lewis Miller.

FLORIDA.

Florida.

Clerical : Norman Webster.

Lay : Calvin L. Robinson.

GEORGIA.

Georgia.

Clerical : Erasmus Q. Fuller, Charles O. Fisher.

Lay : N. P. Harbin, C. J. Holloway.

GERMANY
AND SWITZ-
ERLAND.

Germany and Switzerland.

Clerical : Charles H. Doering.

Lay : None.

HOLSTON.

Holston.

Clerical : William C. Graves, John J. Manker.

Lay : William Rule, H. Presnell.

ILLINOIS.

Illinois.

Clerical : William S. Prentice, Hiram Buck, William N. M'Elroy, James Leaton, Richard N. Davies.

Lay : William J. Henry, John A. Chestnut.

INDIA.

India.

Clerical : James M. Thoburn.

Lay : None.

Indiana.

MAY 1.
FIRST DAY.
INDIANA.

Clerical: Hayden Hays, Reuben Andrus, William M. Zaring.

Lay: Washington C. De Pauw, T. B. Haughey.

Iowa.

IOWA.

Clerical: George N. Power, John C. Brown, J. Wilbur M'Donald.

Lay: James B. Weaver, John Mahin.

Kansas.

KANSAS.

Clerical: Sylvester W. Lloyd, C. Holman.

Lay: John Pipher, James C. Auld.

Kentucky.

KENTUCKY.

Clerical: L. D. Parker, James S. Chadwick.

Lay: Amos Shinkle, Benjamin P. Tevis.

Lexington.

LEXINGTON.

Clerical: Willis L. Muir.

Lay: George Cissel.

Liberia.

LIBERIA.

Clerical: Daniel Ware.

Lay: Henry W. Dennis.

Louisiana.

LOUISIANA.

Clerical: Joseph C. Hartzell.

Lay: Graham Bell.

Maine.

MAINE.

Clerical: Parker Jaques, Henry P. Torsey, Seba F. Wetherbee.

Lay: J. J. Perry, Moses French.

Michigan.

MICHIGAN.

Clerical: George B. Jocelyn, John M. Reid, Doctor F. Barnes, William H. Perrine, Francis D. Hemenway.

Lay: William Allman, J. W. Stone.

Minnesota.

MINNESOTA.

Clerical: George W. T. Wright, Cyrus Brooks, William M'Kinley.

Lay: John D. Blake, Augustus J. Goodrich.

May 1.**FIRST DAY.****MISSISSIPPI.****Mississippi.***Clerical* : Albert C. M'Donald, Moses Adams.*Lay* : S. H. H. Toles, James Wells.**MISSOURI.****Missouri.***Clerical* : John W. Caughlan, Wm. J. Martindale.*Lay* : Thomas J. C. Fagg, S. G. Brock.**NEBRASKA.****Nebraska.***Clerical* : William B. Slaughter, Henry T. Davis.*Lay* : Eliphaz P. Rogers, J. M. M'Kenzie.**NEVADA.****Nevada.***Clerical* : John D. Hammond.*Lay* : E. C. Sessions.**NEWARK.****Newark.***Clerical* : John F. Hurst, Robert L. Dashiell, Lewis R. Dunn, James N. FitzGerald.*Lay* : George J. Ferry, Stephen B. Ransom.**N. ENGLAND.****New England.***Clerical* : Wm. F. Warren, William R. Clark, Joseph Cummings, William Rice, Andrew M'Keown.*Lay* : George L. Wright, Thomas P. Richardson.**NEW HAMPSHIRE.****New Hampshire.***Clerical* : Lorenzo D. Barrows, John W. Adams, Moses T. Cilley.*Lay* : Ira E. Chase, Chase W. Calley.**N. JERSEY.****New Jersey.***Clerical* : Jacob B. Graw, Enoch Green, Thomas Hanlon, Charles W. Heisley.*Lay* : William H. Bodine, Charles E. Hendrickson.**NEW YORK.****New York.***Clerical* : Cyrus D. Foss, Henry B. Ridgaway, Morris D'C. Crawford, John Miley, James Y. Bates, Richard Wheatley.*Lay* : George G. Decker, John B. Cornell.**NEW YORK EAST.****New York East.***Clerical* : Daniel Curry, James M. Buckley, Albert S. Hunt, Daniel A. Goodsell, Moses L. Scudder.*Lay* : Oliver Hoyt, George G. Reynolds.

North Carolina.*Clerical* : Matthew Alston.*Lay* : John W. M'Adoo.**MAY 1.****FIRST DAY.****NORTH CAROLINA.****Northern New York.***Clerical* : Samuel Call, Isaac S. Bingham, Eli C. Bruce, William R. Cobb, Gardner Baker.*Lay* : William Whitney, John B. Edwards.**NORTHERN
N. YORK.****North Indiana.***Clerical* : Wm. S. Birch, Samuel N. Campbell, Ner H. Phillips, Abijah Marine.*Lay* : Aaron C. Swayzee, Joseph H. Defrees.**NORTH IN-
DIANA.****North Ohio.***Clerical* : Francis S. Hoyt, George Mather, William H. Painter.*Lay* : George W. Geddes, Edwin C. Griswold.**NORTH OHIO.****North-west German.***Clerical* : Frederick Kopp.*Lay* : Edward F. Mues.**NORTH-WEST
GERMAN.****North-west Indiana.***Clerical* : John L. Smith, Charles A. Brooke, Aaron Wood.*Lay* : James F. Darnall, Jesse Meharry.**NORTH-WEST
INDIANA.****North-west Iowa.***Clerical* : Bennett Mitchell.*Lay* : Isaac Garmoe.**NORTH-WEST
IOWA.****Ohio.****OHIO.***Clerical* : Robert W. Manly, Joseph M. Trimble, Frederick Merrick, Timothy W. Stanley.*Lay* : William F. M'Clintock, H. C. Drinkle.**Oregon.****OREGON.***Clerical* : Nehemiah Doane.*Lay* : Rufus Willard.**Philadelphia.****PHILADEL-
PHIA.***Clerical* : Robert M. Hatfield, William J. Paxson, John F. Chaplain, William B. Wood, Curtis F. Turner.*Lay* : Thomas W. Price, Augustus O. Hiester.

**MAY 1.
FIRST DAY.****Pittsburgh.****PITTSBURGH.**

Clerical : Samuel H. Nesbit, Charles W. Smith, Joseph Horner, Richard L. Miller, Hiram Miller, Israel C. Pershing.

Lay : John W. F. White, Cornelius Aultman.

PROVIDENCE.**Providence.**

Clerical : Dudley P. Leavitt, Ensign M'Chesney, Daniel A. Whedon, William H. Stetson.

Lay : John Kendrick, Lucius D. Davis.

ROCK RIVER.**Rock River.**

Clerical : Charles H. Fowler, William A. Smith, Samuel A. W. Jewett, Festus P. Cleveland, Luke Hitchcock.

Lay : Robert F. Queal, Henry Green.

**ROCKY
MOUNTAIN.****Rocky Mountain.**

Clerical : George M. Pierce.

Lay : James B. M'Kean.

**SOUTH CAR-
OLINA.****South Carolina.**

Clerical : Alonzo Webster.

Lay : William R. Jervey.

**SOUTH-EAST-
ERN INDI-
ANA****South-eastern Indiana.**

Clerical : Jeremiah H. Bayliss, Fernando C. Holliday.

Lay : Will Cumback, Alexander C. Downey.

**SOUTHERN
GERMAN.****Southern German.**

Clerical : Frederick Schuler.

Lay : Frederick Bloomberg.

**SOUTHERN
ILLINOIS.****Southern Illinois.**

Clerical : George W. Hughey, John W. Locke, Joseph Earp.

Lay : John H. Gunn, A. W. Metcalf.

S. KANSAS.**South Kansas.**

Clerical : Daniel P. Mitchell, Allen Buckner.

Lay : Edwin W. Cunningham, William B. Smith.

South-west German.

May 1,
FIRST DAY,
SOUTH-WEST
GERMAN.

Clerical : Hermann Koch, William Koenke.

Lay : G. F. Niedringhaus, G. W. Marquardt.

Saint Louis.

ST. LOUIS.

Clerical : Benjamin St. James Fry, James L. Walker.

Lay : Clinton B. Fisk, Henry C. Fike.

Tennessee.

TENNESSEE.

Clerical : John Braden.

Lay : R. Brown.

Texas.

TEXAS.

Clerical : William L. Molloy.

Lay : Gabriel Todd, Jun.

Troy.

TROY.

Clerical : Thomas A. Griffin, Erastus Wentworth, Joel W. Eaton, Hiram C. Sexton, John M. Webster.

Lay : George L. Clark, William Wells.

Upper Iowa.

UPPER
IOWA.

Clerical : Alpha J. Kynett, Emory Miller, William F. King, Joel B. Taylor.

Lay : Dennis N. Cooley, Hiram Price.

Vermont.

VERMONT.

Clerical : William R. Puffer, Richard Morgan, J. Durkee Beeman.

Lay : Asa M. Dickey, R. L. Jones.

Virginia.

VIRGINIA.

Clerical : Archibald J. Porter.

Lay : William M. Wright.

Washington.

WASHINGTON.

Clerical : William W. Foreman, Nathaniel M. Carroll.

Lay : James W. Cochran, Thomas B. Snowden.

Western New York.

WESTERN
N. YORK.

Clerical : Sandford Hunt, John B. Wentworth, William H. De Puy, Kasimir P. Jervis, John N. Brown.

Lay : Edmund Ocumpaugh, Henry H. Otis.

May 1.**FIRST DAY.****W. TEXAS.****West Texas.***Clerical* : William Brush.*Lay* : J. M. Holland.**WEST VIR-
GINIA.****West Virginia.***Clerical* : James W. W. Bolton, John M. Powell, Daniel H. K. Dix.*Lay* : Benjamin F. Martin, G. W. Atkinson.**WEST WIS-
CONSIN.****West Wisconsin.***Clerical* : William Hamilton, William Haw, Peter S. Mather.*Lay* : Merton Herrick, David W. Ball.**WILMING-
TON.****Wilmington.***Clerical* : Lucius C. Matlack, William E. England.*Lay* : John F. Williamson, Thomas Mallalieu.**WISCONSIN.****Wisconsin.***Clerical* : George M. Steele, William P. Stowe, Henry Colman, James M. Walker.*Lay* : Daniel Mowe, Edwin Hyde.**WYOMING.****Wyoming.***Clerical* : Reuben Nelson, John G. Eckman, William H. Olin, Henry Wheeler.*Lay* : Horace G. Prindle, Payne Pettibone.**Reserves ad-
mitted.****W. Dennett**
in place of
G. Clifford.

When the name of the California Conference was called it was stated that George Clifford would not be present, and Wesley Dennett, the first reserve delegate, was admitted to the place thus made vacant.

**D. M'Will-
iams** in
place of J.
F. Culver.

J. F. Culver, a lay delegate of the Central Illinois Conference, was unable to be present, and David M'Williams, the first reserve lay delegate, was admitted to a seat in his stead.

J. W. Ramsey
in place of
W. Rule.

William Rule, a lay delegate of the Holston Conference, was absent, and J. W. Ramsey, the first reserve lay delegate, was admitted in his stead.

**J. C. Harri-
son** in place
of L. D.
Parker.

L. D. Parker, of the Kentucky Conference, was absent, and John C. Harrison, a reserve delegate, was admitted to a seat in his stead.

William F. M'Clintock, a lay delegate of the Ohio Conference, was absent, and William Y. Miles, a reserve delegate, was admitted in his place.

Alexander C. Downey, a lay delegate of the South-eastern Indiana Conference, was absent, and John W. Ray, a reserve delegate, was admitted in his stead.

R. Brown, a lay delegate of the Tennessee Conference, was absent, and Abraham F. Lillard, a reserve delegate, was admitted in his place.

George G. Reynolds, a lay delegate of the New York East Conference, was absent, and John French, a reserve delegate, was admitted in his place.

Edwin Hyde, a lay delegate of the Wisconsin Conference, was absent, and George Rogers was admitted to a seat in his place.

The call of the Conference roll being completed, the President announced that a quorum of the members was present, and inquired what method should be adopted in the election of the Secretary; and the Conference ordered that the election be by ballot.

Nominations were made, and the Chair appointed as tellers, Granville Moody, Alpha J. Kynett, William H. Olin, and John F. Hurst.

The Conference then proceeded to cast the ballot, and permission was given to the tellers to retire and count the votes.

During the counting of the ballot, on motion of John M. Reid, George W. Woodruff was appointed temporary Secretary.

Bishop Ames read an address of welcome to the General Conference on behalf of the members of the Methodist Episcopal Church in the City of Baltimore. On motion of Oliver Hoyt, Bishop Janes responded in earnest and eloquent words in behalf of the Conference.

The tellers announced the result of the vote for Secretary.

No choice having been made on the first ballot, a second was ordered. The Chair announced, as the result of the second ballot, that 275 votes had been cast, and that George W. Woodruff, having received a majority of the whole number of votes cast, was duly elected.

MAY 1.

FIRST DAY.

W. Y. Miles
in place of
William F.
M'Clintock.

J. W. Ray
in place of
A. C. Downey.

A. F. Lillard
in place of
R. Brown.

John French
in place of
G. G. Reynolds.

G. Rogers in
place of E.
Hyde.

**Quorum
present.**

**Ballot for
Secretary
ordered.**

**Tellers ap-
pointed.**

**Welcome to
the General
Conference.**

**G. W. Wood-
ruff elected
Secretary.**

May 1.
FIRST DAY.
Seats chosen.

I. C. Pershing, Ass't Secretary.

By order of the Conference, the several delegations proceeded to select seats for the session.

Israel C. Pershing was, by a rising vote, unanimously elected First Assistant Secretary.

Arthur Edwards offered the following preamble and resolution :

Change of
seat of the
General
Conference
approved.

Whereas, The last General Conference of the Methodist Episcopal Church, which met in Brooklyn in 1872, fixed on St. Louis as the place for holding the next General Conference ; and,

Whereas, For satisfactory reasons, it has been deemed necessary to change the place of the session from St. Louis to Baltimore ; and,

Whereas, All the Annual Conferences to which the proposition for the change has been submitted, being more than three fourths of the whole number, have with great unanimity approved of said change ; and,

Whereas, The representatives of the several Annual and Lay Electoral Conferences, elected to the General Conference of 1876, have assembled at the city of Baltimore in pursuance of the notice of the aforesaid change ; therefore it is

Resolved, By the delegates of the several Annual and Lay Electoral Conferences of the Methodist Episcopal Church, now in General Conference assembled, that we do hereby ratify and confirm the action by which the place of holding the General Conference of 1876 was changed from St. Louis, Mo., to Baltimore, Md.

Which preamble and resolution were unanimously adopted by a rising vote.

Bishop Janes stated that, at the request of the last General Conference, the Bishops had prepared a Centennial Address, and inquired the pleasure of the Conference with regard to it.

Centennial
Address
read by
Bishop
Andrews.

In compliance with the request of the Conference, Bishop Andrews read the address. [See *Appendix*, 2.]

On motion of E. O. Haven, the following resolution was unanimously adopted, namely :

Address and
other mat-
ters relat-
ing to Cen-
tennial re-
ferred to a
Committee
of nine.

Resolved, That we have listened with great interest and approval to the address of the Bishops on the proper observance of the National Centennial, and that a Committee of nine be appointed to whom the address and other matters pertaining to the religious observance of the ensuing Centennial shall be referred.

A paper respecting the reorganization of the General Conference into two distinct and separate, yet concurring Houses, to be known respectively as the Clerical Senate, and the House of Lay Representatives, was presented by Wm. H. Perrine. Pending his address, on motion of Reuben Nelson, permission was granted him to print it in the Daily Advocate. On motion of J. P. Newman, the proposition of W. H. Perrine to appoint a

Special Committee of two members from each Annual Conference to consider the subject, was laid on the table.

**MAY 1.
FIRST DAY.**

On motion of A. J. Kynett, a Committee of five was ordered to inquire and report as to the time and place of receiving Fraternal Delegates.

Inquiry concerning reception of Fraternal Delegates.

The Rules of Order of the last General Conference were adopted for the government of the body until other rules should be adopted.

On motion of J. M. Buckley, a Committee of seven was ordered to prepare and report Rules of Order for the government of the Conference.

Committee ordered to prepare permanent Rules.

On motion of J. M. Walden, it was resolved that the following Standing Committees of one from each Annual Conference be ordered:

Standing Committees.

Episcopacy,	Sunday-schools and Tracts,
Itinerancy,	Church Extension,
Missions,	Freedmen,
Education,	State of the Church,
Revisals,	Book Concern,

Appeals.

I. S. Bingham presented the following, which was read, and, under the Rules, laid over for one day, namely:

Whereas, The General Conference of 1872, in adopting the report of the Committee on Boundaries established a different order from that which has hitherto prevailed, constituting said Committee of three members from each General Conference District instead of one from each Annual Conference comprising it; and,

Resolutions concerning Committee on Boundaries.

Whereas, Said order also provides that the delegates from the said Districts shall nominate said Committee instead of the several Delegations, as heretofore provided; and,

Whereas, Any action under such order must exclude some Conferences both from all representation and appeal, thus subjecting such Conferences to great injustice and wrong, in the matter of boundaries; therefore,

Resolved, That the said order, paragraph 515 of the Discipline, be and hereby is revised by striking out the words, "three members to be nominated from each General Conference District by the Delegates of that District," and inserting in their place, "one member from each Annual Conference to be nominated by the Delegations severally," so that the section shall read:

"The General Conference shall appoint a Committee on Boundaries, consisting of one member from each Annual Conference, to be nominated by the Delegations severally, over which one of the Bishops shall preside, and of which one of the General Conference Secretaries shall be Secretary, and of which twenty-five shall be a quorum. All matters relating to Conference lines shall be referred to this Committee, and its decision shall be final."

May 1.
FIRST DAY.

On motion, the Conference adjourned. Notices were given, the doxology was sung, and the benediction pronounced by Bishop Ames.

May 2.
SECOND
DAY.

TUESDAY MORNING, MAY 2.

Bishop Scott
presiding.

Conference met this morning, Bishop Scott in the chair.

The usual religious services were conducted by Granville Moody, of the Cincinnati Conference.

Calling the
Roll dis-
pensed
with.

On motion, the calling of the Roll was dispensed with, except the names of those who were absent yesterday.

K. D. Net-
tleton ad-
mitted in
place of J.
B. Went-
worth.

Sandford Hunt, of the Western New York Conference, stated that John B. Wentworth, one of the delegates, would be absent in Europe, and moved that K. D. Nettleton, the first reserve delegate, take his place, which was agreed to.

The Journal of yesterday's session was read and approved.

H. Price's
resolution
on observ-
ance of the
Sabbath at
the Cen-
tennial.

Hiram Price, of the Upper Iowa Conference, presented a preamble and resolution with regard to the observance of the Sabbath by the managers of the National Centennial, and moved a suspension of the Rules in order to its consideration, which was granted. Pending the discussion of the paper of Hiram Price, F. C. Holliday, of the South-eastern Indiana Conference, moved an amendment, and L. R. Dunn, a substitute, for the paper of Hiram Price, when, on motion of John Lanahan, the whole matter was referred to a Committee of three to consider and report thereon.

Holliday's
amendment.
Dunn's sub-
stitute.

Referred to
a Special
Committee.

Additional
Assistant
Secretaries.

D. N. Cooley, of the Upper Iowa Conference, William Wells, of the Troy Conference, and George Mather, of the North Ohio Conference, were elected Assistant Secretaries. After the announcement of their election D. N. Cooley requested to be excused, and, on motion of Charles H. Fowler, his resignation was accepted.

Secretary to
nominate
his Assist-
ants.

Additional nominations were made, and, pending a vote, I. S. Bingham moved that the Secretary have the privilege of nominating his own Assistants, which was agreed to.

Bishop Harris announced the following Special Com-

mittees ordered by the Conference at its session yesterday, namely :

May 2.
SECOND
DAY.

I. ON CENTENNIAL OBSERVANCES.

On Centennial Observances.

Erastus O. Haven,	Lorenzo D. Barrows,
Clinton B. Fisk,	George J. Ferry,
Joseph M. Trimble,	Charles O. Fisher,
Robert F. Queal,	Mordecai W. Jackson,
Henry C. Benson.	

2. ON RULES OF ORDER.

On Rules of Order.

James M. Buckley,	Asa M. Dickey,
Dennis N. Cooley,	Alonzo Webster,
Sandford Hunt,	J. W. F. White,
Daniel P. Mitchell.	

3. ON TIME AND PLACE FOR RECEIVING FRATERNAL DELEGATES.

On time and place of receiving Fraternal Delegates.

Alpha J. Kynett,	Lyttleton F. Morgan,
Thomas W. Price,	David Decker,
Archibald J. Porter.	

On motion of A. C. George, the Rules were suspended in order to consider the resolution of I. S. Bingham, laid on the table yesterday, and also to complete the appointment of the Standing Committees.

Rules suspended.

Standing Committees.

I. S. Bingham moved that the resolution laid on the table yesterday, under the Rules, be now taken up, which was agreed to. The resolution was then read, and A. C. George moved that it be adopted.

Resolution for change of mode of constituting Committee on Boundaries.

Several motions were made as to the number necessary to constitute a quorum, but they were successively laid on the table.

K. P. Jervis offered, as an amendment, the following :

Jervis's amendment laid on the table.

And no member of the Committee shall vote upon the question of any Conference boundary who has not attended the presentation and discussion of the question concerning the said boundary,

which was read, and, on motion of W. H. Hunter, laid on the table. The resolution was then, on motion, adopted.

A. Wood and G. Baker invited to seats on the platform.

On motion of I. S. Bingham, Aaron Wood and Gardner Baker, being the senior members of the General

May 2.**SECOND
DAY.**

Hiram Price's
resolution
respecting
postage on
documents
adopted.

Conference, were invited to occupy seats on the platform.

Consent was given to Hiram Price to introduce the following preamble and resolution, which were read, and, on motion, unanimously adopted :

Whereas, The benevolent corporations of our own and other Churches, engaged in various forms of missionary and educational work of recognized public necessity and value, are expected and required to publish annuals, giving valuable information for the people, and send them to our pastors and others, and in so doing need to avail themselves of the United States mails ; and,

Whereas, The postage on such annuals has, under the rulings of the Post-office Department for more than a year past, been unjust and oppressive, and almost prohibitory ; and,

Whereas, The bill recently passed by the United States Senate proposes the continuance of such inequitable and oppressive rates, by express provisions of law, thereby compelling these benevolent corporations to pay six times as much as other publishers are required to pay on similar printed matter of no more public benefit ; therefore,

Resolved, That we respectfully, but earnestly, protest against the passage by the House of Representatives of the bill recently passed by the Senate, with this unjust provision included ; and we do hereby respectfully memorialize Congress to so modify the postal laws that the annuals published by our benevolent corporations may pass through the mails at the same rates of postage that other publishers are required to pay on monthly and quarterly magazines.

On motion, Hiram Price was requested to send a certified copy of the foregoing preamble and resolution to Congress.

F. Doelfeld
admitted in
place of F.
Bloomberg.

F. Schuler, of the Southern German Conference, stated that F. Bloomberg, the lay delegate, was absent, and F. Doelfeld, the reserve delegate, was admitted in his stead.

Change in
hour of ad-
journment.

Conference proceeded to the appointment of the Standing Committees. Pending the announcement of nominations, J. M. Walden moved that the Rules be suspended, in order to change the time of adjournment, which was agreed to.

On motion, the Rule was amended, and the time of adjournment changed from 12 : 30 to 1 P. M.

On motion, the time of the session was extended.

Election of
Standing
Commit-
tees.

The Standing Committees were then severally nominated and elected as follows, namely :

Episcopacy.

EPISCOPACY.

William P. Miller,

Alabama.

Richard W. Hammett,

Arkansas.

May 2.
SECOND
DAY.

John P. Newman,	Baltimore.
William S. Turner,	California.
Henry Liebhart,	Central German.
William H. Hunter,	Central Illinois.
Augustus C. George,	Central New York.
Leroy A. Belt,	Central Ohio.
David S. Monroe,	Central Pennsylvania.
Christian A. Loeber,	Chicago German.
John M. Walden,	Cincinnati.
John Evans,	Colorado.
Hooper Jolley,	Delaware.
H. H. O'Neal,	Des Moines.
Arthur Edwards,	Detroit.
John W. Freund,	East German.
C. Stone,	East Maine.
James H. Wilbur,	E. Oregon and Washington.
G. W. Clarke,	Erie.
Norman Webster,	Florida.
C. O. Fisher,	Georgia.
Charles H. Doering,	Germany and Switzerland.
William C. Graves,	Holston.
James Leaton,	Illinois.
James M. Thoburn,	India.
Hayden Hays,	Indiana.
George N. Power,	Iowa.
C. Holman,	Kansas.
John C. Harrison,	Kentucky.
Willis L. Muir,	Lexington.
Daniel Ware,	Liberia.
Joseph C. Hartzell,	Louisiana.
Parker Jaques,	Maine.
George B. Jocelyn,	Michigan.
G. W. T. Wright,	Minnesota.
Moses Adams,	Mississippi.
John W. Caughlan,	Missouri.
William B. Slaughter,	Nebraska.
John D. Hammond,	Nevada.
John F. Hurst,	Newark.
William F. Warren,	New England.
Lorenzo D. Barrows,	New Hampshire.
Jacob B. Graw,	New Jersey.
Cyrus D. Foss,	New York.

May 2.
SECOND
DAY.

Daniel Curry,	New York East.
Matthew Alston,	North Carolina.
Gardner Baker,	Northern New York.
William S. Birch,	North Indiana.
Francis S. Hoyt,	North Ohio.
Edward F. Mues,	North-west German.
John L. Smith,	North-west Indiana.
Bennett Mitchell,	North-west Iowa.
Joseph M. Trimble,	Ohio.
Nehemiah Doane,	Oregon.
Robert M. Hatfield,	Philadelphia.
Samuel H. Nesbit,	Pittsburgh.
Dudley P. Leavitt,	Providence.
Charles H. Fowler,	Rock River.
G. M. Pierce,	Rocky Mountain.
Benjamin St. J. Fry,	Saint Louis.
Alonzo Webster,	South Carolina.
Jeremiah H. Bayliss,	South-eastern Indiana.
Frederick Schuler,	Southern German.
George W. Hughey,	Southern Illinois.
Daniel P. Mitchell,	South Kansas.
Hermann Koch,	South-west German.
John Braden,	Tennessee.
William L. Molloy,	Texas.
Thomas A. Griffin,	Troy.
Alpha J. Kynett,	Upper Iowa.
William R. Puffer,	Vermont.
A. J. Porter,	Virginia.
N. M. Carroll,	Washington.
Sandford Hunt,	Western New York.
William Brush,	West Texas.
J. W. W. Bolton,	West Virginia.
William Hamilton,	West Wisconsin.
Lucius C. Matlack,	Wilmington.
Henry Colman,	Wisconsin.
Reuben Nelson,	Wyoming.

Itinerancy.**ITINERANCY.**

William P. Miller,	Alabama.
Richard W. Hammett,	Arkansas.
Lyttleton F. Morgan,	Baltimore.
Wesley Dennett,	California.

May 2.

SECOND
DAY.

Jacob Rothweiler,	Central German.
George R. Palmer,	Central Illinois.
Luke C. Queal,	Central New York.
Wesley G. Waters,	Central Ohio.
Nathan S. Buckingham,	Central Pennsylvania.
Christian A. Loeber,	Chicago German.
John F. Marlay,	Cincinnati.
Benjamin F. Crary,	Colorado.
Hooper Jolley,	Delaware.
H. H. O'Neal,	Des Moines.
James S. Smart,	Detroit.
John W. Freund,	East German.
George Pratt,	East Maine.
Joseph L. Carter,	E. Oregon and Washington.
H. H. Moore,	Erie.
Norman Webster,	Florida.
C. O. Fisher,	Georgia.
Charles H. Doering,	Germany and Switzerland.
John J. Manker,	Holston.
William S. Prentiss,	Illinois.
James M. Thoburn,	India.
William M. Zaring,	Indiana.
John C. Brown,	Iowa.
S. W. Lloyd,	Kansas.
James S. Chadwick,	Kentucky.
George Cissel,	Lexington.
Daniel Ware,	Liberia.
Graham Bell,	Louisiana.
Parker Jaques,	Maine.
Doctor F. Barnes,	Michigan.
Cyrus Brooks,	Minnesota.
S. H. H. Toles,	Mississippi.
William J. Martindale,	Missouri.
H. T. Davis,	Nebraska.
John D. Hammond,	Nevada.
Stephen B. Ransom,	Newark.
William Rice,	New England.
J. W. Adams,	New Hampshire.
C. W. Heisley,	New Jersey.
Morris D'C. Crawford,	New York.
James M. Buckley,	New York East.
Matthew Alston,	North Carolina.

May 2.**SECOND
DAY.**

Samuel Call,	Northern New York.
Abijah Marine,	North Indiana.
George Mather,	North Ohio.
Frederick Kopp,	North-west German.
Charles A. Brooke,	North-west Indiana.
Isaac Garmoe,	North-west Iowa.
T. W. Stanley,	Ohio.
Rufus Willard,	Oregon.
Curtis F. Turner,	Philadelphia.
Charles W. Smith,	Pittsburgh.
Ensign M'Chesney,	Providence.
William A. Smith,	Rock River.
George M. Pierce,	Rocky Mountain.
Clinton B. Fisk,	Saint Louis.
William R. Jervey,	South Carolina.
Fernando C. Holliday,	South-eastern Indiana.
Frederick Schuler,	Southern German.
John W. Locke,	Southern Illinois.
Daniel P. Mitchell,	South Kansas.
William Koeneke,	South-west German.
Abraham F. Lillard,	Tennessee.
Gabriel Todd, Jun.,	Texas.
Joel W. Eaton,	Troy.
Emory Miller,	Upper Iowa.
Richard Morgan,	Vermont.
A. J. Porter,	Virginia.
William W. Foreman,	Washington.
Kasimir P. Jarvis,	Western New York.
William Brush,	West Texas.
John M. Powell,	West Virginia.
William Haw,	West Wisconsin.
W. E. England,	Wilmington.
William P. Stowe,	Wisconsin.
John G. Eckman,	Wyoming.

Missions.**MISSIONS.**

William P. Miller,	Alabama.
Richard W. Hammett,	Arkansas.
Lyttleton F. Morgan,	Baltimore.
William S. Turner,	California.
Henry C. Dickhaut,	Central German.
Edward W. Spencer,	Central Illinois.

May 2.
SECOND
DAY.

Benoni I. Ives,	Central New York.
William W. Winter,	Central Ohio.
Nathan S. Buckingham,	Central Pennsylvania.
Christian A. Loeber,	Chicago German.
Asbury Lowrey,	Cincinnati.
Benjamin F. Crary,	Colorado.
William Perkins,	Delaware.
Alexander Burns,	Des Moines.
D. C. Jacokes,	Detroit.
Peter Neu,	East German.
Irvin Calderwood,	East Maine.
James H. Wilbur,	E. Oregon and Washington.
J. R. Lyon,	Erie.
Calvin L. Robinson,	Florida.
N. P. Harbin,	Georgia.
Charles H. Doering,	Germany and Switzerland.
William C. Graves,	Holston.
William N. M'Elroy,	Illinois.
James M. Thoburn,	India.
Reuben Andrus,	Indiana.
John C. Brown,	Iowa.
C. Holman,	Kansas.
John C. Harrison,	Kentucky
Willis L. Muir,	Lexington.
H. W. Dennis,	Liberia.
Graham Bell,	Louisiana.
Moses French,	Maine.
John M. Reid,	Michigan.
A. J. Goodrich,	Minnesota.
James Wells,	Mississippi.
T. J. C. Fagg,	Missouri.
William B. Slaughter,	Nebraska.
John D. Hammond,	Nevada.
Robert L. Dashiell,	Newark.
Joseph Cummings,	New England.
M. T. Cilley,	New Hampshire.
W. H. Bodine,	New Jersey.
Henry B. Ridgaway,	New York.
Albert S. Hunt,	New York East
John W. M'Adoo,	North Carolina.
John B. Edwards,	Northern New York.
William S. Birch,	North Indiana.

May 2.
SECOND
DAY.

William H. Painter,	North Ohio.
Frederick Kopp,	North-west German.
Aaron Wood,	North-west Indiana.
Bennett Mitchell,	North-west Iowa.
Joseph M. Trimble,	Ohio.
Nehemiah Doane,	Oregon.
William J. Paxson,	Philadelphia.
Joseph Horner,	Pittsburgh.
Lucius D. Davis,	Providence.
Luke Hitchcock,	Rock River.
George M. Pierce,	Rocky Mountain.
Clinton B. Fisk,	Saint Louis.
William R. Jervey,	South Carolina.
Will Cumback,	South-eastern Indiana.
F. Doelfeld,	Southern German.
John H. Gunn,	Southern Illinois.
Allen Buckner,	South Kansas.
F. G. Niedringhaus,	South-west German.
Abraham F. Lillard,	Tennessee.
Gabriel Todd, Jun.,	Texas.
John M. Webster,	Troy.
Hiram Price,	Upper Iowa.
R. L. Jones,	Vermont.
A. J. Porter,	Virginia.
J. W. Cochran,	Washington.
John N. Brown,	Western New York.
M. B. Walker,	West Texas.
D. H. K. Dix,	West Virginia.
David W. Ball,	West Wisconsin.
Thomas Mallalieu,	Wilmington.
William P. Stowe,	Wisconsin.
Henry Wheeler,	Wyoming.

Education.

EDUCATION.

William P. Miller,	Alabama.
Richard W. Hammett,	Arkansas.
Andrew Hartman,	Baltimore.
Wesley Dennett,	California.
Henry Liebhart,	Central German.
J. G. Evans,	Central Illinois.
Erastus O. Haven,	Central New York.
John W. Hiatt,	Central Ohio.

Benjamin B. Hamlin,	Central Pennsylvania.
Louis Appel,	Chicago German.
C. W. Rowland,	Cincinnati.
John Evans,	Colorado.
William Perkins,	Delaware.
Alexander Burns,	Des Moines.
William X. Ninde,	Detroit.
John W. Freund,	East German.
H. Ruggles,	East Maine.
Joseph L. Carter,	E. Oregon and Washington.
Alfred Wheeler,	Erie.
Calvin L. Robinson,	Florida.
C. J. Holloway,	Georgia.
Charles H. Doering,	Germany and Switzerland.
J. J. Manker,	Holston.
R. N. Davies,	Illinois.
J. M. Thoburn,	India.
Reuben Andrus,	Indiana.
J. W. M'Donald,	Iowa.
J. C. Auld,	Kansas.
B. P. Tevis,	Kentucky.
George Cissel,	Lexington.
H. W. Dennis,	Liberia.
Graham Bell,	Louisiana.
H. P. Torsey,	Maine.
F. D. Hemenway,	Michigan.
Cyrus Brooks,	Minnesota.
A. C. M'Donald,	Mississippi.
S. G. Brock,	Missouri.
J. M. M'Kenzie,	Nebraska.
J. D. Hammond,	Nevada.
John F. Hurst,	Newark.
William R. Clark,	New England.
Lorenzo D. Barrows,	New Hampshire.
Thomas Hanlon,	New Jersey.
Richard Wheatley,	New York.
Oliver Hoyt,	New York East.
John W. M'Adoo,	North Carolina.
Eli C. Bruce,	Northern New York.
Abijah Marine,	North Indiana.
E. C. Griswold,	North Ohio.
Edward F. Mues,	North-west German.

May 2.

SECOND
DAY.

May 2.**SECOND
DAY.**

Jesse Meharry,	North-west Indiana.
Isaac Garmoe,	North-west Iowa.
Frederick Merrick,	Ohio.
Rufus Willard,	Oregon.
John F. Chaplain,	Philadelphia.
I. C. Pershing,	Pittsburgh.
Daniel A. Whedon,	Providence.
S. A. W. Jewett,	Rock River.
George M. Pierce,	Rocky Mountains.
B. St. J. Fry,	Saint Louis.
Alonzo Webster,	South Carolina.
Will Cumback,	South-eastern Indiana.
F. Schuler,	Southern German.
John W. Locke,	Southern Illinois.
E. W. Cunningham,	South Kansas.
H. Koch,	South-west German.
John Braden,	Tennessee.
William L. Molloy,	Texas.
William Wells,	Troy.
William F. King,	Upper Iowa.
Asa M. Dickey,	Vermont.
William M. Wright,	Virginia.
T. B. Snowden,	Washington.
K. D. Nettleton,	Western New York.
M. B. Walker,	West Texas.
G. W. Atkinson,	West Virginia.
William Hamilton,	West Wisconsin.
W. E. England,	Wilmington.
George M. Steele,	Wisconsin.
Payne Pettibone,	Wyoming.

Revisals.**REVISALS.**

William P. Miller,	Alabama.
Richard W. Hammett,	Arkansas.
John Lanahan,	Baltimore.
Wesley Dennett,	California.
Jacob Rothweiler,	Central German.
J. G. Evans,	Central Illinois.
Erastus O. Haven,	Central New York.
William W. Winter,	Central Ohio.
Finley B. Riddle,	Central Pennsylvania.
Louis Appel,	Chicago German.

May 2.
SECOND
DAY.

John M. Walden,	Cincinnati.
Benjamin F. Crary,	Colorado.
Hooper Jolley,	Delaware.
Charles H. Gatch,	Des Moines.
William X. Ninde,	Detroit.
Peter Neu,	East German.
C. Stone,	East Maine.
James H. Wilbur,	E. Oregon and Washington.
Alfred Wheeler,	Erie.
Calvin L. Robinson,	Florida.
C. J. Holloway,	Georgia.
Charles H. Doering,	Germany and Switzerland.
John J. Manker,	Holston.
James Leaton,	Illinois.
J. M. Thoburn,	India.
William M. Zaring,	Indiana.
J. W. M'Donald,	Iowa.
S. W. Lloyd,	Kansas.
James S. Chadwick,	Kentucky.
Willis L. Muir,	Lexington.
D. Ware,	Liberia.
Joseph C. Hartzell,	Louisiana.
Seba F. Wetherbee,	Maine.
William H. Perrine,	Michigan.
William M'Kinley,	Minnesota.
A. C. M'Donald,	Mississippi.
J. W. Caughlan,	Missouri.
H. T. Davis,	Nebraska.
J. D. Hammond,	Nevada.
J. N. FitzGerald,	Newark.
Andrew M'Keown,	New England.
J. W. Adams,	New Hampshire.
Thomas Hanlon,	New Jersey.
James Y. Bates,	New York.
Daniel A. Goodsell,	New York East.
Matthew Alston,	North Carolina.
S. N. Campbell,	North Indiana.
Samuel Call,	Northern New York.
Francis S. Hoyt,	North Ohio.
F. Kopp,	North-west German.
Aaron Wood,	North-west Indiana.
Bennett Mitchell,	North-west Iowa.

May 2.

SECOND
DAY.

R. W. Manley,	Ohio.
Nehemiah Doane,	Oregon.
John F. Chaplain,	Philadelphia.
Hiram Miller,	Pittsburgh.
William H. Stetson,	Providence.
Festus P. Cleveland,	Rock River.
J. B. M'Kean,	Rocky Mountain.
Jesse L. Walker,	Saint Louis.
Alonzo Webster,	South Carolina.
Will Cumback,	South-eastern Indiana.
Frederick Doelfeld,	Southern German.
Joseph Earp,	Southern Illinois.
E. W. Cunningham,	South Kansas.
G. W. Marquardt,	South-west German.
John Braden,	Tennessee.
William L. Molloy,	Texas.
Hiram C. Sexton,	Troy.
William F. King,	Upper Iowa.
J. D. Beeman,	Vermont.
William M. Wright,	Virginia.
N. M. Carroll,	Washington.
Sandford Hunt,	Western New York.
William Brush,	West Texas.
J. W. W. Bolton,	West Virginia.
Peter S. Mather,	West Wisconsin.
Lucius C. Matlack,	Wilmington.
Joseph M. Walker,	Wisconsin.
William H. Olin,	Wyoming.

Sunday-
schools
and Tracts.

SUNDAY-SCHOOLS AND TRACTS.

William P. Miller,	Alabama.
Richard W. Hammett,	Arkansas.
Andrew Hartman,	Baltimore.
William S. Turner,	California.
H. C. Dickhaut,	Central German.
Victor Witting,	Central Illinois.
D. W. C. Huntington,	Central New York.
John W. Hiatt,	Central Ohio.
Henry R. Mosser,	Central Pennsylvania.
Christian A. Loeber,	Chicago German.
W. R. Warnock,	Cincinnati.
Benjamin F. Crary,	Colorado.

William Perkins,	Delaware.
Charles H. Gatch,	Des Moines.
D. C. Jacokes,	Detroit.
Peter Neu,	East German.
I. Calderwood,	East Maine.
Joseph L. Carter,	E. Oregon and Washington.
Lewis Miller,	Erie.
Calvin L. Robinson,	Florida.
C. J. Holloway,	Georgia.
Charles H. Doering,	Germany and Switzerland.
H. Presnell,	Holston.
John A. Chestnut,	Illinois.
J. M. Thoburn,	India.
W. C. DePauw,	Indiana.
John Mahin,	Iowa.
J. C. Auld,	Kansas.
Amos Shinkle,	Kentucky.
George Cissel,	Lexington.
H. W. Dennis,	Liberia.
J. C. Hartzell,	Louisiana.
Moses French,	Maine.
J. W. Stone,	Michigan.
J. D. Blake,	Minnesota.
James Wells,	Mississippi.
T. J. C. Fagg,	Missouri.
J. M. M'Kenzie,	Nebraska.
J. D. Hammond,	Nevada.
George J. Ferry,	Newark.
George L. Wright,	New England.
L. D. Barrows,	New Hampshire.
C. E. Hendrickson,	New Jersey.
Cyrus D. Foss,	New York.
James M. Buckley,	New York East.
John W. M'Adoo,	North Carolina.
Isaac Garmoe,	Northern Iowa.
W. Whitney,	Northern New York.
A. C. Swayzee,	North Indiana.
E. C. Griswold,	North Ohio.
Edward F. Mues,	North-west German.
James F. Darnall,	North-west Indiana.
W. Y. Miles,	Ohio.
Rufus Willard,	Oregon.

May 2
SECOND
DAY.

May 2
SECOND
DAY.

W. B. Wood,	Philadelphia.
S. H. Nesbit,	Pittsburgh.
John Kendrick,	Providence.
Henry Green,	Rock River.
J. B. M'Kean,	Rocky Mountain.
Henry C. Fike,	Saint Louis.
W. R. Jervey,	South Carolina.
John W. Ray,	South-eastern Indiana.
F. Doelfeld,	Southern German.
A. W. Metcalf,	Southern Illinois.
E. W. Cunningham,	South Kansas.
G. W. Marquardt,	South-west German.
A. F. Lillard,	Tennessee.
Gabriel Todd, Jun.,	Texas.
George L. Clark,	Troy.
Joel B. Taylor,	Upper Iowa.
William R. Puffer,	Vermont.
William M. Wright,	Virginia.
T. B. Snowden,	Washington.
H. H. Otis,	Western New York.
M. B. Walker,	West Texas.
B. F. Martin,	West Virginia.
Merton Herrick,	West Wisconsin.
J. F. Williamson,	Wilmington.
Daniel Mowe,	Wisconsin.
J. G. Eckman,	Wyoming.

Church Ex-
tension.

CHURCH EXTENSION.

William P. Miller,	Alabama.
Richard W. Hammett,	Arkansas.
Thos. R. Carskadon,	Baltimore.
Wesley Dennett,	California.
Louis Hartman,	Central German.
David M'Williams,	Central Illinois.
J. R. French,	Central New York.
William Lawrence,	Central Ohio.
M. W. Jackson,	Central Pennsylvania.
Christian A. Loeber,	Chicago German.
W. R. Warnock,	Cincinnati.
John Evans,	Colorado.
William Perkins,	Delaware.
E. M. H. Fleming,	Des Moines.

May 2.
SECOND
DAY.

George W. Fish,	Detroit.
John W. Freund,	East German.
H. Ruggles,	East Maine.
James H. Wilbur,	E. Oregon and Washington.
R. H. Hurlburt,	Erie.
Norman Webster,	Florida.
N. P. Harbin,	Georgia.
Charles H. Doering,	Germany and Switzerland.
H. Presnell,	Holston.
W. J. Henry,	Illinois.
J. M. Thoburn,	India.
W. C. De Pauw,	Indiana.
James B. Weaver,	Iowa.
C. Holman,	Kansas.
Amos Shinkle,	Kentucky.
George Cissel,	Lexington.
H. W. Dennis,	Liberia.
Graham Bell,	Louisiana.
J. J. Perry,	Maine.
D. F. Barnes,	Michigan.
J. D. Blake,	Minnesota.
S. H. H. Toles,	Mississippi.
W. J. Martindale,	Missouri.
E. H. Rogers,	Nebraska.
J. D. Hammond,	Nevada.
Lewis R. Dunn,	Newark.
T. P. Richardson,	New England.
J. W. Adams,	New Hampshire.
Enoch Green,	New Jersey.
G. G. Decker,	New York.
Daniel A. Goodsell,	New York East.
J. W. M'Adoo,	North Carolina.
William R. Cobb,	Northern New York.
Joseph H. Defrees,	North Indiana.
William H. Painter,	North Ohio.
Edward F. Mues,	North-west German.
Charles A. Brooke,	North-west Indiana.
Bennett Mitchell,	North-west Iowa.
H. C. Drinkle,	Ohio.
N. Doane,	Oregon.
C. F. Turner,	Philadelphia.
I. C. Pershing,	Pittsburgh.

May 2.
SECOND
DAY.

L. D. Davis,	Providence.
William A. Smith,	Rock River.
George M. Pierce,	Rocky Mountain.
Henry C. Fike,	Saint Louis.
Alonzo Webster,	South Carolina.
Will Cumbach,	South-eastern Indiana.
Frederick Schuler,	Southern German.
Joseph Earp,	Southern Illinois.
D. P. Mitchell,	South Kansas.
G. F. Niedringhaus,	South-west German.
A. F. Lillard,	Tennessee.
G. Todd, Jun.,	Texas.
T. A. Griffin,	Troy.
A. J. Kynett,	Upper Iowa.
Asa M. Dickey,	Vermont.
A. J. Porter,	Virginia.
J. W. Cochran,	Washington.
Edmund Ocumpaugh,	Western New York.
M. B. Walker,	West Texas.
B. F. Martin,	West Virginia.
William Haw,	West Wisconsin.
Thomas Mallalieu,	Wilmington.
Daniel Mowe,	Wisconsin.
Horace G. Prindle,	Wyoming.

Freedmen.

FREEDMEN.

William P. Miller,	Alabama.
Richard W. Hammett,	Arkansas.
Thos. R. Carskadon,	Baltimore.
William S. Turner,	California.
Louis Hartman,	Central German.
William Underwood,	Central Illinois.
Benoni I. Ives,	Central New York.
John W. Hiett,	Central Ohio.
F. B. Riddle,	Central Pennsylvania.
Louis Appel,	Chicago German.
Granville Moody,	Cincinnati.
Benj. F. Crary,	Colorado.
W. Perkins,	Delaware.
A. Burns,	Des Moines.
G. W. Fish,	Detroit.
Peter Neu,	East German.

I. Calderwood,	East Maine.	May 22.
J. L. Carter,	E. Oregon and Washington.	SECOND
G. W. Chesbro,	Erie.	DAY.
N. Webster,	Florida.	
E. Q. Fuller,	Georgia.	
C. H. Doering,	Germany and Switzerland.	
H. Presnell,	Holston.	
W. J. Henry,	Illinois.	
J. M. Thoburn,	India.	
T. P. Haughey,	Indiana.	
James B. Weaver,	Iowa.	
J. Pipher,	Kansas.	
J. C. Harrison,	Kentucky.	
Willis L. Muir,	Lexington.	
D. Ware,	Liberia.	
J. C. Hartzell,	Louisiana.	
Moses French,	Maine.	
John M. Reid,	Michigan.	
A. J. Goodrich,	Minnesota.	
James Wells,	Mississippi.	
S. G. Brock,	Missouri.	
J. M'Kenzie,	Nebraska.	
John D. Hammond,	Nevada.	
R. L. Dashiell,	Newark.	
William R. Clark,	New England.	
L. D. Barrows,	New Hampshire.	
Enoch Green,	New Jersey.	
W. R. Cobb,	Northern New York.	
J. H. Defrees,	North Indiana.	
W. H. Painter,	North Ohio.	
Edward F. Mues,	North-west German.	
Jesse Meharry,	North-west Indiana.	
Isaac Garmoe,	North-west Iowa.	
Richard Wheatley,	New York.	
Daniel Curry,	New York East.	
Matthew Alston,	North Carolina.	
Frederick Merrick,	Ohio.	
Rufus Willard,	Oregon.	
Robert M. Hatfield,	Philadelphia.	
J. W. F. White,	Pittsburgh.	
W. H. Stetson,	Providence.	
Charles H. Fowler,	Rock River.	

May 2.
SECOND
DAY.

J. B. M'Kean,	Rocky Mountain.
Henry C. Fike,	Saint Louis.
W. J. Jervay,	South Carolina.
J. H. Bayliss,	South-eastern Indiana.
Frederick Doelfeld,	Southern German.
G. W. Hughey,	Southern Illinois.
A. Buckner,	South Kansas.
G. F. Niedringhaus,	South-west German.
John Braden,	Tennessee.
W. L. Malloy,	Texas.
E. Wentworth,	Troy.
Emory Miller,	Upper Iowa.
R. L. Jones,	Vermont.
William M. Wright,	Virginia.
J. W. Cochran,	Washington.
E. Ocumpaugh,	Western New York.
William Brush,	West Texas.
D. H. K. Dix,	West Virginia.
D. W. Ball,	West Wisconsin.
J. F. Williamson,	Wilmington.
George Rogers,	Wisconsin.
P. Pettibone,	Wyoming.

State of the
Church.

STATE OF THE CHURCH.

William P. Miller,	Alabama.
R. W. Hammett,	Arkansas.
G. W. Cooper,	Baltimore.
H. C. Benson,	California.
H. Liebhart,	Central German.
David M'Williams,	Central Illinois.
James Erwin,	Central New York.
W. Lawrence,	Central Ohio.
B. B. Hamlin,	Central Pennsylvania.
Louis Appel,	Chicago German.
A. Lowrey,	Cincinnati.
John Evans,	Colorado.
W. Perkins,	Delaware.
N. B. Moore,	Des Moines.
Lewis R. Fiske,	Detroit.
Peter Neu,	East German.
H. Ruggles,	East Maine.
J. H. Wilbur,	E. Oregon and Washington

George W. Chesbro,	Erie.
C. L. Robinson,	Florida.
E. Q. Fuller,	Georgia.
C. H. Doering,	Germany and Switzerland.
J. W. Ramsey,	Holston.
W. N. M'Elroy,	Illinois.
J. M. Thoburn,	India.
R. Andrus,	Indiana.
John Mahin,	Iowa.
J. Pipher,	Kansas.
J. S. Chadwick,	Kentucky.
George Cissel,	Lexington.
H. W. Dennis,	Liberia.
Graham Bell,	Louisiana.
H. P. Torsey,	Maine.
W. H. Perrine,	Michigan.
W. M'Kinley,	Minnesota.
S. H. H. Toles,	Mississippi.
J. W. Coughlan,	Missouri.
W. B. Slaughter,	Nebraska.
J. D. Hammond,	Nevada.
Eli C. Bruce,	Northern New York.
S. N. Campbell,	North Indiana.
G. W. Geddes,	North Ohio.
F. Kopp,	North-west German.
C. A. Brooke,	North-west Indiana.
B. Mitchell,	North-west Iowa.
J. N. FitzGerald,	Newark.
J. Cummings,	New England.
J. W. Adams,	New Hampshire.
W. H. Bodine,	New Jersey.
John Miley,	New York.
M. L. Scudder,	New York East.
J. W. M'Adoo,	North Carolina.
W. Y. Miles,	Ohio.
Nehemiah Doane,	Oregon.
William B. Wood,	Philadelphia.
Joseph Horner,	Pittsburgh.
D. P. Leavitt,	Providence.
R. F. Queal,	Rock River.
J. B. M'Kean,	Rocky Mountain.
Clinton B. Fisk,	Saint Louis.

May 2.

SECOND
DAY.

May 2.
SECOND
DAY.

A. Webster,	South Carolina.
F. C. Holliday,	South-eastern Indiana.
F. Doelfeld,	Southern German.
J. H. Gunn,	Southern Illinois.
W. S. Smith,	South Kansas.
F. W. Marquardt,	South-west German.
A. F. Lillard,	Tennessee.
Gabriel Todd, Jun.,	Texas.
G. L. Clarke,	Troy.
J. B. Taylor,	Upper Iowa.
J. D. Beeman,	Vermont.
A. J. Porter,	Virginia.
W. W. Foreman,	Washington.
William H. DePuy,	Western New York.
William Brush,	West Texas.
G. W. Atkinson,	West Virginia.
Merton Herrick,	West Wisconsin.
L. C. Matlack,	Wilmington.
Henry Colman,	Wisconsin.
R. Nelson,	Wyoming.

Book Con-
cern.

BOOK CONCERN.

William P. Miller,	Alabama.
R. W. Hammett,	Arkansas.
John Lanahan,	Baltimore.
H. C. Benson,	California.
Louis Hartman,	Central German.
W. H. Hunter,	Central Illinois.
David Decker,	Central New York
W. G. Waters,*	Central Ohio.
Thompson Mitchell,	Central Pennsylvania.
C. A. Loeber,	Chicago German.
C. W. Rowland,	Cincinnati.
John Evans,	Colorado.
William Perkins,	Delaware.
N. B. Moore,	Des Moines.
L. R. Fiske,	Detroit.
J. W. Freund,	East German.
George Pratt,	East Maine.
J. H. Wilbur,	E. Oregon and Washington.
William P. Bignell,	Erie.
Norman Webster,	Florida.

E. Q. Fuller,	Georgia.
C. H. Doering,	Germany and Switzerland.
J. W. Ramsey,	Holston.
H. Buck,	Illinois.
J. M. Thoburn,	India.
T. P. Haughey,	Indiana.
G. N. Power,	Iowa.
J. Pipher,	Kansas.
Amos Shinkle,	Kentucky.
W. L. Muir,	Lexington.
D. Ware,	Liberia.
J. C. Hartzell,	Louisiana.
J. J. Perry,	Maine.
W. Allman,	Michigan.
J. D. Blake,	Minnesota.
A. C. M'Donald,	Mississippi.
S. G. Brock,	Missouri.
E. H. Rogers,	Nebraska.
J. D. Hammond,	Nevada.
George J. Ferry,	Newark.
T. P. Richardson,	New England.
M. T. Cilley,	New Hampshire.
C. E. Hendrickson,	New Jersey.
J. B. Cornell,	New York.
G. G. Reynolds,	New York East.
Matthew Alston,	North Carolina.
Isaac S. Bingham,	Northern New York.
N. H. Phillips,	North Indiana.
E. C. Griswold,	North Ohio.
Frederick Kopp,	North-west German.
John L. Smith,	North-west Indiana.
Isaac Garmoe,	North-west Iowa.
T. W. Stanley,	Ohio.
R. Willard,	Oregon.
Thomas W. Price,	Philadelphia.
J. W. F. White,	Pittsburgh.
D. A. Whedon,	Providence.
R. F. Queal,	Rock River.
G. M. Pierce,	Rocky Mountain.
B. St. J. Fry,	Saint Louis.
W. R. Jervey,	South Carolina.
John W. Ray,	South-eastern Indiana.

May 2.
SECOND
DAY.

May 2.
SECOND
DAY.

F. Schuler,	Southern German.
A. W. Metcalf,	Southern Illinois.
W. S. Smith,	Southern Kansas.
W. Koeneke,	South-west German.
John Braden,	Tennessee.
W. L. Molloy,	Texas.
E. Wentworth,	Troy.
D. N. Cooley,	Upper Iowa.
W. R. Puffer,	Vermont.
A. J. Porter,	Virginia.
T. B. Snowden,	Washington.
William H. De Puy,	Western New York.
William Brush,	West Texas.
J. M. Powell,	West Virginia.
P. S. Mather,	West Wisconsin.
J. F. Williamson,	Wilmington.
G. M. Steele,	Wisconsin.
H. Wheeler,	Wyoming

Boundaries.**BOUNDARIES.**

W. P. Miller,	Alabama.
R. W. Hammett,	Arkansas.
G. W. Cooper,	Baltimore.
H. C. Benson,	California.
J. Rothweiler,	Central German.
W. Underwood,	Central Illinois.
D. W. C. Huntington,	Central New York.
L. A. Belt,	Central Ohio.
Thompson Mitchell,	Central Pennsylvania.
C. A. Loeber,	Chicago German.
Granville Moody,	Cincinnati.
Benjamin F. Crary,	Colorado.
Hooper Jolley,	Delaware.
E. M. H. Fleming,	Des Moines.
D. Preston,	Detroit.
Peter Neu,	East German.
George Pratt,	East Maine.
J. H. Wilbur,	E. Oregon and Washington.
C. Clarke,	Erie.
C. L. Robinson,	Florida.
C. H. Doering,	Germany and Switzerland.

C. O. Fisher,	Georgia.
J. W. Ramsey,	Holston.
Hiram Buck,	Illinois.
J. M. Thoburn,	India.
Hayden Hays,	Indiana.
G. N. Power,	Iowa.
S. W. Lloyd,	Kansas.
B. P. Tevis,	Kentucky.
Willis L. Muir,	Lexington.
H. W. Dennis,	Liberia.
J. C. Hartzell,	Louisiana.
Moses French,	Maine.
F. D. Hemenway,	Michigan.
G. W. T. Wright,	Minnesota.
Moses Adams,	Mississippi.
W. J. Martindale,	Missouri.
E. H. Rogers,	Nebraska.
J. D. Hammond,	Nevada.
Lewis R. Dunn,	Newark.
A. M'Keown,	New England.
M. T. Cilley,	New Hampshire.
C. W. Heisley,	New Jersey.
J. B. Cornell,	New York.
M. L. Scudder,	New York East.
Matthew Alston,	North Carolina.
I. S. Bingham,	Northern New York.
N. H. Phillips,	North Indiana.
G. W. Geddes,	North Ohio.
Frederick Kopp,	North-west German.
C. A. Brooke,	North-west Indiana.
B. Mitchell,	North-west Iowa.
R. W. Manley,	Ohio.
N. Doane,	Oregon.
A. O. Hiester,	Philadelphia.
C. Aultman,	Pittsburgh.
J. Kendrick,	Providence.
F. P. Cleveland,	Rock River.
G. M. Pierce,	Rocky Mountain.
J. L. Walker,	Saint Louis.
A. Webster,	South Carolina.
John W. Ray,	South-eastern Indiana.
Frederick Schuler,	Southern German.

May 2.
SECOND
DAY.

May 2.**SECOND
DAY.**

A. W. Metcalf,	Southern Illinois.
A. Buckner,	Southern Kansas.
W. Koencke,	South-west German.
John Braden,	Tennessee.
W. L. Molloy,	Texas.
J. M. Webster,	Troy.
Hiram Price,	Upper Iowa.
R. Morgan,	Vermont.
William M. Wright,	Virginia.
W. W. Foreman,	Washington.
K. D. Nettleton,	Western New York.
W. Brush,	West Texas.
W. Haw,	West Wisconsin.
D. H. K. Dix,	West Virginia.
T. Mallalieu,	Wilmington.
George Rogers,	Wisconsin.
William H. Olin,	Wyoming.

M. B. Walker admitted in place of J. M. Holland.

William Brush, of the West Texas Conference, stated that J. M. Holland, the lay delegate, was absent, and M. B. Walker, the reserve delegate, was admitted in his stead.

D. S. Monroe and Jas. B. Weaver elected Assistant Secretaries.

David S. Monroe, of the Central Pennsylvania Conference, and James B. Weaver, of the Iowa Conference, were nominated and elected Assistant Secretaries.

On motion of L. C. Queal, Conference ordered that the nominations to be made by the several delegations for members of the Standing Committees be final.

Committee on Public Worship.

On motion of John Lanahan, the following persons were appointed a Committee on Public Worship, namely: W. Downs, A. E. Gibson, J. B. Stitt, J. A. Price, W. H. Holliday, W. T. L. Weech, Joseph France, H. R. Naylor, S. V. Leech, W. H. Chapman.

On motion of John Lanahan, seats were assigned to the Committee on Entertainment of the Delegates.

On motion of D. P. Mitchell, the Conference reconsidered the action by which the list of Standing Committees was adopted.

Committee on Appeals stricken from list of Committees.

The Committee on Appeals was then, on motion of L. Hitchcock, stricken from the list of Standing Committees.

A Committee on Boundaries was, on motion of E. O. Haven, added to the list.

May 2.
SECOND
DAY.

The list of Standing Committees, as amended, was then re-adopted.

L. C. Queal moved that a Committee of fifteen, to be known as the Judiciary Committee, be constituted, to which all questions of law contained in the records and documents submitted to it from Judicial Conferences, and including also questions of appeal, be submitted.

Judiciary
Committee.

K. P. Jervis moved, as an amendment, that the Committee consist of twelve, one from each General Conference District, to be appointed by the delegates of the districts respectively.

Jervis's
amend-
ment.

Alexander Burns moved to increase the number to twenty-four, which motion was laid on the table.

Burns's
amendment
laid on the
table.

William H. Hunter moved, as a substitute for the whole, that the records and documents from Judicial Conferences be referred to the Committee on Episcopacy.

Hunter's
substitute
laid on the
table.

On motion of D. K. Nettleton, the motion of W. H. Hunter was laid on the table. After which the motion, as amended by K. P. Jervis, was adopted.

Committee
ordered.

On motion, the Conference adjourned. Notices were given, the doxology sung, and the benediction pronounced by Bishop Simpson.

WEDNESDAY MORNING, MAY 3.

May 3.
THIRD DAY.
Morning.

Conference met at nine o'clock, Bishop Simpson in the chair. The usual religious services were conducted by Lucius C. Matlack.

Bishop
Simpson
presiding.

On motion, the further calling of the roll was dispensed with.

The Journal of yesterday's session was read and approved.

Horace G. Prindle, a lay delegate of the Wyoming Conference, having arrived, answered to his name.

H. G. Prin-
dle present.

On motion of J. M. Buckley, the Rules were suspended to hear the report of the Committee on Rules of Order; and were further suspended to receive the nominations for the Judiciary Committee.

Report of
Committee
on Rules of
Order.

May 3.
THIRD DAY.
Morning.

The Committee on Rules of Order presented their report, which was read, and, after full consideration and several amendments, was adopted, as follows :

Rules of Order.

RULES OF ORDER.

The Committee to prepare Rules of Order present the following as their report :

1. The Conference shall meet at nine o'clock A. M., and adjourn at one P. M. ; but may alter the time of meeting and adjournment at their discretion.

2. The President shall take the chair precisely at the hour to which the Conference stood adjourned, and cause the same to be opened by reading the Scriptures, singing, and prayer ; and on the appearance of a quorum shall have the Journals of the preceding session read and approved, and the business of the Conference shall proceed in the following order, namely :

(1.) Petitions, Memorials, and Appeals ; in calling for which the Annual Conferences shall be named in alphabetical order.

(2.) The roll of Conferences shall be repeated for the presentation of resolutions and miscellaneous business.

(3.) Reports, first, of the Standing, and then of the Select Committees : *provided* always, that each call severally shall have been completed before either preceding one shall be repeated.

3. The President shall decide all questions of order, subject to an appeal to the Conference ; but in case of such appeal the question shall be taken without debate.

4. He shall appoint all committees not otherwise specially ordered by the Conference.

5. On assigning the floor to any member of the Conference, he shall distinctly announce the name of the member to whom it is assigned, and the Conference he represents.

6. All resolutions introduced by any member shall be written and presented in duplicate by the mover ; and all motions, if the President, Secretary, or any two members request it.

7. When a motion is made, or a resolution is introduced and seconded, or a report presented, and is read by the Secretary or stated by the President, it shall be deemed in possession of the Conference ; but any motion or resolution may be withdrawn by the mover, with the consent of the Conference, at any time before amendment or decision.

8. All motions to postpone or to lay on the table shall be taken without debate.

9. No new motion or resolution shall be entertained until the one under consideration has been disposed of, which may be done by adoption or rejection, unless one of the following motions should intervene, which shall have precedence in the order in which they are placed, namely :

(1.) Indefinite postponement.

(2.) Laying on the table.

(3.) Reference to a committee.

(4.) Postponement to a given time.

(5.) Substitute.

(6.) Amendment.

A substitute or an amendment may be amended.

10. When any member is about to speak in debate, or to deliver any matter to the Conference, he shall rise and respectfully address the President, but shall not proceed until recognized by him.

11. No member shall be interrupted when speaking except by the

May 3.
THIRD DAY.
Morning.

President, to call him to order when he departs from the question, or uses personalities or disrespectful language; but any member may call the attention of the President to the subject when he deems a speaker out of order, and any member may explain if he thinks himself misrepresented.

12. When a member desires to speak to a question of privilege, he shall briefly state the question; but it shall not be in order for him to proceed until the President shall have decided it a privileged question.

13. No person shall speak more than twice on the same question, nor more than fifteen minutes at one time, without leave of the Conference; nor shall any person speak more than once until every member choosing to speak shall have spoken, provided, however, that the mover of a resolution, or a committee making a report, shall, in all cases, be entitled to ten minutes to close the debate.

14. When any motion or resolution shall have been acted upon by the Conference, it shall be in order for any member who voted with the prevailing side to move a reconsideration; but a motion to reconsider a non-debatable motion shall be decided without debate.

15. No member shall absent himself from the service of the Conference without leave, unless he is sick or unable to attend.

16. No member shall be allowed to vote on any question who is not within the bar at the time when such question shall be put by the President, except by leave of the Conference, when such member has been necessarily absent.

17. Every member who is within the bar of the Conference at the time the question is put shall give his vote, unless the Conference, for special reasons, excuse him.

18. No resolution altering or rescinding any rule of Discipline shall be adopted until it shall have been in the possession of the Conference at least one day.

19. It shall be in order for any member to call for the yeas and nays on any question before the Conference, and if the call be sustained by forty members present, the vote thereon shall be taken by yeas and nays.

20. It shall be in order to move that the question be taken without further debate on any measure pending before the General Conference, except in cases in which character is involved; and if sustained by a vote of two thirds, the question shall be so taken.

21. A motion to adjourn shall always be in order, and shall be decided without debate.

22. Each member of this body presenting memorials, petitions, and other papers for reference, shall prepare the paper by writing in a plain hand on the back of it the following items, in the following order, namely:

- (1.) Name of the member presenting the paper.
- (2.) Conference from which it comes.
- (3.) Pastoral charge of the Conference sending it.
- (4.) Subject to which it relates.
- (5.) First name on the petition.
- (6.) Number of other petitioners.
- (7.) The committee to which he desires it to be referred.

Papers thus presented, if no objection be made, shall be referred as indicated without a vote of the Conference.

23. When any member shall move a reference of any portion of the Journal of his Conference to any Committee, he shall at the same time furnish a copy of the portion he wishes referred, filed as already provided in case of memorials.

24. All resolutions contemplating verbal alterations of the Discipline shall state the language of the paragraph or line proposed to be altered, and also the language proposed to be substituted.

May 3.
THIRD DAY.
Morning.

25. All Committees proposing changes of Discipline shall recite paragraph and line proposed to be amended, and also the paragraph, as amended, complete.

26. All written motions, reports, and communications to the Conference shall be passed to the Secretary, to be by him read to the Conference, unless the Conference shall, when such paper is offered, request the proposer of the paper to read it to the Conference.

27. All Committees shall furnish duplicates of their reports, and all persons offering resolutions shall be required to furnish duplicates when, by Rule Sixth, they are required to write them.

28. These Rules shall not be suspended except by a two-thirds vote of the members present and voting.

Publication
of Manual
of General
Conference.

G. Moody moved the publication, in pamphlet form, of an alphabetical list of the members of the Conference, and also the names of committees, the officers of committees, and the times and places of the meeting of the Committees.

J. Lanahan moved to include the homes of members, and such other matters as the Agents may deem proper.

On motion of J. H. Bayliss, the whole matter was referred to the Book Agents.

Special Com-
mittee on
Observ-
ance of
Sabbath
and sale of
Liquors at
Centen-
nial.

Bishop Simpson announced the following Special Committee on the Observance of the Sabbath, and on Selling Intoxicating Liquors on the Centennial Grounds, Philadelphia, namely: John Lanahan, Hiram Price, Lewis R. Dunn.

J. Lanahan moved that the names of Thomas W. Price and William J. Paxson of Philadelphia be added, which was agreed to.

Bishop Janes introduced Rev. W. B. Pope, fraternal delegate from the British Wesleyan Conference.

Report of
Commit-
tee on
Time and
Place of
Receiving
Fraternal
Delegates.

On motion, the rules were suspended to hear the report of the Committee on Time and Place of Receiving Fraternal Delegates. They then presented their report in part, which was read and adopted, as follows:

The Committee on the Time and Place of Receiving Fraternal Delegates respectfully report:

1. That the place for the reception of all the delegates be the Academy of Music.

2. That the reception of the fraternal communications from the British Wesleyan Conference, and of the addresses of their Fraternal Delegates, our esteemed brethren, Rev. W. B. Pope and James H. Rigg, D.D., be the order of the day for Saturday, May 6, at eleven o'clock A. M.

3. That the hour for the reception of the other Fraternal Delegates be from two to four o'clock P. M. on such days as shall be hereafter fixed by the General Conference.

J. P. Newman moved that the appointments made by the Committee on Public Worship be adhered to by the Conference.

W. L. Muir moved, as a substitute, that the Committee be discharged, and that each pastor secure supplies for his own pulpit, which substitute was adopted.

Gardner Baker moved that the reception of the Bishops' Address be made the order of the day for to-morrow at ten o'clock A. M., which was agreed to.

Conference proceeded to the organization of the Judiciary Committee, and made the following appointments :

Joseph Cummings,
Erastus O. Haven,
Lucius C. Matlack,
Alexander C. M'Donald,
Cyrus Brooks,
Henry C. Benson,

George G. Reynolds,
Alfred Wheeler,
Joseph M. Trimble,
George B. Jocelyn,
Richard N. Davies,
Jacob Rothweiler.

A. J. Kynett presented the following resolution, which was read and adopted, namely :

Resolved, That a Committee of two ministers and two laymen from each General Conference District, to be nominated by the District Delegations respectively, to be called the Committee on Lay Representation, shall be appointed, to which all papers relating to lay membership in the General, Annual, and District Conferences shall be referred, and which may report such measures for the action of the General Conference as the Committee may deem wise.

H. C. Benson stated that one of the lay delegates from California had arrived, and asked permission to make some changes in the Committees, and the request was granted.

The Report of the Ladies and Pastors' Christian Union was presented by the Chair, and referred to the Committee on the State of the Church. [See *Appendix*, 57.]

On motion of J. Lanahan, it was resolved that when we adjourn, we adjourn to meet at 3:30 P. M. in the Eutaw-street Methodist Episcopal Church.

J. C. Hartzell, J. Braden, and C. O. Fisher severally presented papers relative to sending greetings to the General Conference of the African Methodist Episcopal Church, now in session at Atlanta, Georgia.

May 3.
THIRD DAY.
Morning.
Committee
on Public
Worship
discharged.

Reception of
Bishops'
Address,
Thursday,
ten A. M.

Committee
on Judicial-
ary.

Committee
on Lay
Represent-
ation.
A. J. Ky-
nett's reso-
lution.

Report from
Ladies and
Pastors'
Christian
Union.

Afternoon
session or-
dered.

Fraternal
greetings
to African
Methodist
Episcopal
Church.

May 3.**THIRD DAY.***Morning.*Committees
ordered.

Francis S. Hoyt moved to refer the papers to the Committee on Correspondence.

Pending the discussion of the subject, on motion of I. C. Pershing a Committee of five on the Reception of Fraternal Delegates, and a similar Committee of five on Correspondence, was ordered.

J. Rothweiler moved to lay the whole matter on the table, which was lost.

H. Wheeler's
motion.

H. Wheeler moved, as a substitute for the whole, that this General Conference cordially approve the action of the Bishops in sending Fraternal Delegates to the General Conference of the African Methodist Episcopal Church, now in session at Atlanta, Georgia.

J. L. Smith moved to lay the substitute on the table, which motion was lost.

H. Wheeler then withdrew his motion as a substitute, and offered it as an amendment, so as to read :

The General Conference approve the action of the Bishops in sending Delegates to the General Conference of the African Methodist Episcopal Church, and that all papers relating to the subject be referred to the Committees on Fraternal Delegates and Correspondence.

Adopted.

The motion was adopted, and the Committees on Fraternal Delegates and Correspondence instructed to report on Friday.

J. W. Freund
added to the Com-
mittee on
Sabbath at
the Cen-
tennial Ex-
position.

On motion of H. C. Dickhaut, J. W. Freund was added to the Committee on the Sabbath and the Sale of Liquors at the Centennial Exposition.

On motion, the Conference adjourned.

Announcements were made, the doxology was sung, and the benediction was pronounced by Bishop Peck.

*Afternoon.***WEDNESDAY AFTERNOON, MAY 3.**Bishop
Haven
presiding.

Conference met, pursuant to adjournment, in Eutaw-street Church, at 3:30 P. M., Bishop Haven in the chair.

The usual religious services were conducted by Henry Liebhart.

The reading of the Minutes of the morning session was deferred until Thursday morning.

After protracted consideration as to the mode of organizing the Standing Committees, the whole matter

was laid on the table until the appointment of the Committee on Lay Representation, ordered at the morning session, which was constituted as follows :

LAY REPRESENTATION.

May 3.
THIRD DAY.
Afternoon.

Committee
on Lay
Representa-
tion.

Richard W. Hammett,	Arkansas.
John P. Newman,	Baltimore.
Peter Bohl,	California.
Henry C. Dickhaut,	Central German.
George R. Palmer,	Central Illinois.
Luke C. Queal,	Central New York.
David Decker,	Central New York.
John F. Hiett,	Central Ohio.
Henry R. Mosser,	Central Pennsylvania.
John F. Marlay,	Cincinnati.
Charles H. Gatch,	Des Moines.
Arthur Edwards,	Detroit.
John W. Freund,	East German.
Hiram Ruggles,	East Maine.
James H. Wilbur,	E. Oregon and Washington.
John W. Ramsey,	Holston.
Reuben Andrus,	Indiana.
J. W. M'Donald,	Iowa.
Sylvester W. Lloyd,	Kansas.
Amos Shinkle,	Kentucky.
James Wells,	Mississippi.
William B. Slaughter,	Nebraska.
George J. Ferry,	Newark.
William R. Clark,	New England.
Thomas Hanlon,	New Jersey.
John B. Cornell,	New York.
Matthew Alston,	North Carolina.
William H. Painter,	North Ohio.
Edward F. Mues,	North-west German.
Jesse Meharry,	North-west Indiana.
Rufus Willard,	Oregon.
Thomas W. Price,	Philadelphia.
Richard L. Miller,	Pittsburgh.
Lucius D. Davis,	Providence.
Robert F. Queal,	Rock River.
Clinton B. Fisk,	Saint Louis.
William B. Smith,	South Kansas.

May 3.**THIRD DAY.****Afternoon.**

Hermann Koch,	South-west German.
Hiram C. Sexton,	Troy.
Dennis N. Cooley,	Upper Iowa.
William R. Puffer,	Vermont.
William M. Wright,	Virginia.
Kasimir P. Jervis,	Western New York.
William Brush,	West Texas.
Benjamin F. Martin,	West Virginia.
Peter S. Mather,	West Wisconsin.
George M. Steele,	Wisconsin.
Horace G. Prindle,	Wyoming.

Organization
of Standing
Commit-
tees.

On motion, the subject of the organization of the Standing Committees was taken from the table, and the Conference proceeded with the business under consideration.

Episcopacy.
R. Nelson,
Chairman, A.
Edwards,
Secretary.

The Committee on Episcopacy retired, by direction of the Conference, and completed their organization by the election of Reuben Nelson as Chairman, and Arthur Edwards as Secretary.

Itinerancy.
Morris D'C.
Crawford,
Chairman,
K. P. Jer-
vis, Secre'y.

In a similar manner the Committee on Itinerancy organized by the election of M. D'C. Crawford as Chairman, and K. P. Jervis as Secretary.

Missions.
Hiram Price,
Chairman,
A. S. Hunt,
Secretary.

The Committee on Missions organized by the election of H. Price as Chairman, and A. S. Hunt as Secretary.

The Committee on Education then retired for organization.

On motion, the Conference reconsidered the action of the morning session, by which the Committee on Public Worship had been discharged.

W. L. Muir
added to the
Committee
on Public
Worship.

On motion of Granville Moody, Willis L. Muir was added to the Committee on Public Worship.

J. M. Walden offered the following resolution, which was adopted, namely :

Committee on
Gen'l Conf.
Delegates'
Expenses.

Resolved, That a Committee of seven on General Conference and Delegates' Expenses be appointed by the Chair, and that said Committee receive the collections from the Delegates, and disburse the same as the General Conference may direct.

Only one full
set of Dele-
gates' from
each Confer-
ence to be
paid.

On motion of John Kendrick, it was resolved that in no case shall the expenses of more than one full set of Delegates from the same Conference be paid, except by a special vote of the General Conference.

On motion of Lorenzo D. Barrows, the Chairmen of all the large Committees were requested to arrange for not more than three meetings each week, and that as far as possible the Committees meet on alternate days.

On motion of A. S. Hunt, the Chairmen of the several Committees were requested to consult with each other and with the Committee on Entertainment as to the time and place of the meetings of the Committees, and to announce the same to the Conference, and also have them printed in the Directory to be prepared by the Book Agents.

John W. Ray moved that the Conference fix May 23 as the day of its final adjournment. The motion was laid on the table.

George B. Jocelyn moved that the election of General Conference officers be made the order of the day for the 11th instant. The motion was laid on the table.

On motion, the Conference adjourned. The doxology was sung, and the benediction was pronounced by Asbury Lowrey.

THURSDAY MORNING, MAY 4.

Conference met at the appointed hour, Bishop E. R. Ames in the chair.

Religious services were conducted by B. I. Ives.

The Journals of yesterday's sessions, morning and afternoon, were read and approved.

Bishop Ames announced the following Committee on Reception of Fraternal Delegates, namely: Cyrus D. Foss, John P. Newman, Dennis N. Cooley, Asbury Lowrey, John Braden.

On motion of Sanford Hunt, the Rules were suspended in order to consider the propriety of appointing a Committee to examine and report concerning modifications of the Discipline. They were further suspended in order to receive additional resolutions, and for the purpose of ordering the appointment of several Special Committees.

May 3.

THIRD
DAY.

Afternoon.

May 4.

FOURTH
DAY.

Morning.
Bishop Ames
presiding.

Journals ap-
proved.

Special Com-
mittee on
Reception
of Frater-
nal Dele-
gates.

May 4. The following resolution was then presented by Sandford Hunt, and adopted, namely:

FOURTH
DAY.

Morning.

Committee on certain modifications in Discipline.

Resolved, That a Committee of five be appointed to examine and report what modifications of the Discipline are necessary to secure to our Church the advantages proposed by the statutes of several of the States in regard to religious corporations.

On motion of I. S. Bingham, it was ordered that the organization of the remaining Standing Committees be made the special order for to-day at 12 M.

J. A. Harris, of Wash. Conf., takes place of J. W. Cochran.

James A. Harris, a reserve delegate of the Washington Conference, was, on motion, permitted to take the place of J. W. Cochran, who was absent.

John Mahin, of Iowa; G. F. Niedringhaus, of Southwest German; J. H. Gunn, of Southern Illinois; William Rice, of New England; E. W. Cunningham and W. B. Smith, of South Kansas Conferences, were announced as present.

Changes in Committees.

The following changes were made on committees: G. G. Reynolds, in place of J. French; P. Bohl, in place of W. S. Turner, on Tracts, and of W. Dennett, on Church Extension; J. H. Harris, in place of J. W. Cochran, on the Committee to which he was assigned; G. F. Niedringhaus, in place of H. Koch, on Revisals; N. Webster, in place of C. L. Robinson, on Revisals; L. Appel, in place of C. A. Loeber, on Sunday-schools and Tracts.

Special Committees ordered.

On motion of I. S. Bingham, three Special Committees, to consist of seven members each, were ordered on Temperance, Pastoral Address, and American Bible Society.

J. N. Brown presented the following resolution:

Special Committee on propriety of revision of hymn book ordered.

Resolved, That a Special Committee of nine be appointed by the Chair, to consider the propriety of revising our Hymn and Tune Books, so as to adapt them more perfectly to general use in all our Churches and congregations;

which was read, and, on motion, adopted.

Reconsidered and amended.

On motion, Conference reconsidered its action in adopting the resolution offered by J. N. Brown, and after changing the number from nine to twelve, and erasing the words "and Tune," the resolution was adopted.

The hour of ten o'clock having arrived, the order of the day was taken up, and Bishop Janes read the Episcopal Address. [See *Appendix*, 1.]

G. Moody and E. O. Haven presented the following paper, which was adopted, namely :

Resolved, That we have listened with profound interest and delight to the comprehensive, able, and eloquent Episcopal Address just read before this General Conference, and that we request its publication in the "Daily Advocate," and in all the official papers of our Church ; and also that five thousand copies be printed in pamphlet form ; and, finally, that all the pastors be requested to read it in their congregations on some Sabbath morning in June, in lieu of the usual sermon.

Resolved, Also, that the several Committees of this Conference are hereby instructed to consider and report upon such portions of the Address as relate to the interests which these Committees have respectively in charge.

On motion of L. Hitchcock, so much of the Episcopal Address as relates to the subject of Charters was referred to a Committee of five.

On motion of R. Nelson, it was ordered that a Committee of one from each General Conference District be appointed, to whom the whole subject of expenses of Judicial Conferences for the past four years, and hereafter, shall be referred.

A resolution requesting Bishops Simpson and Harris, and the Chairmen of the Standing Committees, to prepare a report defining the duties of the several Standing Committees, and an order of business, was presented and read, and, on motion, was laid on the table.

On motion of I. C. Pershing, a Special Committee of five was ordered to make arrangements for suitable services commemorative of the Bishops and members of the last General Conference who have died during the past quadrennium.

B. F. Crary presented a resolution requesting the appointment of a Committee of five to take into consideration the subject of publishing religious literature in the Spanish language. Referred to Committee on the Book Concern.

The hour of 12 M. having arrived, the order of the day, the organization of Standing Committees, was taken up.

The Committee on Education reported that it had organized by the election of E. O. Haven, Chairman, and B. St. James Fry, Secretary.

May 4.

FOURTH
DAY.

Morning.

Episcopal
Address.

G. Moody's
resolution
in respect
to the
Bishops'
Address.

Special Com-
mittee on
Charters.

Special Com-
mittee on
Expenses
of Judicial
Confer-
ences.

Committee
ordered on
Memorial
Services.

Spanish
Publica-
tions.

Education.
E. O. Haven,
Ch'n, B. St.
J. Fry, Sec.

MAY 4.FOURTH
DAY.*Morning.*Call of Con-
ferences
for Peti-
tions, Me-
morial, and Ap-
peals.

The Committee on Revisals was permitted to retire for organization.

On motion of J. M. Reid the regular order of the day was taken up, and the call of the Conference was made for Petitions, Memorials, and Appeals. They were presented, read, and referred as follows, namely :

BALTIMORE.

Report of
Centenary
Biblical
Institute.

BALTIMORE.
L. F. Morgan presented the report of the Centenary Biblical Institute of Baltimore, signed by the Trustees, F. A. Crook, and others, which was referred to the Committee on Education.

CENTRAL IL-
LINOIS.Organization
of Annual
Conference, Swe-
den.

CENTRAL ILLINOIS.
V. Witting presented a petition, signed by John P. Larsson and three others, for the organization of an Annual Conference in Sweden, which was referred to the Committee on Missions.

CINCINNATI.

Memorial of
Grace
Church,
Dayton,
Ohio, for
reduction
in number
of Collec-
tions.

CINCINNATI.
J. F. Marlay presented a memorial from Grace Church, Dayton, Ohio, signed by Thomas H. Pearne, Chairman, and S. M. Sullivan, Secretary, asking for a reduction of Church collections, which was referred to the Committee on Revisals.

DETROIT.

Elective
Presiding
Eldership.Lay Repre-
sentation
in Annual
Confer-
ences.

DETROIT.
J. S. Smart presented the action of the Detroit Conference on the subject of an elective Presiding Eldership, which was referred to the Committee on Itinerancy. He also presented a paper on Lay Representation in the Annual Conferences, which was referred to the Special Committee on Lay Representation.

INDIANA.

Memorial
from Lo-
cust-street
Church,
Greencas-
tle, Ind.,
on Bound-
aries.

INDIANA.
Hayden Hays presented a memorial from Locust-street Church, Greencastle, Indiana, signed by John F. Carver and two hundred and fourteen others, on the subject of Boundaries. Referred to the Committee on Boundaries.

MICHIGAN.

J. M. Reid presented the letter of H. W. Dennis on the subject of Liberia Conference and Bishop; and also the Memorial of the Board of Managers of the Missionary Society of the Methodist Episcopal Church asking changes in the Constitution of the Society. Both of which were referred to Committee on Missions.

May 4.

FOURTH

DAY.

Morning.

MICHIGAN.

Letter of
H. W. Den-
nis on Li-
beria Con-
ference and
Bishop.

MINNESOTA.

MINNESOTA.

J. D. Blake presented a copy of the action of the Minnesota Conference on Book Concern accounts, adopted September 20, 1875; also a copy of the action of the same Conference relative to the establishment of a weekly Norwegian paper, both of which were referred to the Committee on the Book Concern; also the action of the Lay Electoral Conference relative to the election of Presiding Elders. Referred to Committee on Itinerancy. Also a copy of Conference resolution in regard to a change of statistical blanks. Referred to Committee on Revisals.

On weekly
Norwegian
paper.

Statistical
blanks.

NEWARK.

NEWARK.

R. L. Dashiell presented a memorial from Foochow Mission against the appointment of a Bishop for China, which was referred to Committee on Episcopacy; also one from Foochow Mission asking the organization of a Conference; another from the same Mission asking for a new section in the Discipline regulating foreign Missions; and a petition from the Missionary Board asking for an amendment of the Constitution of the Society; all of which were referred to the Committee on Missions.

Memorial
from Foo-
chow Mis-
sion on
Bishop for
China.

NEW ENGLAND.

N. ENGLAND.

W. F. Warren presented a memorial from the New England Conference on the State of the Church, which was referred to the Committee on the State of the Church; also a memorial from the same Conference relative to Fraternal Relations with the Primitive Methodists, which was referred to the Committee on Correspondence; also, from the same Conference, a memorial on the support of the Bishops, which was referred to the Committee on the Book Concern.

Memorial of
New En-
gland Con-
ference on
the State
of the
Church.
Also, on Fra-
ternal Re-
lations
with Prim-
itive Meth-
odists.
Also, on the
Support of
the Bish-
ops.

May 4.FOURTH
DAY.*Morning.*NORTHERN
NEW YORK.
Memorial on
Change in
the Ritual.

NORTHERN NEW YORK.

I. S. Bingham presented a memorial from Northern New York Conference asking an explanatory note on the invitation to the sacrament. Referred to the Committee on Revisals.

N. INDIANA.

NORTH INDIANA.

W. S. Birch presented a paper from W. F. Walker, of Peking, China. Referred to the Committee on Missions. Also, the appeal of M. Mahin from an Episcopal decision, which was referred to the Committee on Episcopacy.

M. Mahin's
Appeal.Resolutions
on Temper-
ance.

S. N. Campbell presented resolutions of the North Indiana Conference on Temperance, which were referred to the Committee on Revisals.

Election of
Presiding
Elders.

N. H. Phillips presented the resolution of the same Conference on the election of Presiding Elders, which was referred to the Committee on Itinerancy.

Boundaries.

A. Marine presented the resolution of the North Indiana Conference on the subject of Boundaries. Referred to the Committee on Boundaries.

Change of
place of
holding
General
Conference.

J. H. Defrees presented the resolutions of the same Conference approving the change of the place of holding the General Conference. Referred to the Committee on the State of the Church.

Leaders'
Meetings.

A. C. Swayzee presented papers from Logansport District, North Indiana Conference, relating to certain changes in the work of the Leaders' Meetings. Referred to the Committee on Revisals.

NORTH-WEST
INDIANA.

NORTH-WEST INDIANA.

A. S. Cobb's
Appeal.

J. L. Smith presented the appeal of A. S. Cobb, which was referred to the Committee on the Judiciary.

OHIO.

OHIO.

Action of
Ohio Lay
Electoral
Conf. on
election of
P. Elders.Action of
Ohio Conf.
on other
subjects.

H. C. Drinkle presented the action of the Lay Electoral Conference on the election of Presiding Elders; and T. W. Stanley, the action of the Ohio Conference on the same subject, and the memorial of the same Conference concerning the status of a preacher withdrawing between the sessions of his Conference. All

of which were referred to the Committee on the Itinerancy.

MAY 4.
FOURTH
DAY.
Morning.

T. W. Stanley also presented the action of the Ohio Conference on the subject of Church Letters. Referred to the Committee on Revisals.

NEW YORK EAST.

NEW YORK
EAST.

M. L. Scudder presented the action of the New York East Conference relative to Boundaries, which was referred to the Committee on Boundaries.

Action of N.
Y. East on
Boundaries.

D. Curry offered a memorial from the official members of Mount Morris, Michigan, on Presiding Elders, signed by Thomas Wakelin and R. C. Lanning. Referred to the Committee on Itinerancy.

Memorial of
members of
Mt. Morris,
Michigan.

TROY.

TROY.

J. W. Eaton presented a memorial from Troy Conference for a change in the Presiding Eldership. Referred to the Committee on Itinerancy.

Memorial
from Troy
Conf. on P.
Elders.

Also a memorial from the same Conference on a change in the mode of electing Delegates to Lay Electoral Conferences, asking that none but laymen shall be voters at such elections. Referred to Committee on Revisals.

Mode of
electing Lay
Delegates.

Also a memorial from the same Conference, asking that no change be made in its boundaries. Referred to the Committee on Boundaries.

Boundaries.

Also a memorial from the same Conference asking provision for a court in the interim of Annual Conferences. Referred to the Committee on the Judiciary.

For a court.

WESTERN NEW YORK.

WESTERN
NEW YORK.

K. P. Jervis presented a paper relative to a restoration of Boundaries, and requested that it be read. The request was not granted.

Boundaries.

It was then moved that the Conference instruct the Committee on Boundaries to fix a time for hearing the case, and notify all parties concerned, which motion was laid on the table.

Motion to in-
struct Com.
on Bound-
aries laid on
table.

May 4.**FOURTH
DAY.****Morning.**Motion taken
from table
and passed.

A motion by A. Lowrey to reconsider the vote by which the Conference refused the reading of the paper was laid on the table.

DeWitt C. Huntington moved to take from the table the motion to instruct the Committee on Boundaries, which was agreed to, and the motion was then passed.

Revisals.

J. M. Wal-
den, Chair-
man, Wm.
X. Ninde,
Secretary.

The Committee on Revisals reported the completion of their organization by the election of J. M. Walden as Chairman, and W. X. Ninde as Secretary.

The Committee on Sunday-Schools and Tracts were permitted to retire for organization.

**WILMING-
TON.**

Action of
Wilmington
Conference
on eleven
subjects.

WILMINGTON.

L. C. Matlack presented the action of the Wilmington Conference on General Superintendency, and it was referred to Committee on Episcopacy; also on Presiding Eldership, on Bishops' Council, on Presiding Elders' Districts, on District Conferences, on Sunday-school Superintendents, on Church Records, and on Quarterly Conferences, all of which were referred to the Committee on Revisals.

He also presented the action of the same Conference on Lay Representation, and it was referred to the Committee on Lay Representation; also on Seamen's Bethel, which was referred to the Committee on Missions; and on the abridgment of the Discipline, which was referred to the Committee on Book Concern.

WISCONSIN.

Action of
Janesville,
District,
Wisconsin
Conference.

WISCONSIN.

Henry Colman presented the action of the Janesville District Conference on District Conferences, and it was referred to the Committee on Itinerancy.

He also presented the action of the Wisconsin Conference on the expenses of Judicial Conferences, which was referred to the Committee on General Conference Expenses.

J. N. Fitz-
Gerald As.
Secretary.

James N. FitzGerald was, on motion, elected an Assistant Secretary.

The call of Conferences for resolutions and miscellaneous business was now made.

CALIFORNIA.

W. S. Turner offered the following resolution, which was referred to the Committee on Revisals:

Whereas, No provision is made in our Discipline for a change of place of the General Conference in the interval of the Conferences; and,

Whereas, Such emergencies are liable to occur; therefore, be it

Resolved, That the following item be added to paragraph 88, Part II, sec. 2, page 50, of the Discipline, namely: "And that the Bishops, with the concurrence of the Churches and pastors *to* and *from* which Churches the General Conference is proposed to be changed, shall be authorized to change the place whenever, in their judgment, the circumstances demand it."

The whole paragraph will then read thus: "The General Conference shall meet on the first day of May, in the year of our Lord 1872, in the city of New York, and thenceforward on the first day of May once in four years perpetually, in such place or places as shall be fixed on by the General Conference from time to time; but the General Superintendents, or a majority of them, by or with the advice of two thirds of all the Annual Conferences, shall have power to call an extra session of the General Conference at any time, to be constituted in the usual way, and that the Bishops, with the concurrence of the Churches and pastors *to* and *from* which Churches the General Conference is proposed to be changed, shall be authorized to change the place whenever, in their judgment, the circumstances demand it."

CENTRAL ILLINOIS.

J. G. Evans offered the following resolution, which was referred to the Committee on Revisals:

Resolved, That Part III, chap. i, sec. 2, paragraph 322, of the Discipline be amended by striking out all after the words, "of which he is a member," beginning in line four and inserting the following, namely: "The Presiding Elder, within the bounds of whose district he may reside, shall proceed as provided in paragraph 320, and the records of the investigation required shall be by him transmitted to the ensuing Annual Conference of which the accused is a member, at which his case shall be determined," so that the section shall read:

"And if the accused be a superannuated or supernumerary preacher, living out of the bounds of the Conference of which he is a member, the Presiding Elder within the bounds of whose district he may reside shall proceed as provided in paragraph 320, and the records of the investigation required shall be by him transmitted to the ensuing Annual Conference of which the accused is a member, at which his case shall be determined."

CENTRAL NEW YORK.

A. C. George offered the following resolutions, which were referred to the Committee on Episcopacy:

Resolved, 1. That the Committee on Episcopacy be instructed to consider and report to this General Conference whether it be advisable so to change the Discipline, Part V, chap. i, sec. 1, pages 192-194, on "The Support of Bishops, and the Families of Deceased Bishops," that said section shall read as follows:

May 1.
FOURTH
DAY.

Morning.

CALIFORNIA.

Concerning
sessions of
Gen. Conf.,
and change
of place of
holding
them.

CENTRAL
ILLINOIS.

Resolution
relating to
judicial pro-
ceedings.

CENT. NEW
YORK.

Resolutions
concerning
support of
Bishops.

May 4.
FOURTH
DAY.
Morning.

"1. The General Conference shall determine which of the Bishops are effective, and which are non-effective.

"2. It shall be the duty of the Book Committee to make an estimate of the amount necessary to furnish a competent support to each effective Bishop, considering the number and condition of his family, and the amount, if any, necessary to the comfortable maintenance of the non-effective Bishops; and also the amount necessary to assist the widows and children of deceased Bishops.

"3. The Book Committee shall appoint a Treasurer of the Episcopal Fund, to reside in the city of New York, and an Assistant Treasurer, to reside in the city of Cincinnati, and shall determine their compensation; and such treasurer and his assistant are authorized to receive all contributions for the support of the Bishops, and to dispense the same for that purpose, and for no other, in accordance with the directions of the Book Committee.

"4. The Bishops are authorized to draw on the Treasurer of the Episcopal Fund, quarterly, for the amount of their salaries, and also for their traveling expenses.

"5. The Bishop presiding at an Annual Conference within whose bounds a widow or orphan of a deceased Bishop may reside, shall be authorized to draw on said Treasurer, or his assistant, for such amount as may be estimated as aforesaid.

"6. The Book Committee shall divide the aggregate sum required to be raised for these purposes among the Annual Conferences according to their several ability; and the Annual Conferences shall apportion the same to the several districts, and the District Stewards to the several charges. And it shall be the duty of the Annual Conferences to see that the amount assessed on the different appointments are raised and forwarded to the Treasurer or Assistant Treasurer of the Episcopal Fund.

"7. The Treasurer of the Episcopal Fund shall report annually to the Annual Conferences the amount received from the several Annual Conferences on account of said Fund, and also the expenditures made; and shall make a full and detailed exhibit of such receipts and expenditures for the term of four years to the General Conference, and if there shall be a deficiency, and a balance due the Treasurer or the Bishops, the General Conference shall provide for its payment."

Resolved, 2. That the Committee on Episcopacy be instructed to inquire whether, in connection with the above changes, it be advisable to authorize and direct the Book Agents at New York to loan to the Treasurer of the Episcopal Fund any sums which he may need to meet the drafts of the Bishops during the remainder of the present calendar year; and also, whether said Book Agents ought to continue to pay the salaries of the Bishops as heretofore, till such Treasurer of the Episcopal Fund shall be appointed and enter on the discharge of his duties.

He also offered the following resolution, containing a plan for District Quarterly Conferences, which was, on motion, referred to the Committee on Itinerancy:

Resolutions
concerning
a plan for
District
Quarterly
Confer-
ences.

Resolved, That the Committee on Itinerancy be instructed to consider the propriety of inserting in the Discipline the following chapter, and to report thereon:

CHAPTER ...—THE DISTRICT QUARTERLY CONFERENCE.

1. The District Quarterly Conference shall be composed of the Traveling and Local Preachers, and the Exhorters in the district; also of three lay delegates from each circuit or station, to be chosen

by the Leaders and Stewards' Meeting, one of whom shall be a Trustee, and one a Steward, and one a Sabbath-school Superintendent; said Trustee and Superintendent being members of our Church, and approved by the Leaders and Stewards' Meeting.

2. The District Quarterly Conference shall meet four times each year, at such time and place as the Presiding Elder shall designate for the first meeting after the adoption of this plan by any Annual Conference; but the District Quarterly Conference shall, at each meeting, determine the place for the next meeting, the time to be fixed by the Presiding Elder. The District Quarterly Conferences shall be held as nearly quarterly as may be practicable, the first one being called early in the year.

3. The Presiding Elder shall preside in the District Quarterly Conference. In his absence the Conference shall choose its own Presiding by ballot from among the Traveling Elders.

4. The Minutes of the District Quarterly Conference shall be kept by a Secretary chosen by the Conference. The Minutes shall be carefully recorded in a book provided for that purpose, and kept by the Secretary for future use or reference.

5. The regular business of the District Quarterly Conference shall be:

I. To take the general oversight of all the temporal and spiritual affairs of the District subject to the provisions of the Discipline.

II. To take cognizance of all the Local Preachers and Exhorters in the District, and to inquire respecting the gifts, labors, and usefulness of each by name, and to arrange a plan of appointments for each for the ensuing quarter.

III. To hear complaints against Local Preachers; to try, suspend, deprive of ministerial office and credentials, expel, or acquit any Local Preacher against whom charges may be preferred.

IV. To license Local Preachers and Exhorters, to renew such licenses, and to recommend to the Annual Conference Local Preachers as suitable candidates for Deacons' or Elders' orders, and for admission on trial in the traveling connection; *provided*, That no person shall be licensed to preach or to exhort without the recommendation of the Leaders and Stewards' Meeting of the Circuit or Station of which he is a member; nor shall any Local Preacher be recommended for orders or for admission into the traveling connection without such recommendation; and in all cases the candidates shall first pass a satisfactory examination in doctrine and Discipline.

V. To inquire whether all the collections for the benevolent institutions of the Church, as recognized by the Discipline, are properly attended to, in all the Circuits and Stations.

VI. To inquire into the condition of the Sunday-schools in the District, and to adopt suitable measures for insuring their success.

VII. To inquire respecting opportunities for Missionary and Church Extension enterprises within the District, and to take measures for the occupation of any neglected portions of its territory by mission Sunday-schools and appointments for public worship.

VIII. To receive and try appeals from accused members who have been censured, suspended, or expelled.

IX. To provide for appropriate religious and literary exercises during its sessions for the mutual benefit of those attending upon them

X. In order better to carry out the above provisions, and to accomplish the objects of this section, the following order of business shall be observed:

- 1.) Determine who are members of the Conference.
- 2.) Appoint the necessary committees.
- 3.) Receive appeals from censured or expelled members.
- 4.) Call for reports as follows:

May 4.
FOURTH
DAY.
Morning.

May 4.
FOURTH
DAY.
Morning.

(1.) From pastors, which reports shall state the numbers received into and dismissed from the Church during the quarter, the number of deaths, and the number received on probation; also, whether the rules have been observed for the religious instruction of children, and what amounts have been raised during the quarter for the various benevolences of the Church. Also, what and how many Church periodicals are taken on the charge.

(2.) From Trustees concerning the value, improvements, amount of insurance, and indebtedness of Church property.

(3.) From Stewards, stating the amounts appropriated for the support of the Bishops, and of the Preacher or Preachers of the charge, and to meet the necessities of Conference claimants, and what sums have been raised and paid for these purposes.

(4.) From Sunday-schools, according to the form of reports to be made to the Annual Conferences.

(5.) Inquire into the character and usefulness of Local Preachers and Exhorters, and arrange a plan of appointments for each for the ensuing quarter.

(6.) Missionary and Church Extension enterprises within the bounds of the district.

(7.) Provide for religious and literary exercises.

(8.) Determine the place of next session.

(9.) Receive reports from committees.

(10.) Miscellaneous matters.

XI. The provisions of this section shall be of force and binding only in those Annual Conferences which shall approve the same. In such Annual Conferences all powers heretofore belonging to the Quarterly Conference, and not given by this section to the District Quarterly Conference, shall belong to the Leaders and Stewards' Meeting.

XII. The Presiding Elders in Annual Conferences approving this section shall be assigned to pastoral labor as other effective preachers but shall possess the powers and discharge the duties defined and imposed in Section XIV of the Discipline, except in so far as they are inconsistent with the provisions of this section.

CINCINNATI.

CINCINNATI.

Resolution
concerning
abolition of
Probation-
ary feature
of our
Economy.

Granville Moody offered the following resolution, which was referred to the Committee on Revisals, namely:

Resolved, That the Committee on Revisals be instructed to inquire and report whether it is expedient to abolish the probationary feature of our economy.

DETROIT.

DETROIT.

J. S. Smart offered the following paper, which was referred to the Committee on Freedmen:

Resolution
concerning
union of
Board of
Education
and Freed-
men's Aid
Society.

Whereas, We have a fund in the hands of the Board of Education of the Methodist Episcopal Church, amounting originally to some \$84,000, and constantly, as we suppose, accumulating, whose interest, according to the design of the donors, should be appropriated to aid in educating young men for the ministry, and to aid biblical or theological and other schools of learning under the patronage of our Church; and,

Whereas, It is provided that all future contributions to this fund shall be held in trust for the aid of needy and worthy young persons

seeking an education, or for such specific educational purposes as the donors may direct; and.

Whereas, This Board of Education has charge of the Sunday-school Children's Fund, originated during the Centenary of American Methodism, whose interest, according to its original design, should be appropriated to aid meritorious Sunday-school scholars in obtaining a more advanced education; and,

Whereas, All these purposes are entirely in harmony with our Freedmen's Aid work; and,

Whereas, It is not desirable to confine the benefactions of this board to any one section of the country, or to maintain two organizations to do the work which can be better performed by one, thereby unnecessarily multiplying our paid agencies or secretarships, and increasing the number of our collections; and,

Whereas, Our southern work is in peculiar need of the aid above indicated, and we believe more can be accomplished, not only in the South, but throughout the whole Church, by the union of the Freedmen's Aid Society with the Board of Education, than by these societies acting separately; therefore,

Resolved, That the Committee on Freedmen be requested to inquire into the expediency of uniting the Board of Education and the Freedmen's Aid Society in one organization, and to report its conclusions to this body.

L. R. Fiske offered the following, which was referred to the Committee on Revisals:

Whereas, It is important to secure uniformity of method in receiving persons into the Church on probation; and,

Whereas, In the mode of their admission there should be the fullest public committal to Christ's service; therefore,

Resolved, That the Committee on Revisals prepare for the action of this Conference a form or ritual service for the public reception of persons into the Church as probationers.

He also offered the following resolutions, and they were referred to the Committee on the Book Concern:

Whereas, There is a deep conviction in the Church of the need of a Methodist monthly of a high literary order; and,

Whereas, The last General Conference authorized the publication of such a monthly, provided arrangements could be made which would guarantee the Church against loss; and,

Whereas, Difficulties have arisen of sufficient magnitude to prevent the execution of this expressed wish; therefore,

Resolved, 1. That the Committee on the Book Concern be requested to consider the expediency of so changing the character of the Ladies' Repository as to convert it into a monthly devoted to the higher educational wants and culture of the people.

Resolved, 2. That they be requested to consider the propriety of converting the Golden Hours into a general family magazine.

EAST OREGON AND WASHINGTON.

J. H. Wilbur offered the following resolutions, which were read, after which he asked the appointment of the Committee therein required:

May 4.
FOURTH
DAY.
Morning.

Resolution
concerning
form for re-
ception of
Probation-
ers.

Ladies'
Repository,
and Golden
Hours.

EAST ORE-
GON AND
WASHING-
TON.

May 4.

FOURTH
DAY.

Morning.

Resolution
concerning
transfer by
Congress
of Indian
Service.

Whereas, The House of Representatives of the Congress of the United States has passed a bill transferring the Indian service to the War Department, which bill is now pending in the Senate; and,

Whereas, The reason assigned for so doing is to save expense to the Government, by having the service rendered by the military without additional compensation; and,

Whereas, Such transfer of service would effectually destroy the present policy of combining civil and religious instruction for the elevation of the Indians; and,

Whereas, The experiment of such transfer was made during the years 1868 and 1869, to the great damage of the interests of the Indians and of the Government morally and financially; and,

Whereas, The present peace policy has proved eminently successful in securing vastly greater improvement of the Indians during the six years of its existence than any other policy previously adopted; and,

Whereas, During the continuance of said policy wars have almost entirely ceased among the tribes, and between them and the whites; and,

Whereas, By the operation of said policy there has been an actual saving to the Government, as public documents will show, to the amount of many millions of dollars; therefore,

Resolved, 1. By the General Conference of the Methodist Episcopal Church in Conference assembled, that we earnestly protest against such legislation, believing that it would be greatly damaging to the Indians and detrimental to the interests of the Government itself.

Resolved, 2. That we have unlimited confidence in the power of the Gospel, when the proper agencies are employed, to civilize and Christianize the Indian people.

Resolved, 3. That a Committee of five be appointed by the Chair to visit Washington and lay copies of this paper before the Senate, and the President of the United States.

Sunday-
schools and
Tracts.
C. D. Foss,
Chairman,
J. W. Ray,
Secretary.

Time ex-
tended.

Pending the discussion of the motion the Committee on Sunday-schools and Tracts returned and reported the completion of their organization by the election of C. D. Foss, Chairman, and John W. Ray, Secretary.

The time of the session was extended to hear J. H. Wilbur.

The Committee on Church Extension was permitted to retire.

Paper con-
cerning
Indian
service or-
dered to
be printed.

On motion of D. Curry, the further consideration of the paper presented by J. H. Wilbur was postponed until to-morrow.

C. W. Heisley was changed from the Committee on Itinerancy to the Committee on Church Extension, and E. Greene from the Committee on Church Extension to the Committee on Itinerancy.

Afternoon
session
ordered.

It was ordered that when we adjourn we adjourn to meet in Eutaw-street M. E. Church at 3:30 P.M., to complete the organization of Standing Committees.

W. M'Kinley was changed from the Committee on Education to the Committee on Revisals, and C. Brooks from the Committee on Revisals to the Committee on Education.

May 4.
FOURTH
DAY.
Morning.

J. M. Buckley gave notice of his intention to introduce a resolution asking for a change in the time of meeting of the General Conference from the first day to the first *Wednesday* in May.

Notices were given, the doxology was sung, and the Conference adjourned. The benediction was pronounced by Rev. W. F. Ward, of the Baltimore Conference.

Adjournment.

THURSDAY AFTERNOON, MAY 4.

Afternoon.

The Conference met, pursuant to adjournment, at the Eutaw-street M. E. Church at 3:30 P. M., Bishop Simpson in the chair.

Bishop Simpson
presiding.

The religious services were conducted by Wm. R. Clark, of the New England Conference.

The reading of the Minutes of the morning session was deferred to Friday morning.

Several changes were announced on the Standing Committees. The Committee on the Freedmen completed its organization by the appointment of Daniel Curry as Chairman, and John Braden as Secretary.

D. Curry,
Chairman,
J. Braden,
Secretary.

On motion of J. M. Walden, it was ordered that the full first names of the delegates be given in the Minutes.

The Committee on Church Extension was organized by the appointment of Amos Shinkle, Chairman, Wm. A. Smith, Secretary.

A. Shinkle,
Chairman,
W. A. Smith,
Secretary.

The Judiciary Committee retired and organized by the appointment of Joseph Cummings, Chairman, Alfred Wheeler, Secretary.

Jos. Cum-
mings,
Chairman,
A. Wheeler
Secretary.

The Committee on the State of the Church retired and organized by the appointment of Clinton B. Fisk, Chairman, Joseph Horner, Secretary.

C. B. Fisk,
Chairman,
J. Horner,
Secretary.

John W. Freund was added to the Committee on Public Worship.

The Committee on the Book Concern organized by the appointment of Dennis N. Cooley, Chairman, Robert F. Queal, Secretary.

D. N. Cooley
Chairman,
R. F. Queal
Secretary.

May 4.
FOURTH
DAY.
Afternoon.

The Committee on Lay Representation retired for organization.

On motion, it was ordered that the Chairmen of the several Standing Committees, when they meet to select their places of meeting, make their selection by lot.

On motion the Conference adjourned, the benediction being given by Morris D'C. Crawford.

May 5.
FIFTH DAY.

FRIDAY MORNING, MAY 5.

Bishop Bowman presiding.

Conference met at the appointed hour, Bishop Bowman in the chair.

Religious services were conducted by William H. Olin.

The Journals of yesterday's sessions, morning and afternoon, were read and approved.

Bishop Harris announced the following Special Committees :

Committee
on Correspondence.

ON CORRESPONDENCE.

Daniel A. Whedon,	Isaac S. Bingham,
William S. Prentice,	Alfred Wheeler,
Benjamin F. Crary.	

American
Bible
Society.

ON AMERICAN BIBLE SOCIETY.

Luke C. Queal,	Charles Robinson,
Charles W. Smith,	Charles W. Rowland,
George W. Hughey,	John J. Perry,
George W. Power.	

Temperance.

ON TEMPERANCE.

Hiram Buck,	Lucius D. Davis,
Frederick Merrick,	George H. Prindle,
Matthew Alston,	Henry Appel,
William M'Kinley.	

Expenses of
Delegates.

ON EXPENSES OF GENERAL CONFERENCE.

David M'Williams,	John W. Auld,
George L. Wright,	Henry H. Otis,
John W. M'Adoo,	Henry C. Dickhaut,
John W. Hiatt.	

May 5.
FIFTH DAY.
 Pastoral Ad-
 dress.

ON PASTORAL ADDRESS.

Charles H. Fowler,	William H. Olin,
John B. Cornell,	Reuben Andrus,
John F. Hurst,	Erasmus Q. Fuller,
James M. Thoburn.	

ON RELIGIOUS CORPORATIONS.

Religious
 Corpora-
 tions.

Sandford Hunt,	George G. Reynolds,
William Lawrence,	Thomas J. C. Fagg,
Charles H. Gatch.	

ON THE PROPRIETY OF REVISING THE HYMN BOOK.

Revising
 Hymn
 Book.

John N. Brown,	James M. Buckley,
Albert S. Hunt,	Arthur Edwards,
William Rice,	Cyrus Brooks,
Samuel H. Nesbitt,	Benjamin St. James Fry,
George M. Steele,	James H. Wilbur,
John J. Manker,	Henry Leibhart.

ON THE NEW CHARTERS FOR OUR BENEVOLENT INSTITUTIONS.

New Char-
 ters.

Luke Hitchcock,	Curtis F. Turner,
Daniel Curry,	John W. Ramsey,
James B. M'Kean.	

On motion of Robert M. Hatfield, delegations desiring changes in Committees were requested to commit them to paper and hand them to the Secretary, the changes to be made without further action.

Action con-
 cerning
 changes in
 Commit-
 tees.

George G. Decker, of the New York, James F. Darnall, of North-west Indiana, and William Lawrence, of Central Ohio Conferences, were announced as present.

On motion of Luke C. Queal, the Book Agents were directed to publish the General Conference Manual immediately.

Manual of
 General
 Confer-
 ence.

The paper presented yesterday by James H. Wilbur was taken up, and, pending the discussion, John D. Hammond moved the suspension of the Rules until the subject be disposed of, which was agreed to.

Paper con-
 cerning
 transfer of
 Indian
 Service.

On motion, the whole matter was referred to a Committee of five to examine and report thereon.

May 5.

FIFTH DAY.

Regular order resumed.

The regular order of the day was resumed, and the call of Conferences was made for resolutions and miscellaneous business.

ILLINOIS.

ILLINOIS.

Changing place of General Conference.

William S. Prentice offered the following resolution, which was referred to the Committee on Revisals:

Resolved, That the Committee on Itinerancy be instructed to consider the propriety of adding the following to paragraph 88, chap. i, Part II, pages 50 and 51, of the Discipline: "And should it become necessary, from any unforeseen cause, to change the place of its sitting after it has been fixed by the Conference, the General Superintendents, by or with the advice of two thirds of the Annual Conferences which shall meet after such necessity arises, shall have power to make such changes."

Resolution concerning orders.

He also offered the following, which was referred to the Committee on Revisals:

Resolved, That the Committee on Revisals be instructed to consider and report upon the propriety of so changing the Discipline that Deacons and Elders' Orders shall hereafter be conferred only on those who are members of an Annual Conference.

Amendments of Discipline proposed.

James Leaton offered the following, and they were referred to the Committee on Revisals:

Resolved, That paragraph 378 be amended by striking out the words "the Quarterly Conference," in the second line, and inserting in their place "the last Quarterly Conference of the year," so that the paragraph, as amended, would read: "Each preacher in charge shall lay before the last Quarterly Conference of the year, to be entered on the Journal, the number, state, and average attendance of the Sunday-schools in his charge, and the extent to which he has preached to the children and catechised them, and make the required report on Sunday-schools to his Annual Conference."

Order of business in Quarterly Conference.

He also offered the following resolution, which was referred to the Committee on Revisals:

Resolved, That the Committee on Revisals be instructed to arrange the order of business in the Quarterly Conference so as to make the questions cover the ground of the disciplinary requirements in regard to Quarterly Conference business.

Resolution concerning Sunday-schools, Superintendents, and Trustees.

He also offered the following resolution, which was referred to the Committee on Revisals:

Resolved, That paragraph 135 of the Discipline be so amended as to read:

"IV. To have supervision of all the Sunday-schools within the bounds of the Circuit or Station, and to inquire into the condition of each; to elect Sunday-school Superintendents on the nomination of the Preacher in charge; to remove any Superintendents who may prove unworthy or inefficient; and to approve Trustees not elected by the Quarterly Conference."

He also offered the following, which was referred to the Committee on Sunday-schools and Tracts :

May 5.
FIFTH DAY.

Substitutes
proposed
for para-
graphs 373
and 374 of
Discipline.

Resolved, That paragraphs 373 and 374 be stricken out, and that the following be substituted for them :

"373. It shall be the duty of each Presiding Elder to bring the subject of Sunday-schools before each Quarterly Conference ; and the last Quarterly Conference of each year shall, on the nomination of the Preacher in charge, elect the Superintendents for the coming Conference year. The Superintendents shall appoint such persons as officers and teachers as may be approved by the Preacher in charge ; and said Superintendents, with the officers and teachers, and the Committee on Sunday-schools appointed by the Quarterly Conference, shall constitute the Teachers' Meeting, of which body the Pastor shall be Chairman. The Teachers' Meeting shall meet at stated periods, and shall have control of all matters pertaining to the Sunday-school not otherwise provided for in this book.

"374. The Superintendent shall present to each Quarterly Conference, to be entered on its journal, a written report of the state of the school, and of the acts of the Teachers' Meeting during the quarter."

He also offered the following, which was referred to the Committee on Episcopacy :

Length of
Presiding
Elder's
term.

Resolved, That the Bishops be instructed to continue no minister in the office of Presiding Elder for more than four consecutive years, nor to reappoint him to that office until after an interval of four years, except in cases where the interests of the Church would be seriously endangered by such course.

He also offered the following, which was referred to the Committee on Itinerancy :

Evangelists.

Resolved, That the Bishops be allowed to appoint as Evangelists such preachers as an Annual Conference by a two thirds vote may recommend.

INDIANA.

INDIANA.

William M. Zaring offered the following, and it was referred to the Committee on Episcopacy :

Proposed
change
concerning
the supp't
of the
Bishops.

Resolved, That the Discipline be so changed as to read as follows :

"474. It shall be the duty of the Book Committee to make an estimate of the amount necessary to furnish a competent support to each effective Bishop, considering the number and condition of his family, and the amount, if any, necessary to the comfortable maintenance of the less effective Bishops, and also the amount necessary to assist the widows and children of deceased Bishops. The Book Committee shall divide the aggregate sum required to be raised for these purposes among the Annual Conferences, which shall apportion the same to the several Districts, and the District Stewards to the several charges, and it shall be the duty of the Presiding Elders to see that the amounts assessed on the differ-

May 5. ent appointments are raised and forwarded to the Agents of the
FIFTH DAY. Book Concern.

Number of Reuben Andrus offered the following, which was re-
Missionary Secre-ferred to the Committee on Missions :
taries.

Resolved, That the Committee on Missions be instructed to inquire into the expediency of increasing the number of Missionary Secretaries, with the view of their giving greater attention than they have hitherto done to the soliciting of money for replenishing the Missionary Treasury.

LEXINGTON.

LEXINGTON.

Resolutions Willis L. Muir offered the following, which was re-
againstferred to the Committee on Itinerancy :
changes in
Presiding
Eldership.

Whereas, The Presiding Elder's office is a time-honored institution of peculiar and inestimable value to the Church ; and,

Whereas, There is a growing sentiment of opposition to the present method of appointing them ; therefore,

Resolved, That the office of Presiding Elder is an essential element in the executive department of the Methodist Episcopal Church.

Resolved, That any change in the method of their appointment, especially the proposition to elect in either the General or Annual Conference, would be a dangerous innovation, in opposition to the established usages of the Church, and opposed to its economy, and a blow at the itinerancy itself.

Resolved, That the proposition to elect Presiding Elders is a curtailment of the powers of the Bishops to station all the effective preachers, and is therefore the first step toward the abolition of the Methodist Episcopacy.

MAINE.

MAINE.

Resolutions Seba F. Wetherbee offered the following, and it was
concerningferred to the Committee on Revisals :
rebaptism.

Whereas, The General Conference of 1872, in a note appended to paragraph 49, declared rebaptism of persons known to have been previously baptized to be "inconsistent with the nature and design of baptism as set forth in the New Testament ;" and,

Whereas, The said note and declaration debar many converts who believe immersion the only mode of Christian baptism from "answering a good conscience before God ;" and,

Whereas, This rule violates, contradicts, and pronounces inconsistent and unchristian the authorized practice of the Church since 1794 ; and,

Whereas, Many of our converts go to other Churches for the baptism we under this rule deny to them, and are thus lost to us ; therefore,

Resolved, That the said note be stricken from the Discipline, or so amended as to allow those sprinkled in infancy to be subsequently immersed, if they conscientiously believe this to be the only mode of Christian baptism for them.

Parker Jaques offered the following, and it was referred to the Committee on Revisals :

Whereas, The local ministry of our Church has been, and is, an important agency in the successful prosecution of our work, and as such is entitled to a more distinct recognition than it has heretofore received; therefore,

It is ordered, that paragraph 101 be amended by adding after the words, "those who are on trial," the words, "and all Local Preachers regularly employed on Circuits and Stations," so that the paragraph shall read as follows, namely:

"All Traveling Preachers, both those who are in full connection, and those who are on trial; and all Local Preachers regularly employed on Circuits and Stations shall attend the Annual Conference."

He also offered the following resolution, which was referred to the Committee on Revisals:

Resolved, That paragraph 104 be changed by striking out the words, "a member of the Conference appointed by the Bishop shall preside. But if no appointment be made, or the person appointed does not attend," so that the paragraph shall read as follows, namely:

"A Bishop shall preside in the Annual Conference. In case no Bishop be present the Conference shall elect a president by ballot from among the elders, without debate."

MICHIGAN.

May 5.
Fifth Day.
Local Preachers in Annual Conferences.

MICHIGAN.

John M. Reid offered the following, and it was referred to the Committee on Missions:

President pro tem of Annual Conference.

Resolved, That our work in Hindoostan be organized into two Annual Conferences, to be called the North India Conference, and the South India Conference, defined by proper boundaries, to be reported to the General Conference by the Committee on Missions.

John W. Stone presented a paper relative to points of law in the case of H. C. Peck, and it was referred to the Committee on Judiciary.

Points of law in case of H.C. Peck

MINNESOTA.

MINNESOTA.

George W. T. Wright presented the action of Byron Circuit Quarterly Conference, asking that all distinction of sex be ignored in the appointment of members of Quarterly Conferences, and it was referred to the Committee on Revisals; also, the action of the same Quarterly Conference, requesting the General Conference to repeal the third section of the Discipline, which was referred to the Committee on Itinerancy.

Action of Byron Circuit concerning distinction of sex.

William M'Kinley offered the following, which was referred to the Committee on the Book Concern:

May 5.**FIFTH DAY.**

Volume containing
Articles of
Religion,
etc.

Resolved, That the Committee on the Book Concern be requested to report upon the expediency of publishing, in convenient form, a volume containing our Articles of Religion, General Rules, Form of Reception of Church Members, a concise summary of the chief facts in our history, the principles of our polity, and such other matter as persons about to enter our Church seek and need to know, said volume to be as brief and cheap as possible, consistent with its objects.

MISSOURI.**MISSOURI.**

Terms of
Presiding
Elders.

John W. Caughlin offered the following, and it was referred to the Committee on Itinerancy :

Resolved, That the Discipline be so revised that Section XIV, paragraph 230, shall read : "A Bishop may allow an Elder to preside in the same District for four years, after which he shall not be appointed to the same District for six years, nor to any District for three years, except where a majority of two thirds of the Conference ask for such appointment. Nor shall he in any case be appointed to a District over the protest of a respectable minority of the ministers and laymen within the bounds of said District. But Presiding Elders in Missions and Mission Conferences in heathen lands may be appointed to the same District for more than four successive years."

NEBRASKA.**NEBRASKA.**

District
Confer-
ences.

H. T. Davis offered the following resolution, which was referred to the Committee on Revisals :

Resolved, That the Committee on Revisals be requested to inquire into the expediency of striking from the Discipline all that relates to the subject of District Conferences.

Residences
of Bishops
elected in
1872.

E. H. Rogers offered the following, which was referred to the Committee on Episcopacy :

Resolved, That the Committee on Episcopacy be instructed to ascertain and report to this body at an early day the facts as to the residence of the Bishops elected at the General Conference of 1872, provided for in Report No. VI of Committee of Episcopacy of that Conference ; also, whether any further action is necessary to secure results contemplated in said Report.

Evangelists.

William B. Slaughter offered the following, and it was referred to the Committee on Revisals :

Resolved, That the Committee on Revisals be instructed to inquire into the expediency of providing in the Discipline for the appointment to the work of Evangelists of such persons as the Annual Conferences shall approve as specially called to that work.

Licensing
women.

He also offered the following resolution, which was referred to the Committee on Revisals :

Resolved, That the Committee on Revisals be instructed to inquire into the expediency of so changing the Discipline as to provide

expressly for the licensing as preachers of such women as evince, by their gifts, grace, and usefulness, that they are called of God to this work. **May 5. FIFTH DAY.**

NEW ENGLAND.

NEW ENGLAND.

Andrew M'Keown offered the following, which was referred to the Committee on the Book Concern : **Index to Quarterly Review.**

Resolved, That the Book Agents be instructed to prepare and publish, at their earliest convenience, a complete Index to the Methodist Quarterly Review.

NEW JERSEY.

N. JERSEY.

Charles W. Heisley offered the following, and it was referred to the Committee on Revisals : **Examining Committees in Annual Conferences.**

Whereas, Candidates for the ministry of the Methodist Episcopal Church should become thoroughly acquainted with the subjects contained in the Course of Study ; and,

Whereas, To this end they need the aid of a continued supervision ; therefore,

Resolved, That to every class commencing or pursuing the Course of Study, a corps of examiners shall be appointed with a view to their reappointment from year to year, continuously, to proceed with the same class until they shall have concluded their studies.

Jacob B. Graw offered the following, which was referred to the Committee on Revisals : **Pastoral term.**

Resolved, That the Committee on Itinerancy be instructed to inquire into the expediency of changing the Discipline, paragraph 219, third line, page 64, so as to read *two* years successively instead of *three* years successively.

Charles W. Heisley offered the following, which was referred to the Committee on Revisals : **Pro rata division of money between Presiding Elders and Preachers.**

Resolved, That the clause in paragraph 478 of the Discipline reading as follows : " And in all cases the Presiding Elder shall share with the Preachers in his district in proportion with what they have respectively received ;" and also that the word " but " at the beginning of the next paragraph be stricken out, and the following inserted, so that these two clauses shall read as follows : " And in all cases the Presiding Elder and the Preachers in his district shall share with each other in proportion to what they have severally received ; and if there be a surplus of money raised for the support of the Preachers in one or more of the Circuits or Stations in his district, he shall receive such surplusage, provided he do not receive more than his allowance.

NORTHERN NEW YORK.

NORTHERN NEW YORK.

Isaac S. Bingham offered the following resolutions, which were read and adopted, namely : **Address of the Bishops to be distributed.**

Resolved, 1. That the Quadrennial Address of the Bishops, of which five thousand copies have been ordered published in pamphlet

May 5. form, shall be distributed to the several delegates at the rate of four-
FIFTH DAY. teen to each delegate.

Resolved, 2. That to facilitate the distribution of the Address among our people, the Agents of the Book Concern at New York be instructed to furnish the Address properly enveloped, and ready for mailing.

**NORTH-WEST
INDIANA.**

NORTH-WEST INDIANA.

Election of
S. S. Super-
intendents,
Trustees, &
Stewards.

John L. Smith offered the following resolution, which was referred to the Committee on Revisals:

Resolved, That paragraph 134, on page 65 of the Discipline, be amended by inserting after the word "also" the words "Sunday-school Superintendents," so that the paragraph shall read: "To elect Trustees, where the laws of the State permit, and also Sunday-school Superintendents, and Stewards for the Circuit or Station, and of the latter, to elect one a District and one a Recording Steward."

Proposed
amendment
of para-
graph 128.

He also offered the following, which was referred to the Committee on Revisals:

Resolved, That paragraph 128, commencing on page 63 of the Discipline, be amended by striking out the word "approved," and inserting in lieu thereof the word "elected," so that the paragraph shall read: "The Quarterly Conference shall be composed of all the Traveling and Local Preachers, Exhorters, Stewards, Class Leaders, and Trustees of the Churches in the Circuits or Stations, and the first male Superintendents of our Sunday-schools, said Trustees and Superintendents being members of our Church, and elected by the Quarterly Conference."

Proposed
amendment
of para-
graph 135.

Resolved, That paragraph 135, commencing on page 65 of the Discipline, be amended by striking out after the word "each" the words, "to approve Sunday-school Superintendents and Trustees not elected by the Quarterly Conference," so that the paragraph shall read: "To have supervision of all our Sunday-schools and Sunday-school societies within the bounds of the Circuit or Station, and to inquire into the condition of each, and to remove any Superintendents who may prove unworthy or inefficient."

Proposed
amendment
of para-
graph 136.

Resolved, That paragraph 136, commencing on page 66 of the Discipline, be amended by striking out all of question 1, "Who are approved as Sunday-school Superintendents or Trustees?" so that what is now the second question shall be the first, and the third the second, and so on, making 24 the number of questions instead of 25, as it now stands in the order of Quarterly Conference business.

Proposed
amendment
of para-
graph 311.

Resolved, That paragraph 311, page 122 of Discipline, be amended by inserting after the word "Stewards" the words, "and Sunday-school Superintendents," so that the paragraph shall read "Stewards and Sunday-school Superintendents are accountable for the faithful performance of their duty to the Quarterly Conference of the Circuit or Station, which shall have power to dismiss or change them at pleasure."

Financial
Plan.

Charles A. Brooke presented the following financial plan, which was referred to the Committee on Revisals:

Sec. 1. The Fourth Quarterly Conference of each Circuit or Station, adopting this Plan, shall appoint an assessing committee, to consist of not less than three nor more than seven members.

May 5.
FIFTH DAY.

Sec. 2. It shall be the duty of this Committee, as early as practicable in the ensuing Conference year, to secure from the Estimating Committee and Board of Stewards the amount necessary to meet the claims for ministerial support in the charge for the year, and to assess the same to the several members of the Society.

Sec. 3. The work of assessment completed, the Committee of Assessors shall meet with the Board of Stewards, and, with the Stewards, shall divide the society into financial classes, and appoint collectors for these several classes, furnishing the collectors with a list of the members assigned them, together with the amount assessed each member.

Sec. 4. It shall be the duty of the collectors to visit, as early as practicable, all the members assigned them, and secure, if possible, their consent to pay the amount assessed in weekly, monthly, or quarterly installments.

Sec. 5. When the collectors have completed the work of the visitation of the members assigned them, they shall report to the Board of Assessors, and those members complaining of their assessment shall have the opportunity of coming before the Board and showing cause why their assessment should be made less.

Sec. 6. When the Board of Assessors and any member fail to agree upon the amount to be paid by the member, the case shall be reported to the next ensuing Quarterly Conference, which shall have power to modify or change the assessment.

Sec. 7. The Quarterly Conference shall constitute the Court of Appeals, and its decision, after hearing in person, or by representative, any complaining member, shall be final.

Sec. 8. Any member of our Church refusing to abide the decision of the Quarterly Conference, and to pay the amount assessed, shall be held to be guilty of insubordination and of a violation of the Church Covenant, (see Discipline, page 254, paragraph 594.) and upon conviction thereof before a committee, without proper acknowledgment and retraction, shall be expelled from the Church.

Sec. 9. This provision of the Discipline shall only be binding when the Plan herein contained is adopted by the Quarterly Conference.

NORTH-WEST IOWA.

NORTH-WEST
IOWA.

Bennett Mitchell offered the following, which was referred to the Committee on Revisals:

Resolution
to substitute
the word "per-
sons" for
the word
"men."

Whereas, A very considerable majority of our members are women, who are not a whit behind their brethren in devotion to the Church, many of them being found to be our most efficient workers in temporal as well as spiritual things; and,

Whereas, Their being women is not a crime or impediment for which they ought not to be received into the Stewards' office; therefore,

Resolved, That the word "men" be stricken out of paragraph 307 in our book of Discipline, and the word "persons" be inserted, so that the paragraph shall read: "Let the Stewards be persons of solid piety, who both know and love the Methodist doctrines and discipline, and of good natural and acquired ability to transact the temporal business."

OHIO.

Ohio.
Church Let-
ters and
District Con-
ferences.

Thomas W. Stanley offered a resolution concerning Church letters, which was referred to the Committee on

May 5.
Fifth Day.

Revisals. Also, one relative to District Conferences, which was referred to the Committee on Itinerancy.

PHILADEL-
PHIA.

PHILADELPHIA.

Resolution to
harmonize
§ 336 with
363.

William B. Wood offered the following, which was referred to the Committee on Revisals, namely:

Strike out of paragraph 336 the following words: "Who shall not be members of the Quarterly Conference," so as to put the paragraph in accord with paragraph 363, in which the following words occur: "and no member thereof, (Quarterly Conference,) having been a member of the Committee for the trial of such person, shall be permitted to vote on the case."

PITTSBURGH.

PITTSBURGH.

To equalize
Ministerial
and Lay
Representa-
tion in
General
Conference.

John W. F. White offered the following, which was referred to the Committee on Lay Representation:

Resolved, That the following alterations be made in Part II, chap. i, sec. 1 of the Discipline, namely:

First. Insert the words "an equal number of" after the word "of" in the first sentence of paragraph 84, so that the sentence shall read, "The General Conference shall be composed of an equal number of Ministerial and Lay Delegates."

Election of
Lay Dele-
gates.

Second. Strike out paragraph 85, (fixing number of Lay Delegates.)

Third. Strike out of paragraph 86 the words "the third day of the session," and insert "Tuesday of the first week after the adjournment," so that the paragraph shall read, "The Lay Delegates shall be chosen by an Electoral Conference of Laymen, which shall assemble for the purpose on Tuesday of the first week after the adjournment of the Annual Conference, at the place of its meeting, at its session immediately preceding the General Conference."

Numbers in
General
Confer-
ence.

Fourth. Strike out paragraph 90, (which provides for a separate vote of the two orders.)

Fifth. Strike out paragraph 94, and insert in lieu thereof, "The General Conference shall be composed of not less than one hundred nor more than one hundred and fifty Ministerial Delegates, and the same number of Lay Delegates." And we hereby recommend to the Annual Conferences this change in the Second Restrictive Rule of the Discipline.

PROVIDENCE

PROVIDENCE.

Lay Delegation in
Annual Con-
ference.

Lucius D. Davis offered the following resolution, which was referred to the Committee on Lay Representation:

Resolved, That we favor the introduction of Lay Delegates into the several Annual Conferences, and that the Committee on Lay Representation be requested to consider and submit at as early a day as practicable a plan for the same.

ROCK RIVER.

ROCK RIVER.

Resolution
to drop
names of
members
after three
years' ab-
sence.

William A. Smith offered the following, which was referred to the Committee on Revisals:

Resolved, That the Committee on Revisals be requested to so amend paragraph 281 of the Discipline, that after the word "places," at the

foot of page 112, the following shall be inserted, to wit: "And that if they remove without such certificate, and neglect to apply for or refuse to receive the same for the space of three years after their removal from any Circuit or Station, the Quarterly Conference may, upon the request of the Preacher in charge and the Class Leaders, order their names to be dropped from the Record."

May 5.
FIFTH DAY.

Luke Hitchcock presented the report of the Western Methodist Book Concern, and it was referred to the Committee on the Book Concern. [See *Appendix*, 44.]

Report of
Western
Book Con-
cern.

SOUTH-EASTERN INDIANA.

Jeremiah H. Bayliss presented the following resolution, which was referred to the Committee on Revisals:

Resolved, That the Committee on Revisals be requested to prepare and report for the consideration of the General Conference, at as early a day as practicable, a new paragraph or section of Discipline, the substance of which shall be as follows, namely: a declaration of opinion as to the scriptural ground of divorce; a rule by which our ministers shall be governed in the solemnization of matrimony between persons, one or both of whom have been divorced; and also a rule by which the members of our Church shall be governed, so far as the question of divorce is concerned, in making marriage contracts.

SOUTH-EAST-
ERN INDI-
ANA.

Bayliss' res-
olution on
Marriage
and Di-
vorce.

John W. Ray presented a plan for raising money for current expenses of Churches, which was referred to the Committee on Revisals.

Raising cur-
rent ex-
penses of
Churches.

SOUTHERN ILLINOIS.

A. W. Metcalf presented resolutions passed by the Electoral Conference of Southern Illinois at its late session, which were referred to the Committee on Lay Representation.

SOUTHERN
ILLINOIS.

Action of
Lay Elec-
toral Con-
ference.

TROY.

Thomas A. Griffin presented the following resolution, which was referred to the Committee on Revisals:

Resolved, That the Committee on Revisals be instructed to inquire into the expediency of so changing our mode of receiving members into the Church as to do away with any prescribed term of probation, and to leave the time of the admission of members subject to the recommendation of the Pastor and official board.

TROY.

Term of Pro-
bation.

John M. Webster presented the following resolution, which was referred to the Committee on Revisals:

Resolved, That the Committee on Revisals be requested to inquire into the propriety of appending to the fourth question in the order of business in the Quarterly Conference a note explaining the meaning of said question.

Note defin-
ing mean-
ing of
fourth
question
in Quar-
terly Con-
ference.

May 5.

FIFTH DAY

VIRGINIA.

Proposed
amend-
ment of
¶ 594.

VIRGINIA.

William M. Wright presented the following resolution, which was referred to the Committee on Revisals :

Resolved, That paragraph 594 of the Discipline be amended by inserting after the word "received," on the third line, the following : "and who have been personally instructed by the Preacher in charge as to the import of the following address and questions," "shall be called forward," etc.

Inquiry as to
property
appropri-
ated by
United
States
Govern-
ment.

He also presented the following resolution, which was referred to the Committee on the State of the Church :

Resolved, That the Committee on the State of the Church be instructed to inquire as to whether any of our Church property was appropriated by the United States Government during the recent war for which the Government ought, according to law and equity, to render compensation ; and to report such action to this body as shall be deemed best to recover the just claims of the Church for its property thus appropriated.

WASHING-
TON.

¶ 389 of Dis-
cipline.

WASHINGTON.

Nathaniel M. Carroll offered the following resolution, which was referred to the Committee on Revisals :

Resolved, That the Committee on Revisals be instructed to inquire into the expediency of changing certain words in the Discipline on page 134, paragraph 339. It now reads, "Let the Elder, Deacon, or one of the Preachers visit them," etc. Strike out "Let the Elder, Deacon, or one of the Preachers visit them," and insert, "Let the Preacher in charge or the Class Leader visit them," etc.

WESTERN
N. YORK.

Time for
Election of
Lay Dele-
gates.

WESTERN NEW YORK.

Sandford Hunt presented the following resolution, which was referred to the Committee on Lay Representation :

Resolved, That paragraph 86 of the Discipline, which reads, "The Lay Delegates shall be chosen by an Electoral Conference of Laymen, which shall assemble for the purpose on the third day of the session of the Annual Conference, at its place of meeting, at its session immediately preceding the General Conference," be amended by adding, "Provided the third day does not occur on Saturday ; and in case such third day occurs on Saturday, then the said Conference shall be held on Friday. In all cases the Conference shall assemble at eleven o'clock A. M.

Hymn and
Tune
Book.

J. N. Brown offered the following resolution, which was referred to the Special Committee on the Revision of the Hymn Book :

Resolved, That the Special Committee on the Revision of the Hymn Book be requested to inquire into the propriety of providing for the use of the Church a suitable Tune Book, or a Hymn and Tune Book, adapted to meet a felt want in all our congregations, and to secure greater uniformity in our Church music.

May 5.
FIFTH DAY.

WEST VIRGINIA.

WEST VIRGINIA.
Term of Probation.

James W. W. Bolton offered the following resolution, which was referred to the Committee on Revisals :

Resolved, That the Committee on Revisals inquire into the propriety of discontinuing or modifying the term of probation as a prerequisite to membership in the Church.

The following resolution was offered by the same, and referred to the same Committee :

"Sanctify this water."

Resolved, That the Committee on Revisals inquire into the propriety of erasing from the Discipline, paragraph 592, the following : "Sanctify this water for this holy sacrament."

John M. Powell offered the following resolution, which was referred to the Committee on Itinerancy :

District Conferences.

Resolved, That the Committee on Itinerancy be instructed to inquire into the expediency of abolishing District Conferences.

WILMINGTON.

WILMINGTON.

Lucius C. Matlack offered the following resolution, which was referred to the Committee on Revisals :

Location without consent.

Resolved, That paragraph 327 of the Discipline be amended by inserting between the words "work" and "the Conference," in the fourth line, the words, "or when he accepts a civil office," so that the paragraph as amended would read : "When a traveling minister is accused of being so unacceptable, inefficient, or secular, as to be no longer useful in his work, or when he accepts a civil office, the Conference shall investigate the case, and if it appear that the complaint is well founded, and the accused will not voluntarily retire, the Conference may locate him without his consent."

John F. Williamson offered the following resolution, which was read and adopted :

Conference Pages.

Resolved, That the Committee of Arrangements be requested to secure the services of two more boys to act as pages during the session of the General Conference.

WISCONSIN.

WISCONSIN.

George M. Steele offered the following resolution, which was read and adopted :

Case of T. C. Wilson.

Resolved. That the case of T. C. Wilson, of the Wisconsin Conference, involving the decision of a question of law, be referred to the Judiciary Committee to consider and report thereon.

May 5.
FIFTH DAY.
Rights of appeal.

William P. Stowe presented the following resolution, which was referred to the Committee on Revisals :

Resolved, That the Committee on Revisals be requested to consider the question of so revising the Discipline as to give our membership the right of appeal from the decision of a select committee where the penalty is less than exclusion from the Church.

WYOMING.

WYOMING.

Report of the
Agents of
N. Y. Book
Concern.

Reuben Nelson presented the report of the Agents of the Methodist Book Concern at New York, and requested its reference to the Committee on the Book Concern, and the Conference so ordered. [See *Appendix*, 43.]

Call of Con-
ferences
repeated.

The call of the Conferences having been exhausted, on motion of John Morrison Reid the call was repeated in order to give those who were absent yesterday at the organization of the Committees an opportunity to present petitions, memorials, and resolutions.

ARKANSAS.

ARKANSAS.

Presiding
Eldership
and General
Superintendency.

Richard A. Hammett presented a resolution of the Arkansas Conference relative to the Presiding Eldership and the General Superintendency, which was referred to the Committee on Itinerancy.

He also offered the following, which was referred to the Committee on Episcopacy :

Resolved, That we heartily approve and indorse the judgment and action of our Bishops in continuing a general superintendency of the whole Church, as indicated in their address before this body.

CENTRAL
GERMAN.

CENTRAL GERMAN.

Election of
Presiding
Elders.

Extension of
ministerial
term.

Henry Liebhart presented the action of the Central German Conference on the election of Presiding Elders, and the action of the same Conference on the extension of the term of ministerial service, both of which were referred to the Committee on Itinerancy.

CENTRAL
ILLINOIS.

CENTRAL ILLINOIS.

Report of
Book Com-
mittee.

William H. Hunter presented the report of the Book Committee, and it was referred to the Committee on the Book Concern. [See *Appendix*, 45.]

GEORGIA.

GEORGIA.

Freedmen's
Cause.

Erasmus Q. Fuller presented a memorial from a Judicial Conference, held in Chattanooga, with reference to

expenses of members, which was referred to the Committee on Expenses of Judicial Conferences. Also a memorial from the Ellijay Convention relative to the Freedmen's Cause, and it was referred to the Committee on Freedmen.

May 5.
FIFTH DAY.

GERMANY AND SWITZERLAND.

Charles F. Doering offered the following, which was referred to the Committee on Education :

Resolved, That we ask the General Conference for a yearly allowance from the Education Fund in behalf of our Institute at Frankfort.

GERMANY
and SWITZ-
ERLAND.

Allowance
for Inst. at
Frankfort.

He also presented the following, which was referred to the Committee on Missions :

Under the deep conviction that it is of the highest necessity that our mission in Germany and Switzerland be freed from debts on our chapels ; and,

Whereas, We have made no use of the permission given us by the last General Conference to collect funds for the establishment of a School ; therefore,

Resolved, That we ask the General Conference for permission to collect money within the bounds of our Church in America to enable us to pay the debts resting on our chapels.

Provision for
debts on
Missions in
Germany
and Switz-
erland.

He also presented a request for the extension of the term of ministerial service in the Mission Conference of Germany and Switzerland, and it was referred to the Committee on Revisals.

HOLSTON.

HOLSTON.

William C. Graves presented the request of a Judicial Conference held in Chattanooga, Tenn., Feb. 18, 1874, asking the General Conference to legalize its proceedings, which was referred to the Judiciary Committee.

Judicial Con-
ference in
Chatta-
nooga.

COLORADO.

COLORADO.

Benjamin F. Crary presented a petition from missionaries and helpers in New Mexico, asking for the publication of Methodist literature in the Spanish language, which was referred to the Committee on Book Concern.

Methodist
literature in
Spanish.

INDIA.

INDIA.

James M. Thoburn presented a petition from the Italian Mission, signed by Leroy M. Vernon and six others, asking for the organization of an Annual Conference in Italy. Also, resolutions of India Conference asking a

Italian Mis-
sion Annual
Conference.

May 5.
FIFTH DAY.
Separation of
Home and
Foreign
Missionary
Work.

separation of the home and foreign missionary work. Also, resolutions asking an amendment to paragraph 380 of the Discipline, and that provision be made for the appointment of a Finance Committee in Mission Conferences; all of which were referred to the Committee on Missions.

KANSAS.

KANSAS.

S. W. Lloyd presented a resolution recommending the discontinuance of the Ladies' Repository, which was referred to the Committee on the Book Concern.

Discipline,
¶¶ 49, 50,
and 51.

C. Holman offered the following, which was referred to the Committee on Revisals:

Resolved, That paragraph 49 of the Discipline be amended as follows: After the words, "Let no one be received into the Church," strike out, "until such person has been at least six months on trial," and insert, "until such person has been proposed for membership by the Pastor."

Also, strike out, "and has been recommended by the Leaders and Stewards' meeting, or where no such meeting is held, by the Leader," and insert, "and has been recommended by a majority of the official members of the Society."

Also, strike out, as obsolete, paragraphs 50 and 51.

Presiding
Elders.

S. W. Lloyd also presented the action of the Kansas Conference on the appointment of Presiding Elders. Referred to the Committee on the Itinerancy.

Boundaries.

Also, the action of the same Conference on Boundaries, which was referred to the Committee on Boundaries.

Church Ex-
tension.

Also, the action of the same Conference on Church Extension, which was referred to the Committee on Church Extension.

LOUISIANA.

LOUISIANA.

South-west-
ern Chris-
tian Advo-
cate.

Joseph C. Hartzell presented the action of the Louisiana Annual and Lay Conferences, asking for the adoption of the South-western Christian Advocate, and the establishment of a Book Depository in New Orleans, which was referred to the Committee on the Book Concern.

Request of
German
Church.

Also, the request of the German Church asking to be left in the Louisiana Conference, which was referred to the Committee on Boundaries.

NEWARK.

NEWARK.

Action on P.
Elders' Dis-
tricts and S.
S. Superin-
tendents.

James N. FitzGerald presented the action of the Newark Conference relative to Presiding Elders' Districts and Sunday-school Superintendents, which was referred to Committee on Revisals.

NEW JERSEY.

Charles E. Hendrickson presented the action of the New Jersey Lay Electoral Conference relative to the Presiding Eldership, and the Annual and Quarterly Conferences, which was referred to the Committee on the Itinerancy.

Also, the action of the same Conference relative to Lay Delegation, which was referred to the Committee on Lay Representation.

May 5.
FIFTH DAY.
N. JERSEY.
Act'n of Lay
Electoral
Conf. on P.
Eldership.

Lay Delegation.

NEW YORK EAST.

Daniel A. Goodsell presented the action of the New York East Conference on Church location and debts, which was referred to Committee on the State of the Church.

At this point Albert S. Hunt, one of the Fraternal Delegates appointed by the last General Conference to the Methodist Episcopal Church, South, read the report of their visit. [See *Appendix*, 4.]

Whereupon Granville Moody offered the following resolution :

Resolved, That the report of Albert S. Hunt, Charles H. Fowler, and Clinton B. Fisk, Fraternal Delegates to the Methodist Episcopal Church, South—a report so important in itself and so significant in its bearing at this epoch—has been heard with great pleasure by this General Conference, and that it be referred to the Committee on the State of the Church.

NEW YORK
EAST.
Church location
and
debts.

Report of
Fraternal
Delegates
to Church
South.

On report of
Fraternal
Delegates.

Robert F. Queal moved, as an amendment, the following, which was accepted by G. Moody and unanimously adopted :

Resolved, That the General Conference has heard with great satisfaction the report of the Fraternal Delegates appointed by the Bishops of the Methodist Episcopal Church, by authority of the last General Conference, to represent the sentiments of that body and the Church at large to the General Conference of the Methodist Episcopal Church, South, held at Louisville, Kentucky, in May, 1874, and that this General Conference expresses its high approval of the manner in which these Fraternal Delegates discharged the delicate and important duties of their mission, and that the report be published in the Daily Christian Advocate.

Amendment
offered and
adopted.

Bishop Harris announced the following Committee on Memorial to Congress relative to the transfer of the Bureau of Indian Affairs: Dennis N. Cooley, Clinton B.

Committee
on Memorial to
Congress on In-
dian Bureau.

May 5. Fisk, George W. Geddes, William Lawrence, Charles W.
FIFTH DAY. Rowland.

The call of the Conferences was then resumed.

PHILADEL-
PHIA.

PHILADELPHIA.

Episcopacy.

William J. Paxson presented the resolution of the Philadelphia Conference on the Episcopacy, which was referred to the Committee on Episcopacy.

On Presiding
Eldership.

He also presented the action of the same Conference with regard to the Presiding Eldership, which was referred to the Committee on Itinerancy.

Against sever-
ing Dau-
phin Coun-
ty.

To restore
Harris-
burgh.

Also the resolutions of the same Conference against the severance of Dauphin County from its Boundaries, and also a resolution requesting the restoration of Harrisburgh to the Philadelphia Conference, both of which were referred to the Committee on Boundaries.

SOUTH-EAST-
ERN INDI-
ANA.

SOUTH-EASTERN INDIANA.

Rule touch-
ing contri-
butions for
support of
Church.

Fernando C. Holliday presented the following paper from the Methodist ministers of Indianapolis, and it was referred to the Committee on Revisals :

At a meeting of the Methodist ministers of Indianapolis, Indiana, held at Roberts Park Church, April 17, 1876, the following resolution was adopted :

Whereas, There are many members of the Methodist Episcopal Church who will not comply with the rule of our Church that requires every one to pay for the support of the Church according to his ability; therefore,

Resolved, That we request the next General Conference to give us a specific rule on this question in the Discipline.

Preaching by
persons not
licensed.

Also, the following papers from the Indianapolis District Conference of the South-eastern Indiana Conference, and they were referred to the Committee on Revisals :

TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, HELD AT BALTIMORE, MAY 1, 1876 :

DEAR FATHERS AND BRETHREN :—The Indianapolis District Conference of the South-eastern Indiana Conference respectfully memorialize your honorable body to consider the propriety of so legislating as to permit proper persons of religious character and gifts, who are not licensed to exhort or preach, to occupy our pulpits under disciplinary sanction.

GEORGE L. CURTIS, }
J. M'VEY, } *Committee.*
A. A. JOHNSON, }

INDIANAPOLIS, IND., Oct. 21, 1875.

F. C. Holliday presented a memorial from the Indianapolis District Conference on District Conferences, which was referred to the Committee on Revisals:

May 5.
FIFTH DAY.

TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, HELD IN BALTIMORE, MAY 1, 1876:

District Conferences.

DEAR FATHERS AND BRETHREN:—The Indianapolis District Conference of the South-eastern Indiana Conference respectfully petition you to consider the following questions, to wit:

Quest. 1. Consider the propriety of abolishing the District Conference.

Quest. 2. If it is retained as a distinctive feature of the Church, that attendance of its members shall be made obligatory, as in case of attendance of members of an Annual Conference.

Quest. 3. That you more fully define the powers of the District Conference, so that there shall be no conflict of jurisdiction between it and any other body of the Church.

INDIANAPOLIS, OCT. 21, 1875.

J. H. Bayliss presented the following paper from the Greensburgh and Columbus District Conference, and it was referred to the Committee on Revisals:

Action of
Greensb'gh
and Colum-
bus District
Conference.

Whereas, The District Conference regulation provided for and authorized by the last General Conference fails to give satisfaction, and is, in fact, a mistake in legislation; therefore,

Resolved, That it is the sense of the Greensburgh District Conference, in Conference assembled in Greensburgh, Indiana, on the first day of December, 1875, that the law authorizing District Conferences should be repealed; and that we, as a portion of the South-eastern Indiana Conference, respectfully request our Delegates to the next General Conference to favor such legislation, and that the Secretary of this District Conference furnish our Delegates with a copy of this action.

SOUTH KANSAS.

SOUTH KAN-
SAS.

D. P. Mitchell presented the following resolution relating to Church Extension from South Kansas Conference, and it was referred to the Committee on Church Extension:

Concerning
distribution
of Church
Extension
Funds.

Resolved, That we hereby request our Delegation to the coming General Conference to favor any proposition which favors the distribution of the funds of the Board of Church Extension on the plan of our excellent Missionary Society.

Also the following resolution from the same Conference, which was referred to the Committee on Itinerary:

Election of
Presiding
Elders.

May 5. *Resolved*, That we respectfully request the General Conference, to be convened at Baltimore, May 1, 1876, to so alter the Discipline as to make the Presiding Elders elective by the Annual Conferences.

District Con-
ferences.

Action of
South Kan-
sas concern-
ing Baldwin
City.

Also a resolution to abolish District Conferences.

Also the following resolution of the Conference, which was referred to the Committee on Boundaries :

Resolved, That we ask the General Conference to place Baldwin City, in alternating quadrenniums, within the jurisdiction of the Kansas and South Kansas Conference—and we would prefer it to remain the first four years where it now belongs, in the Kansas Conference.

Report on
Centennial
and the
Sabbath.

The Committee on the Centennial and the Sabbath presented their report, which was read, and, on motion, adopted, as follows :

REPORT OF THE COMMITTEE ON THE CENTENNIAL AND THE SABBATH.

The Committee beg leave to present the following report :

Whereas, The Commissioners of the Centennial Exposition have, by an almost unanimous vote, determined to close both the buildings and the grounds under their care on the Christian Sabbath ; and

Whereas, Such action, we are satisfied, is in entire harmony with the moral and Christian sentiment of a large majority of the American people, as well as with the facts of our national history, and the efforts made by our fathers to guard the sacredness of this holy day by all proper regulations and restrictions ; and

Whereas, We regard the religious observance of the Sabbath as essential to the prosperity of our country, and the perpetuity of its institutions and liberties ; therefore, be it

Resolved, 1. That the hearty thanks of this body be tendered to the Commissioners for their prompt, united, and decisive action in this matter.

Resolved, 2. That regarding, as we do, the traffic in intoxicating liquors, whether brewed, vinous, or spirituous, as the fruitful source of a large part of the misery, pauperism, and crime which exists in our land, we cannot forbear the expression of our convictions, that the entire exclusion of such traffic from the Exposition would have reflected honor upon the Commissioners, and would have been a source of great satisfaction, not only to the moral and religious people of the land generally, but especially to the women, who have so earnestly remonstrated against it on this occasion.

Resolved, 3. That a copy of these resolutions be forwarded to the Commissioners now in session in the city of Philadelphia.

Respectfully submitted, in behalf of the Committee.

J. G. Evans presented the following resolution, which was adopted :

Resolved, That the chairmen of the Delegations severally be requested to prepare each a list of his own Delegation, giving the present relation of the Clerical Delegates, whether Pastors, Presiding

Elders, or occupying other positions in the Church, and giving the occupation and address of each Lay Delegate, and furnishing the same for insertion in the Directory to be issued. **MAY 5. FIFTH DAY.**

It was further ordered, that the Agents do not wait longer than to-day for the lists of Delegates, and that those only who are actually members of the General Conference be included. **Lists of Delegates to be reported for the Manual.**

On motion of John Lanahan, the Agents were instructed to leave off all titles.

The Committee on Time and Place of Receiving Fraternal Delegates announced that they had completed their work, and, at their own request, were discharged. **Committee to receive Fraternal Delegates discharged.**

On motion, I. S. Bingham was elected an Assistant Secretary of the Conference. **I. S. Bingham Ass't Sec'y.**

On motion, the Conference adjourned. Notices were given, the Doxology sung, and the Benediction pronounced by Bishop Andrews. **Adjournm't.**

SATURDAY MORNING, MAY 6.

MAY 6. SIXTH DAY.

Conference met at the appointed hour, Bishop Harris in the chair. **Bishop Harris presiding.**

The religious services were conducted by James Leaton.

The Journal of yesterday was read and approved.

The following members, not heretofore present, were announced as having arrived, namely: William H. Bodine, of New Jersey Conference; Washington C. De Pauw, a Lay Delegate of Indiana Conference, and Jas. B. Weaver, a Lay Delegate of Iowa Conference. Also Barton G. Towne, a reserve Lay Delegate, of New Hampshire Conference, who was admitted to the seat of Ira E. Chase, not present. **W. H. Bodine, W. C. De Pauw, and J. B. Weaver present.**

B. G. Towne admitted to a seat.

Temporary leave of absence was granted to Cyrus Clark, of Erie Conference; Eliphaz H. Rogers, of the Nebraska Conference; Clinton B. Fisk, of the Saint Louis Conference; Benjamin B. Hamlin, of the Central Pennsylvania Conference; Granville Moody, of the Cincinnati Conference; and William M. Wright, of the Virginia Conference. **C. Clark has leave of absence, also E. H. Rogers, C. B. Fisk, B. B. Hamlin, G. Moody, and William M. Wright.**

May 6.**SIXTH DAY.**

J. B. Weaver's resignation as Assistant Secretary.

W. J. Paxson elected Assistant Secretary.

J. B. Weaver requested to be relieved as an Assistant Secretary, and the request being granted, William J. Paxson was, on nomination of the Secretary, elected in his place.

J. G. Evans was announced as elected Assistant Secretary of the Committee on Revisals.

A motion of A. J. Porter, that George C. Round, a reserve Delegate, be admitted to a seat during the temporary absence of W. M. Wright, was lost.

Special Committees announced.

Bishop Harris announced the following special Committees, namely :

ON EXPENSES OF JUDICIAL CONFERENCES.

Amos Shinkle,	George Pratt,
Thomas Hanlon,	Gardiner Baker,
Francis S. Hoyt,	William E. England,
Joseph C. Hartzell,	John L. Smith,
Augustus J. Goodrich,	Edwin W. Cunningham,
John D. Hammond,	William Koeneké.

ON MEMORIAL SERVICES.

John M. Reid,	Joseph M. Trimble,
Thompson Mitchell,	Hooper Jolley,
William R. Clark.	

Communication from the Bishops on Fraternal Relations with the Church South.

The Bishops presented the following paper, which after being read, was ordered to be published in the "Daily Christian Advocate," in all our Church papers, and in pamphlet form, with their Address :

The Bishops in presenting their Address to the General Conference on Thursday last, thought it would not be courteous to the Delegates to the General Conference of the Methodist Episcopal Church, South, to anticipate what they might say in the report of their interview with that Conference. But as they have reported, we now desire to present to your body the following abstract of the Journal of our meeting in Columbus, Ohio, in May, 1874. The following resolution was adopted, after the Bishops had listened to a statement made by the Rev. Dr. Hunt, Chairman of the Delegation :

"Resolved, That we have heard with the liveliest interest the communication of Dr. Hunt, in regard to the Fraternal Reception of our Delegates to the General Conference of the Methodist Episcopal Church, South. It gives us great pleasure to enter upon our records our hearty approval of the manner in which our honored Delegates have discharged the delicate and important duties assigned to them ; and our profound satisfaction with the manner in which they were received. We earnestly desire and hope that the future relations of

the two Methodist Episcopal Churches, may be entirely cordial, leading to the spread of scriptural holiness over these lands."

By order and on behalf of the Board,

WILLIAM L. HARRIS, *Secretary*.

MAY 6.
SIXTH DAY.

The regular order of business, the call of the Conference for petitions, memorials, and appeals, was taken up.

Petitions,
Memorials
and Ap-
peals.

ALABAMA.

ALABAMA.

William P. Miller presented the action of the Alabama Conference with regard to the re-election of E. Q. Fuller, as Editor of the "Methodist Advocate" at Atlanta, Georgia, which was referred to the Committee on the Book Concern.

Editor of
"Methodist
Advocate."

He also presented a petition asking for two Conferences in Alabama, which was referred to the Committee on Boundaries. Also, the repeated action of the Alabama Conference asking for two Conferences, which was referred to the Committee on the State of the Church. Also, the action of the same Conference with regard to the Presiding Eldership, which was referred to the Committee on Itinerancy.

Two Confer-
ences in
Alabama.

Presiding
Elders.

BALTIMORE.

BALTIMORE.

John Lanahan presented a memorial, signed by C. Herbert Richardson and three others, on the Western Book Concern exhibits, which he asked to have printed in the "Daily Christian Advocate," and referred to the Committee on the Book Concern.

C. H. Rich-
ardson and
others on
Western
Book Con-
cern.

Granville Moody moved, as an amendment, that it be referred to the Committee on the Book Concern without being read or printed, and the motion prevailed.

CALIFORNIA.

CALIFORNIA.

W. S. Turner presented an appeal from an episcopal decision, signed by J. W. Ross and others, which was referred to the Committee on Episcopacy.

Appeal of J.
W. Ross
and others

Peter Bohl presented the action of the California Electoral Conference on the use of tobacco; also, the action of the same Conference on the subject of Lay Representation in the Annual Conferences; and its action with regard to the recognition of women as preachers

On use of
Tobacco.
On Lay Rep-
resentation.
On recogni-
tion of
Women as
Preachers.

May 6. of the Gospel, all of which were referred to the Committee on Revisals.
SIXTH DAY.

✓ On the Chinese and Indian policy of the Government. He also presented the action of the same Conference on the Chinese, and on the Indian Policy of the Government, which were referred to the Committee on Missions.

On District Conferences and Presiding Elders. W. Dennett presented the action of the California Conference with regard to District Conferences, and of the same Conference with regard to Presiding Elders, both of which were referred to the Committee on Itinerancy.

On Licensing Women as Preachers. On motion of L. C. Queal, it was ordered that the paper from the California Electoral Conference with regard to the licensing of women as preachers, and all similar papers, be referred to the Committee on the State of the Church.

**CENTRAL
GERMAN**

CENTRAL GERMAN.

On Lay Representation. Henry C. Dickhaut presented the action of the Central German Lay Electoral Conference on the subject of the introduction of the laity into the Annual Conferences, which was referred to the Committee on Lay Representation.

On Election of Presiding Elders, and Extension of Time of Ministerial Service. He also presented the action of the same Conference on the election of Presiding Elders, and on the extension of the time of ministerial service, both of which were referred to the Committee on Itinerancy.

**CENTRAL
ILLINOIS.**

CENTRAL ILLINOIS.

On changing Time and Place of District Conference. E. W. Spencer presented the memorial of Rock Island District Conference relative to changing the time and place of Electoral Conference, which was referred to the Committee on Lay Representation.

Theological School in Sweden. Victor Witting presented the memorial of the missions in Sweden relating to the establishment of a Theological School in Stockholm, and it was referred to the Committee on Education.

Intermediate Paper. George R. Palmer, presented the memorial of J. Kern and another, asking the publication of an intermediate paper, and it was referred to the Committee on the Book Concern.

He also presented a memorial from the Winona Dis-

strict Conference relating to the Presiding Eldership, which was referred to the Committee on Itinerancy; also from the same District Conference relating to the revisal of our Hymn Book, and it was referred to the Committee on Revision of the Hymn Book.

J. G. Evans presented the petition of the Swedish Preachers' Association of the Iowa Swedish Mission District, and also of the Illinois Swedish Mission District, asking the formation of a Swedish Annual Conference, and they were referred to the Committee on Missions.

He also presented the memorial of the Iowa and of the Illinois Swedish Mission Districts, asking the continued publication of the "Sandeбудет," and they were referred to the Committee on the Book Concern.

May 6.
SIXTH DAY.

On Presiding
Eldership,
and on
Revision of Hymn
Book.

Swedish
Annual
Confer-
ences.

Publication
of the
"Sande-
budet."

CENTRAL NEW YORK.

A. C. George presented the action of the Central New York Conference relative to the Presiding Eldership, and it was referred to the Committee on Itinerancy.

He also presented the petition of J. Alabaster and others relative to the duties of Annual Conference Secretaries, which was referred to the Committee on Revisals.

Luke C. Queal presented the memorial of Troy District Conference in regard to the boundaries of the Annual Conference, which was referred to the Committee on Boundaries.

James Erwin presented a memorial from the Van Ettenville Charge, signed by John S. Ennis and others, asking that it may remain in the Central New York Conference, and it was referred to the Committee on Boundaries.

CENTRAL
NEW YORK.

On the
Presiding
Eldership.

Duties of
Secretaries
of Annual
Confer-
ences.

On Bounda-
ries.

Memorial
from Van
Ettenville,
on Boun-
daries.

CENTRAL OHIO.

Leroy A. Belt presented the action of the Central Ohio Conference relative to the election of Presiding Elders, and it was referred to the Committee on Itinerancy.

Wesley G. Waters presented the action of the same Conference relative to District Conferences, which was referred to the Committee on Itinerancy.

CENTRAL
OHIO.

On Elective
Presiding
Eldership.

On District
Conferences.

MAY 6.
SIXTH DAY.
Lay Electoral
Conference on Lay
Representation.

John W. Hiatt presented the action of the Lay Electoral Conference relative to the introduction of Lay Representation in Annual Conferences, which was referred to the Committee on Lay Representation.

CENTRAL
PENNSYLVANIA.
On Presiding
Eldership.

CENTRAL PENNSYLVANIA.

D. S. Monroe presented the action of the Central Pennsylvania Conference relative to the Presiding Eldership, which was referred to the Committee on Itinerancy.

Lay Electoral
Conference on Presiding
Eldership.

Mordecai W. Jackson presented the action of the Lay Electoral Conference relative to the Presiding Eldership, and it was referred to the Committee on Itinerancy.

Petitions
from Ash-
land, Pa.,
on Boundaries.

Thompson Mitchell presented petitions from Ashland, Pa., signed by A. M. Barnitz and J. R. Cleaver, and one from Weatherly, Pa., signed by J. R. Dodson and many others, asking to remain as charges in the Central Pennsylvania Conference, and they were referred to the Committee on Boundaries.

John Baer
invited to
a seat on
the plat-
form.

On motion of John P. Newman, John Baer, a delegate to the General Conference of 1824, was invited to a seat on the platform.

The call of the Conferences was resumed.

Sunday-
school at-
tendance.

H. R. Mosser presented a resolution in regard to attendance upon Sunday-schools, and it was referred to the Committee on Revisals.

N. S. Buckingham presented a resolution relating to Sunday-school Superintendents, which was referred to the Committee on Sunday-schools.

CHICAGO
GERMAN.

CHICAGO GERMAN.

Lay Electoral
Conference on Lay
Representation.

Louis Appel presented a memorial from the Chicago German Lay Electoral Conference with regard to the introduction of laymen into the Annual Conferences, which was referred to the Committee on Lay Representation. He also presented the memorial of the same Electoral Conference with regard to the election of a German Bishop, which was referred to the Committee on Episcopacy.

On German
Bishop.

C. A. Loeber presented a memorial from the Chicago German Conference with regard to the election of

Presiding Elders, which was referred to the Committee on Itinerancy. **MAY 6.
SIXTH DAY.**

CINCINNATI.**CINCINNATI.**

J. M. Walden presented a petition signed by James T. Vail and L. F. Vancleve relative to the modification of District Conferences, which was referred to the Committee on Itinerancy. **Modification
of District
Confer-
ences.**

He also returned the memorial from Troy Conference relative to a change in electing delegates to the Lay Electoral Conferences, heretofore referred to the Committee on Revisals, and asked its reference to the Committee on Lay Representation. The request was granted.

COLORADO.**COLORADO.**

Benjamin F. Crary presented the action of Colorado Conference relative to the Presiding Eldership, which was referred to the Committee on Itinerancy. **On the
Presiding
Eldership.**

He also presented the petition of Augustus P. George, of Elmira, N. Y., concerning Quarterly Conference Records, which was referred to the Committee on Revisals. **Quarterly
Confer-
ences.**

DELAWARE.**DELAWARE.**

Hooper Jolley offered resolutions in respect to episcopal supervision in Africa, and they were referred to the Committee on the Episcopacy. **Episcopal
Supervis'n
in Africa.**

DES MOINES.**DES MOINES.**

E. M. H. Fleming presented the action of the Des Moines Conference on the Presiding Eldership, which was referred to the Committee on Itinerancy. **Presiding
Eldership.**

DETROIT.**DETROIT.**

Arthur Edwards presented a petition signed by himself and four others with regard to Boards of Stewards and Trustees, which was referred to the Committee on Revisals. **Stewards
and Trust-
ees.**

J. S. Smart presented a paper from E. S. Olmsby concerning Iowa Conference boundaries, which was referred to the Committee on Boundaries. **Boundaries
of Iowa
Confer-
ence.**

George W. Fish presented the action of the Detroit Lay Electoral Conference on the subject of Lay Rep- **On Lay Rep-
resentation.**

May 6. representation in Annual Conferences, which was referred
SIXTH DAY. to the Committee on Lay Representation.

Resolution William Lawrence presented the following resolution,
on Presen- which was read, and, on motion of Jacob Rothweiler,
tation of indefinitely postponed :
Memorials,
etc., indef-
initely post-
poned.

Resolved, That all petitions, memorials, and resolutions for reference to Standing Committees may be filed with the Secretary ; and shall be referred to the Committee indicated by indorsement thereon, unless there be a general order as to the reference, when they shall be by the Secretary referred accordingly.

E. GERMAN.**EAST GERMAN.**

Lay Repre- Peter Neu presented the action of the East German
sentation in Lay Electoral Conference asking for lay representation
Ann'l Con- in the Annual Conferences, which was referred to the
ferences. Committee on Lay Representation.

A German He also presented the action of the same Conference
Bishop. asking for a German Bishop, which was referred to the
 Committee on Episcopacy.

FLORIDA.**FLORIDA.**

Boundaries. C. L. Robinson presented a petition, signed by N. Webster and others, relative to the boundaries of the Florida Conference, which was referred to the Committee on Boundaries.

HOLSTON.**HOLSTON.**

On Freed- John J. Manker presented the action of the Delegates
men's Aid of the Conferences within the seventh General Confer-
Society. ence District with regard to the Freedmen's Aid Society, which was, on motion, referred to the Committee on Freedmen.

Board of Education.

He also presented the action of the same Delegates with regard to the Board of Education, which was, on motion, referred to the Committee on Education.

" South- Also, the action of the same Delegates with regard
western to the "South-western Christian Advocate," which was
Christian referred to the Committee on the Book Concern.
Advocate."

Boundaries. John W. Ramsey presented a petition, signed by himself and two others, with regard to boundaries, which was referred to the Committee on Boundaries.

ILLINOIS.**ILLINOIS.**

Presiding William S. Prentice presented the action of the Illi-
Eldership. nois Conference, relative to the Presiding Eldership ;

also, the action of the same Conference in relation to the Supernumerary and Superannuated relations, and they were referred to the Committee on Itinerancy.

May 6.
SIXTH DAY.

He also presented the action of the same Conference relative to a division of the Conference, and it was referred to the Committee on Boundaries.

Division of
Conference.

R. N. Davies presented a memorial from W. R. Goodwin and others relative to the Election of Presiding Elders, which was referred to the Committee on Itinerancy.

Memorial on
Presiding
Eldership.

INDIANA.

INDIANA.

Theodore B. Haughey presented the action of the Indiana Lay Electoral Conference on Church union, which was referred to the Committee on the State of the Church; and on Boundaries, Lay Representation, and Presiding Eldership, which were referred to the Committees on Boundaries, Lay Representation, and Itinerancy respectively.

On Church
union.

Hayden Hayes presented the action of the Indiana Conference on the Presiding Eldership, which was referred to the Committee on Itinerancy.

On Presiding
Eldership.

He also presented the action of the same Conference with regard to Boundaries, which was referred to the Committee on Boundaries.

On Bound-
aries.

Reuben Andrus presented the action of the same Conference on Church Certificates, which was referred to the Committee on Revisals.

On Church
Certificates.

MICHIGAN.

MICHIGAN.

F. D. Hemenway presented the report of the Garrett Biblical Institute, which was referred to the Committee on Education. [See *Appendix*, 52.]

Report of
the Garrett
Biblical In-
stitute.

John M. Reid presented a memorial from N. O. Westergren and others against separate Scandinavian Conferences, and it was referred to the Committee on Boundaries.

Against sep-
arate Scan-
dinavian
Conf'ences.

D. F. Barnes presented the action of the Conference relative to electing Presiding Elders, and it was referred to the Committee on Itinerancy.

On Presiding
Eldership.

May 6.**SIXTH DAY.****MINNESOTA.****MINNESOTA.****On Law
Questions.**

William M'Kinley presented the memorial of J. F. Chaffee, in respect to certain questions of Law, which was referred to the Committee on Judiciary.

**On merging
Missionary
and Freed-
men's Aid
Societies.**

A. J. Goodrich presented a copy of the resolution of the Minnesota Annual Conference with reference to merging the Foreign Missionary and Freedmen's Aid Societies into one, which was referred to the Committee on Missions.

MISSOURI.**MISSOURI.****On Bound-
aries.**

W. J. Martindale presented the action of the Missouri Conference on Boundaries, and it was referred to the Committee on Boundaries.

**On Elective
Presiding
Eldership.**

S. G. Brock presented the action of the Lay Electoral Conference, relative to electing Presiding Elders, which was referred to the Committee on Itinerancy.

**On Lay Rep-
resentation.**

He also presented the action of the Missouri Conference relative to Lay Representation, which was referred to the Committee on Lay Delegation.

**On Episcopal
Supervision.**

He also presented a memorial from Marysville Station relative to Episcopal Supervision, which was referred to the Committee on Episcopacy.

**On Mode of
Ecclesiastical
Jurisprudence.**

William Lawrence presented the Majority Report and John Miley the Minority Report of the Committee appointed at the last General Conference, held in Brooklyn, N. Y., May, 1872, to prepare a Code of Ecclesiastical Jurisprudence and Procedure, which, on motion of F. C. Holliday, were referred to a Special Committee of nine, and ordered to be printed in the "Daily Christian Advocate."

The hour of eleven o'clock having arrived, the Order of the Day, the reception of Fraternal Delegates, was taken up.

Bishop Harris requested Bishop Janes to take the chair.

**Rev. W. B.
Pope in-
troduced.**

Cyrus D. Foss then presented to the President of the Conference the Rev. William B. Pope, M.A., Theological Tutor in Didsbury College, Manchester, England, and John P. Newman introduced Rev. James H. Rigg, D.D., Principal of the London Theological Training

**Rev. J. H.
Rigg, D.D.,
introduc'd.**

School who were presented to the Conference by Bishop Janes. **May 6.**
SIXTH DAY.

The Address of the British Wesleyan Conference to this body was presented and read. [See *Appendix*, 9.]

The Fraternal Delegates, Rev. Wm. B. Pope, M.A., and Rev. Dr. Rigg, then addressed the Conference. [See *Appendix*, 10, 11.]

After the addresses John F. Hurst presented the following, which was adopted by a rising vote:

Resolved, That having received, in the persons of the Rev. Wm. B. Pope, M.A. and Rev. James H. Rigg, D.D, the fraternal salutations of the British Wesleyan Conference, we instruct the Committee on Fraternal Correspondence to frame resolutions expressive of our high appreciation of the visits and utterances of these distinguished representatives of that great body whence our American Methodism, with all its revered traditions, has sprung, and that the papers offered by them be referred to the same Committee.

Address of the British Wesleyan Conference.
Addresses of Fraternal Delegates.
J. F. Hurst's resolution adopted.

Bishop Haven withdrew his appointment to preach in the Academy of Music at 3 P.M. to-morrow, and at his suggestion the Conference, by a rising vote, requested the Rev. Wm. B. Pope, one of the Fraternal Delegates, to take his place.

The various papers presented during the session of the Conference were distributed to the appropriate committees.

On motion the Conference adjourned. The doxology was sung, and the benediction pronounced by Rev. Wm. B. Pope, M.A.

Rev. William B. Pope to preach in Conference Hall.

MONDAY MORNING, MAY 8.

Conference met at the appointed hour, Bishop Foster in the chair.

The religious services were conducted by James M. Thoburn.

Luke Hitchcock rose to a question of privilege, and moved the suspension of the Rules in order to make inquiry concerning the publication, by the Associated Press, and in the daily papers, of the substance of a paper presented on Saturday by John Lanahan, and signed by C. H. Richardson and others, relating to the Western Book Concern, which was granted.

Amos Shinkle rose to a question of privilege con-

May 8.
SEVENTH DAY.

Bishop Foster presiding.

Memorial relating to Western Book Concern.

May 8. cerning the same subject, and addressed the Confer-
SEVENTH
DAY. ence.

John M. Phillips, of the New York Book Concern, was permitted, as a question of privilege, to make a statement relating to the same subject.

Committee
on Book
Concern
ordered to
consider
and report
upon the
subject of
the Memo-
rial.

John M. Walden, rising to a question of privilege, moved the following:

Whereas, The memorial in regard to our Publishing Interests, presented on Saturday through John Lanahan, and signed by C. Herbert Richardson, John Miller, John Baer, and Jesse L. Warfield, contained damaging statements touching the financial condition of the Western Methodist Book Concern at Cincinnati; and,

Whereas, These damaging statements, in some way communicated to the press, have been made public, to the detriment of said Concern; therefore,

Resolved, That the Committee on the Book Concern is hereby instructed to consider the subject of said memorial, and report at the earliest moment practicable upon the financial condition of the Western Methodist Book Concern.

John Lana-
han heard
on Ques-
tion of
Privilege.

John Lanahan also rose to a question of privilege relative to the same subject. After proceeding to address the Conference he was called to order, but the Conference finally permitted him to "proceed in his own way."

Upon the conclusion of his remarks the resolution of J. M. Walden was adopted. A motion to lay the preamble on the table did not prevail.

The preamble was then adopted.

Bishop Har-
ris and
Secretary
Woodruff
request
the ap-
pointment
of a Com-
mittee.

John Lanahan having stated that an important part of a report in connection with the investigation of the Book Room difficulties had not appeared in the published Journal of 1872, Bishop Harris, by the consent of the Conference, requested the appointment of a Committee of five to inquire into the alleged omission in the Journal of the last General Conference.

George W. Woodruff, the co-editor of the General Conference Journal of 1872, joined in the demand for the Committee, and, on motion, the request was granted, and the Committee ordered.

T. J. C. Fagg and M. Herrick were announced as present.

Fraternal
Delegates
from Can-
ada Meth-
odist
Church.

, Rev. John A. Williams and John M'Donald, Esq., M.P., Fraternal Delegates from the Canada Methodist Church, were introduced by Bishop Janes.

Bishop Janes also introduced Rev. Bishop Albert Carman, D.D. and Rev. E. Lounsbury, Fraternal Delegates from the Methodist Episcopal Church of Canada.

On motion of Cyrus D. Foss, to-morrow, at 11:30 A. M. was fixed upon for the reception of Fraternal Delegates from the Methodist and Methodist Episcopal Churches in Canada.

On motion of R. L. Dashiell, F. Ohlinger, of the China Mission, was invited to a seat with the Conference during the remainder of the session.

The regular order, the call of the Conferences for memorials and petitions, was taken up.

May 8.
SEVENTH
DAY.

Fraternal
Delegates
from
Methodist
Episcopal
Church of
Canada.

F. Ohlinger
invited to
a seat.

Regular or-
der.

NEWARK.

On motion of R. L. Dashiell, the greetings of the East China Mission were read to the Conference, and were referred to the Committee on Missions.

He also presented a paper from the same mission relating to the Minard Home, which was referred to the Committee on Missions; also, a memorial from the North China Mission relating to the duties and powers of Superintendents of Foreign Missions, which was also referred to the Committee on Missions.

He also presented a memorial signed by S. A. Stenson relative to the publication of a Catechism in the Norwegian language, and, upon his motion, it was referred to a Special Committee of seven.

NEWARK.

Greetings of
East China
Mission.

Minard
Home.

North China
Mission.

Concerning
Norwegian
Catechism.

NEW ENGLAND.

Joseph Cummings presented a copy of the resolutions adopted May 5 by a large number of the Delegates of the General Conference on appointing Presiding Elders, which was referred to the Committee on Itinerancy.

William F. Warren presented the Quadrennial Report of the School of Theology of Boston University, and also a petition from the students of the Drew Theological Seminary, signed by Marcus L. Taft and seven others, asking for a recognition in the Discipline of Schools of Theology, which were referred to the Committee on Education. [For Report see *Appendix*, 53.]

NEW ENGLAND.

Resolutions
touching
Presiding
Eldership.

Quadrennial
Report of
Boston
Univer-
sity.
Students of
Drew
Seminary.

May 8.
SEVENTH
DAY.

In relation to
inefficient
ministers.

T. P. Richardson presented the action of the New England Lay Electoral Conference in relation to inefficient ministers, and the action of the same Conference in relation to ministers engaged in secular pursuits, both of which were referred to the Committee on Itinerancy.

NEW HAMPSHIRE.

Presiding
Eldership
and District
Conferences.

NEW HAMPSHIRE.

Lorenzo D. Barrows presented the resolutions passed by the New Hampshire Conference at its last session in regard to the Presiding Eldership and District Conferences, which were referred to the Committee on Itinerancy.

N. JERSEY.

Presiding
Eldership
and Dis-
tricts.

NEW JERSEY.

Charles W. Heisley presented a memorial from the New Jersey Conference: 1. To make the Presiding Elders elective; 2. To empower the Conferences to decide for themselves their number of districts; 3. To ask that District Conferences be made obligatory throughout the Church.

He also offered the following resolution, which was referred to the Committee on Itinerancy:

¶ 478.

Resolved, That the clause in paragraph 478 of the Discipline, reading as follows, be stricken out:

"And in all cases the Presiding Elder shall share with the Preachers in his District, in proportion with what they have respectively received." And the following inserted, so that it shall read, "And in all cases the Presiding Elder and the Preachers in his district shall share with each other in proportion with what they have severally received." And then adding the residue of the paragraph as it now stands in the Discipline.

Corps of Ex-
aminers on
Conference
Course.

And also the following, which was referred to the same Committee:

Whereas, Candidates for the ministry of the Methodist Episcopal Church should become thoroughly acquainted with the subjects contained in the Course of Study; and,

Whereas, To this end they need the aid of a continued supervision by their examiners; therefore,

Resolved, That to every class commencing or pursuing the Course of Study, a corps of Examiners shall be appointed, with a view to their reappointment from year to year continuously, to proceed with the same class until they shall have concluded their studies.

NEW YORK.

Remon-
strance of
St. Mark's
Church.

NEW YORK.

M. D'C. Crawford presented the remonstrance of St. Mark's Church against being included in the Delaware

Conference, which was referred to the Committee on Boundaries.

Cyrus D. Foss presented the action of New York Conference concerning District Conferences, which was referred to the Committee on Itinerancy.

Also, the action of the same Conference concerning the American Bible Society, which was referred to the Committee on Bible Society.

Also, the action of the same Conference relative to special missionary collections, which was referred to the Committee on Missions.

Also, the memorial of the same Conference on the revision of the Hymn Book, and it was referred to the Committee on the Hymn Book.

May 8.
SEVENTH
DAY.

District
Confer-
ences.

American
Bible Soci-
ety.

Special Mis-
sionary
 Collec-
tions.

Revision of
Hymn
Book.

NEW YORK EAST.

A. S. Hunt presented a memorial, signed by G. B. Dusenberry and five others, on the method of receiving preachers on trial, which was referred to the Committee on Itinerancy.

He also presented a memorial, signed by L. S. Weed and four others, on exceptions to the limitation to the term of pastoral service, which was referred to the Committee on Revisals.

NEW YORK
EAST.

Method of
receiving
Preachers
on Trial.

Pastoral
Term.

NORTHERN NEW YORK.

I. S. Bingham presented an extract from the Journal of the Northern New York Conference, recommending forms of blanks, etc., which was referred to the Committee on Book Concern.

The Statistical Journal of the same Conference was, on his motion, referred to the same Committee.

S. Call presented the memorial of Ames Church, asking transfer to Troy Conference, and signed by John Cole and twenty-six others; also, one from Northern New York Conference relating to boundaries, which were referred to the Committee on Boundaries.

W. R. Cobb presented a petition from Cherry Valley Charge relating to Conference boundaries, which was referred to the Committee on Boundaries.

NORTHERN
N. YORK.

Recommen-
dations
concerning
Forms of
Blanks.

Statistical
Journal.

Ames
Church.

On Bound-
aries.

On Bounda-
ries.

May 8.SEVENTH
DAY.

NORTH INDIANA.

N. INDIANA.

Lay Preach-
ing.Mission
Work.Class Meet-
ings.Sunday-
schools.

A. C. Swayzee presented a petition relative to lay preaching, signed by A. C. Swayzee; also, one relative to Mission Work, and signed by the same; also, one relative to class meetings, and signed by the same, all of which were referred to the Committee on Revisals.

He also presented a paper relative to Sunday-schools, which was referred to the Committee on Sunday-schools.

Hymn
Book.

Also, one relating to the Hymn Book, which was referred to the Committee on the Hymn Book.

Boundaries.

W. S. Birch presented a paper, signed by E. S. Freeman and one hundred and thirteen others, relating to boundaries, and it was referred to the Committee on Boundaries.

District
Confer-
ences.

He also presented a paper from O. V. Lemon, concerning District Conferences, which was referred to the Committee on Itinerancy.

NORTH OHIO.

NORTH OHIO.

District
Confer-
ences and
Presiding
Elders.

F. S. Hoyt presented a memorial, signed by thirty persons, relating to District Conferences and Presiding Elders, which was referred to the Committee on Itinerancy.

NORTH-WEST
GERMAN.

NORTH-WEST GERMAN.

Presiding
Eldership.

Fr. Kopp presented the action of the Conference relating to the Presiding Eldership, and it was referred to the Committee on Itinerancy.

NORTH-WEST
INDIANA.

NORTH-WEST INDIANA.

Boundaries.

C. A. Brooke presented the action of the Conference with reference to boundaries, and it was referred to the Committee on Boundaries.

NORTH WEST
IOWA.

NORTH-WEST IOWA.

Boundaries.

Bennett Mitchell presented a resolution from the North-west Iowa Conference concerning boundaries.

Also, a memorial from Clear Lake Circuit, signed by J. Fawcett and thirty-seven others, touching Conference boundaries.

Isaac Garmoe presented a memorial on boundaries of North-west Iowa Conference.

May 8.
SEVENTH
DAY.

All were referred to the Committee on Boundaries.

OHIO.

OHIO.

T. W. Stanley presented a memorial signed by H. L. Whitehead and one other with regard to a cheap religious paper, which was referred to the Committee on the Book Concern.

Cheap religious paper.

He also presented a memorial from the Chillicothe District Conference with regard to the support of the Bishops directly by the people, which was referred to the Committee on Episcopacy.

Support of Bishops by the people.

Also, a memorial from the same District Conference recommending the merging of the Freedmen's Aid Society into the Missionary Society, which was referred to the Committee on Freedmen.

Merging Freedmen's Aid into Missionary Society.

Also, the action of the same District Conference with regard to Quarterly Conference Committees, which was referred to the Committee on Revisals.

Quarterly Conference Committees.

Also, the memorial of the same District Conference with regard to granting licenses to preach; also, the memorial of the same District Conference to repeal a certain rule with regard to pastors' salaries; and a memorial of the same District Conference requesting that District Conferences be made general throughout the Church; and also, the action of the Lancaster District Conference with regard to District Conferences; all of which were referred to the Committee on Itinerancy.

License to preach.

Pastors' salaries.

District Conferences.

He also presented the memorial of the Chillicothe District Conference respecting the Course of Study for Local Preachers; also, the petition of J. F. King and four other members of the Ohio Conference to abolish the office of Exhorter; also, the memorial of the Chillicothe District Conference to the same effect; which were referred to the Committee on the State of the Church.

Course of Study for Local Preachers.

Abolition of office of Exhorter.

F. Merrick presented a memorial from the Annual Meeting of the North China Mission requesting a change of Discipline in reference to the government of foreign missions, which was referred to the Committee on Missions.

Government of Foreign Missions.

May 8.
SEVENTH
DAY.

Lay Electoral
Conference
on Lay Rep-
resentation.
Report of J.
M. Trimble
as Frater-
nal Dele-
gate.

H. C. Drinkle presented an extract from the Journal of the Ohio Lay Electoral Conference on the subject of Lay Representation in the Annual Conferences, which was referred to the Committee on Lay Representation.

Joseph M. Trimble, Fraternal Delegate from the last General Conference to the General Conference of the Methodist Protestant Church, presented his report, which was read, as follows :

The General Conference of 1872 appointed Rev. W. Kenney, D.D., and Rev. Joseph M. Trimble, to bear the fraternal greetings of the Methodist Episcopal Church to the General Conference of the Methodist Protestant Church. At the time selected by Dr. Kenney to visit the said General Conference, personal and family affliction prevented my joining him and being present at their session in May, 1874. Of this Dr. Kenney was fully apprised. I also addressed the following letter to the General Conference of the Methodist Protestant Church :

"DEAR FATHERS AND BRETHREN: Having been appointed with Rev. Dr. W. Kenney by the General Conference of the Methodist Episcopal Church, at its session in Brooklyn, May, 1872, to bear to your body fraternal greetings, I deem it due to you to say that personal and family afflictions will prevent my attendance upon the session of your General Conference. This I very much regret. It would have afforded me great pleasure to present in person, in company with my highly esteemed colleague, the fraternal greetings of the Methodist Episcopal Church to your body. I hope my lack of service will be made up by the presence and service of the Rev. Dr. Kenney, who I know will bear to your body the assurance of the existence, in the Church we represent, of the most friendly feelings toward the different members of the Methodist family.

"We cherish the hope that the day may soon come when there shall be still more intimate relationship between us. That we may all be one as Christ and his Father are one.

"Praying that you may have a most pleasant and profitable session of your General Conference, and that the great Head of the Church may pour upon you the spirit of wisdom and power, qualifying you for the blessed work allotted you,

"I am, dear brethren, your fellow-laborer in the kingdom of Christ,

"JOSEPH M. TRIMBLE.

"COLUMBUS, OHIO, May 5, 1874."

My colleague, I suppose, was present at their Conference session, but the Lord of the harvest gathered him shortly after to the garner of eternal life, and hence we have no further report for this General Conference.

JOSEPH M. TRIMBLE.

BALTIMORE, MD., May, 1876.

OREGON.

OREGON.

Lay Repre-
sentation in
Annual Con-
ferences.

Rufus Willard presented Conference resolutions concerning Lay Representation in the Annual Conferences, and they were referred to the Committee on Lay Representation.

N. Doane presented a memorial from the Publishing Committee of the "Pacific Christian Advocate" concerning that paper, and it was referred to the Committee on the Book Concern.

May 8.
SEVENTH
DAY.
"Pacific
Christian
Advocate."

PROVIDENCE.

PROVIDENCE.

John Kendrick presented a resolution of Lay Conference against the quadrennial election of Bishops, etc., and it was referred to the Committee on Episcopacy.

Quadrennial
election of
Bishops.

Dudley P. Leavitt presented a Conference resolution in relation to change of supervision of our Publishing interests, and of our Missionary and Church Extension work, and it was referred to the Committee on the State of the Church.

Change of
supervision
of Publishing
and other
interests.

ROCK RIVER.

ROCK RIVER.

Charles H. Fowler presented the report of the Corresponding Secretary of the Sunday-School Union of the Methodist Episcopal Church to the General Conference, and it was referred to the Committee on Sunday-schools and Tracts. [See *Appendix*, 47.]

Report of
Secretary of
S. S. Union.

SOUTH CAROLINA.

SOUTH CAROLINA.

A. Webster presented extracts from the Journal of the Conference relative to a paper and book depository at Charleston, and it was referred to the Committee on the Book Concern.

Paper and
Book De-
pository at
Charleston.

SOUTHERN GERMAN.

SOUTHERN
GERMAN.
Boundaries.

F. Schuler presented the action of the Conference relating to boundaries, and it was referred to the Committee on Boundaries.

Also, the action of the same Conference on lay representation, which was referred to the Committee on Lay Representation.

Lay Repre-
sentation.

Also, on the Presiding Eldership, which was referred to the Committee on Itinerancy.

Presiding
Eldership.

SOUTHERN ILLINOIS.

SOUTHERN
ILLINOIS.
District
Conferences.

G. W. Hughey presented a paper, signed by himself, relating to District Conferences, which was referred to the Committee on Itinerancy.

May 8.
SEVENTH
DAY.

SOUTH-WEST
GERMAN.

Extension of
pastoral
term.

Lay Repre-
sentation.

SOUTH-WEST GERMAN.

G. F. Needringhaus presented the action of the Conference concerning the extension of the pastoral term, which was referred to the Committee on Itinerancy.

Also, one on lay representation, and it was referred to the Committee on Lay Representation.

Also, a paper relative to boundaries, which was referred to the Committee on Boundaries.

Boundaries.

G. W. Marquardt presented a petition, signed by P. Kuhl and twenty others, concerning boundaries, and it was referred to the Committee on Boundaries.

H. Koch presented the action of the Conference relative to boundaries, which was referred to the Committee on Boundaries.

TENNESSEE.

TENNESSEE.

Against the
division of
Conference
on color
line.

Presiding
Eldership.

J. Braden presented the action of the Conference against its division on the color line, which was referred to the Committee on Boundaries.

Also, the action of the Lay Conference relative to the Presiding Eldership, which was referred to the Committee on Itinerancy.

And also, a memorial of a convention of preachers and laymen praying for a separate Conference.

TEXAS.

TEXAS.

Elective
Presiding
Eldership.

W. L. Molloy presented a resolution of Conference against electing Presiding Elders, and it was referred to the Committee on Itinerancy.

TROY.

TROY.

Change in
burial ser-
vice.

Thomas A. Griffin presented a memorial, signed by B. Hawley and one other, in regard to change in burial service.

Change in
baptismal
service.

Also, a memorial, signed by B. Hawley and three others, in regard to a change in baptismal service, and they were referred to the Committee on Revisals.

UPPER
IOWA.

UPPER IOWA.

Report of
Board of
Church
Extension.

Alpha J. Kynett presented the Report of the Board of Church Extension, which was referred to the Committee

on Church Extension; also, a copy of the Act of Incorporation, which was referred to the Committee on New Charters; also, sample copies of lithographic Church Plans; which were referred to the Committee on Church Extension. [For Report see *Appendix*, 49.]

May 8.
SEVENTH
DAY.

J. B. Taylor presented a paper from the Quarterly Conference of Mason City, and one from the preachers of Charles City District, relative to boundaries, which were referred to the Committee on Boundaries.

Boundaries.

He also presented the action of the Upper Iowa Conference relating to the Presiding Eldership, which was referred to the Committee on Itinerancy.

Presiding
Eldership.

VIRGINIA.

VIRGINIA.

A. J. Porter presented the following, which was referred to the Committee on the State of the Church:

Expenses of
Law Suits
concerning
Church
Property.

Whereas, There is no law in our Discipline providing for the expenses of law suits which have been authorized, or may be necessary for the protection of our Church property; therefore,

Resolved, That the Committee on the State of the Church be and is hereby requested to present to the General Conference a plan by which these expenses shall be met by the Church, and not by an individual Society or Conference.

WESTERN NEW YORK.

WESTERN
NEW
YORK.

K. P. Jarvis presented a petition against secret societies, signed by A. M'Intosh and four others, of Painted Post, Central New York Conference, and it was referred to the Committee on the State of the Church.

Secret So-
cieties.

He also presented resolutions concerning the Presiding Eldership from the Western New York Conference, and they were referred to the Committee on Itinerancy.

Presiding
Eldership.

Also, a resolution from the Western New York Conference asking for a change of name, and it was referred to the Committee on Boundaries.

Change of
name of
Western
New York
Confer-
ence.

K. D. Nettleton presented a resolution of Rochester District Association against a change of name of Conference, and it was referred to the Committee on Boundaries.

WEST VIRGINIA.

WEST VIR-
GINIA.

J. M. Powell offered a resolution on boundaries, which was referred to the Committee on Boundaries.

Boundaries.

May 8.
SEVENTH
DAY.

"Pittsburgh
Christian
Advocate."

Term of
Ministerial
Service.

D. H. K. Dix presented the action of the West Virginia Conference in respect to the "Pittsburgh Christian Advocate," and it was referred to the Committee on the Book Concern.

George W. Atkinson offered a resolution regarding the term of ministerial service, and it was referred to the Committee on Itinerancy.

WEST WIS-
CONSIN.

Presiding
Eldership.

WEST WISCONSIN.

William Haw presented the action of the West Wisconsin Conference against a change in the appointment of Presiding Elders, and it was referred to the Committee on Itinerancy.

Lay Repre-
sentation.

M. Herrick presented the resolution of West Wisconsin Lay Electoral Conference on lay representation, and it was referred to the Committee on Lay Representation.

Presiding
Eldership.

D. W. Ball presented the action of the West Wisconsin Lay Electoral Conference on the Presiding Eldership, and it was referred to the Committee on Itinerancy.

Superannu-
ated
Preachers.

He also presented the action of the West Wisconsin Lay Electoral Conference in respect to Superannuated Preachers, and it was referred to the Committee on the State of the Church.

Probationers

Peter S. Mather presented the memorial of Alfred Brunson and thirteen others asking for a change in the Discipline in reference to probationers, and it was referred to the Committee on Revisals.

WILMING-
TON.

WILMINGTON.

J. F. Williamson presented the action of the Lay Electoral Conference relative to District Conferences, the pastoral term, and the Episcopal office, which was referred to the Committee on Itinerancy.

WISCONSIN.

WISCONSIN.

Norwegian
Paper.

Henry Colman presented the action of the Conference relating to a Norwegian paper, which was referred to the Committee on the Book Concern.

WYOMING.

WYOMING.

Ordination
of mission-
aries.

H. Wheeler presented the action of the Conference relative to the ordination of Missionaries, and it was referred to the Committee on Missions.

He also presented the action of the Conference relating to uniformity in worship, which was referred to the Committee on the State of the Church; also, three papers setting forth the action of the Conference relating to the Presiding Eldership, which were referred to the Committee on Itinerancy.

May 8.

SEVENTH DAY.

Uniformity of Worship.

Horace G. Prindle presented the action of Wyoming Lay Electoral Conference relative to the Presiding Eldership, which was referred to the Committee on Itinerancy.

Presiding Eldership.

J. G. Eckman presented the action of the Annual Conference relating to the number of Presiding Elders' Districts, and it was referred to the Committee on Itinerancy.

Presiding Elders' Districts.

Payne Pettibone presented the action of the Lay Electoral Conference opposing any changes in the Episcopacy, which was referred to the Committee on Episcopacy.

Against changes in Episcopacy.

Bishop Harris announced the following Committee on the Code of Ecclesiastical Jurisprudence, namely: William H. Hunter, Morris D'C. Crawford, George L. Clark, Luke Hitchcock, Jacob Rothweiler, Stephen B. Ransom, Daniel P. Mitchell, William S. Prentice, John W. Ray.

Committee on Code of Ecclesiastical Jurisprudence.

Bishop Janes announced the following Committee to inquire into the alleged deficiency in the Journal of the last General Conference, namely: William Rice, H. B. Ridgaway, C. Aultman, J. Leaton, J. B. Weaver.

Committee to Inquire into alleged Deficiency in the Journal of last General Conference.

On motion, the time of the session was extended.

The Committee on Expenses of Delegates to the General Conference presented their Report No. I, which was read and adopted, as follows:

Report of Committee on the Expenses of Delegates.

Your Committee report that the following expenses be allowed:

Expense of travel in a direct line from home to the seat of the Conference and back, including meals and lodging during that time.

Expense of travel in city cars to and from the Conference or Committee's place of meeting.

Expense of procuring meals at such times as that their homes cannot be reached without neglecting the business of the General Conference.

In making out the bills of expense your committee would recommend the following order:

1. The Conference.
2. The number of delegates.
3. The amount apportioned.

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SEVENTH
DAY.

4. Amount raised.
5. Expense of each delegate in items, as follows :
 - (1) Expense from home to General Conference and return ; also meals and lodging during that time included.
 - (2) Expense of meals for those who could not go to their respective places of entertainment for dinner.
 - (3) Expense of travel on city cars. The items to be added, and the delegates' names to be signed thereto. The bills of each delegation to be made out so as to show the aggregate, and to be signed by the chairman of the delegation.

Adjourn-
ment.

On motion, the Conference adjourned, notices were given, the doxology was sung, and the benediction was pronounced by the Rev. J. H. Rigg, D.D.

May 9.
EIGHTH
DAY.

TUESDAY MORNING, MAY 9.

Bishop Mer-
rill presid-
ing.

Conference met at the hour appointed, Bishop Merrill in the chair.

Religious services were conducted by Asbury Lowrey. The Journal of yesterday was read and approved.

Committee
on Norwe-
gian Cate-
chism.

Bishop Harris announced the Special Committee on the publication of a Norwegian Catechism as follows, namely : Robert L. Dashiell, Victor Witting, William F. Warren, William Wells, Charles H. Doering, John W. Freund, William X. Ninde.

Judiciary
Committee
to report
decisions.

Joseph Cummings asked a definition of the duties of the Judiciary Committee.

After considerable interchange of views, the following resolution was adopted, namely :

Resolved, That the Judiciary Committee be instructed to consider, and report their decision on, all questions of law coming up to us from Judicial Conferences which may be referred to that Committee.

Paper in case
of H. C.
Peck with-
drawn.

John W. Stone then, by consent, withdrew the paper from the Michigan Conference containing points of law raised upon the trial of H. C. Peck, and referred it to the Committee on the Episcopacy.

Concerning
Funds of
the Church.

James B. Weaver rose to a question of privilege, and offered the following preamble and resolution, which were read, and, on motion of R. M. Hatfield, laid on the table :

Whereas, It has been publicly charged upon the floor of this Conference by a member thereof that he has in his possession the evidence

that a large sum of money has been stolen from the funds of the Methodist Episcopal Church ; and,

Whereas, Such charges, if uninvestigated and uncontradicted, are calculated to fill with pain and apprehension our brethren throughout the connection ; be it therefore

Resolved. That a Special Committee of Seven be appointed, whose duty it shall be to fully investigate these charges and report their findings to this body at an early day.

The regular business, the call of Conferences for resolutions and miscellaneous business, was then taken up.

ARKANSAS.

May 9.
EIGHTH
DAY.

R. W. Hammett presented the following, which was referred to the Committee on Education :

ARKANSAS.

Education
Aid Society.

Whereas, The claims of education, particularly in the southern portion of our work, imperiously demand of this General Conference some action tending to aid those schools already established more effectually than is done by any plan heretofore adopted ; and,

Whereas, The Freedmen's Aid Society cannot meet all that is demanded by the claims of education without destroying its efficiency, therefore it is respectfully requested of the General Conference to organize a society known as the Education Aid Society of the Methodist Episcopal Church, yet so as not to retard the efficiency of the Freedmen's Aid Society.

W. Keener presented the following, which was referred to the Committee on Boundaries :

Colored Conference in
Arkansas.

Whereas, It may, before the next General Conference, become necessary to organize a Conference in the bounds of the Arkansas Conference especially adapted to the Colored work in the State of Arkansas ; therefore be it

Resolved, That as soon as there are twenty Traveling Preachers of Color in the bounds of the Arkansas Conference it shall be legal for said Arkansas Conference, by a majority vote of said Conference, to organize a Colored Conference, to embrace all the territory in the State of Arkansas for the Colored work, to be known as the _____ Conference.

BALTIMORE.

BALTIMORE.

John P. Newman offered the following preamble and resolution, which were read and referred to the Committee on Lay Representation :

Vote in Lay
Electoral
Conference
on change
of Restrictive
Rules.

Whereas, Provision is made in the constitution of the Church for a three-fourths vote of the Annual Conferences and a two-thirds vote of the General Conference on all alterations in the Restrictive Rules ; and,

Whereas, The Delegates of the Lay Electoral Conferences have the right to participate in the two-thirds vote of the General Conference, but have not the right to participate in the three-fourths vote of the Annual Conferences ; and,

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DAY.

Whereas, Such a participation would harmonize with the constitutional rights of Lay Delegates in this body; therefore,

Resolved, That the Committee on Lay Representation shall consider, and report on, the propriety of so amending the constitution of the Church, as that duly elected Lay Delegates may vote in the Lay Electoral Conference on all proposed alterations of the Restrictive Rules.

Time for
Collections
for Mis-
sions.

Lyttleton F. Morgan offered the following, which was referred to the Committee on Revisals:

Resolved, That paragraph 382 of the Discipline be so altered as to read, "It shall be the duty of the presiding Bishop to bring the subject of our Missions before each Annual Conference, and the Conference shall designate the month or months in which the public collection for Missions shall be taken up within its bounds."

CENTRAL
GERMAN.

CENTRAL GERMAN.

Harmony
between
Discipline
and New
Charter of
Missionary
Society.

Jacob Rothweiler offered the following, which was referred to the Committee on Missions:

Resolved, That the Committee on Missions be instructed to prepare and report to this Conference the necessary provisions, in suitable paragraphs, to be prefixed to the section "On Missions" in the Discipline, so as to bring the same into harmony with the new charter and action of the General Conference of 1872, as found in the Journal, pages 247 and 326.

CENTRAL
ILLINOIS.

CENTRAL ILLINOIS

Support of
Bishops.

George R. Palmer presented the following resolutions on Episcopal support, which were referred to the Committee on Episcopacy:

Resolved, 1. That the Committee on the Episcopacy inquire into the expediency of so changing the Discipline, Part V, chap. i, section 1, paragraph 474, by striking out all of said section after the words "deceased Bishops" in the tenth line, so that said paragraph shall read: "It shall be the duty of the Book Committee to make an estimate of the amount necessary to furnish a competent support to each effective Bishop, considering the number and condition of his family, and the amount, if any, necessary to the comfortable maintenance of the non-effective Bishops; and also the amount necessary to assist the widows and children of deceased Bishops."

Resolved, 2. To strike out all of paragraph 475.

Agents to re-
port fully
the am'ts
received
and paid
out for
Support of
Bishops.

Resolved, 3. To strike out paragraph 477. and insert in lieu thereof, "The Agents of the Book Concern shall be the custodians of the Episcopal Fund, and shall pay out *pro rata* to the Bishops, and widows and orphans of deceased Bishops, the amounts received from the several Annual Conferences for said fund. And the Agents shall report annually to each Annual Conference the amounts received from said Conference; and shall make a full and detailed exhibit of the receipts and expenditures, for salary and all necessary traveling expenses, in the discharge of their official duties, for the term of four years, in their quadrennial report to the General Conference."

W. Underwood presented the following resolution in relation to the Episcopal Fund, and it was referred to the Committee on Episcopacy :

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DAY.

Resolved, That the Discipline be and hereby is revised on pages 192-194 by substituting for paragraphs 474-477 the following, to wit :

Episcopal
Fund.

"474. The Book Committee and the Book Agents of the Book Concern at New York and Cincinnati be, and hereby are, constituted the General Conference Board of Stewards. The first-named Agent of the Book Concern in New York shall be the Recording Steward, and the first named Agent at Cincinnati shall be the Assistant Recording Steward.

"475. It shall be the duty of the General Conference Stewards, after consultation with the Bishops severally, to determine the amount which shall be allowed as salary, and to estimate the amount necessary to defray the traveling expenses of each member of the Episcopal Board, considered by the General Conference effective ; to determine the amount necessary for the support of the non-effective Bishops, and for the widows and children of deceased Bishops ; to apportion among the several Annual Conferences, according to their ability, the aggregate of said allowances and estimates ; to receive from the Annual Conference the collections taken to pay said apportionment ; and to disburse the money thus collected, first to the effective Bishops *pro rata*, according to their claims. Should the collections be insufficient to meet all the acknowledged claims against the Episcopal Fund, the General Conference Stewards may draw upon the Book Concern for the amount necessary to meet the claims of the non-effective Bishops, and the claims of the widows and children of deceased Bishops.

"476. The General Conference Stewards shall make a detailed quadrennial report to the General Conference of their receipts, disbursements, balance on hand, or deficiencies. If deficiencies are reported the General Conference shall provide for them."

Victor Witting offered the following resolutions, which were referred to the Committee on the Book Concern :

Resolved, That the Book Agents at New York and Cincinnati be, and are hereby, authorized and directed to furnish, free of cost, for the library of the Methodist Theological School at Stockholm, Sweden, one copy of each book which has been issued from their respective houses.

Books for
Library of
Theological
School at
Stockholm.

Whereas, The Book Concerns at New York and Cincinnati have on hand many wood and other cuts which have been used in former years in our illustrated books and papers ; and,

Whereas, Some of these would be very useful to our Publishing House in Sweden ; therefore,

Cuts for
Publishing
House in
Sweden.

Resolved, That the Book Agents be authorized and directed to furnish our Publishing House in Sweden copies of such of these cuts as it may need at the actual cost of duplicating the same.

He also presented the following resolutions, which were referred to the Committee on Episcopacy :

Whereas, Our European mission-work is constantly growing in extent and importance ; and,

Whereas, During the ensuing quadrennial this work will undoubt-

**May 9.
EIGHTH
DAY.**

Residence of
one Bishop
in Europe
for next
four years.

Two weeks
with each
mission.

edly demand a more close and intimate Episcopal supervision than ever before ; therefore,

Resolved, That it would be highly expedient, and very much promotive of the best interests of the work, that one of our Bishops should, during the next four years, reside in Europe. But if this is impossible, then be it

Resolved, That we respectfully request the Bishops, when making their Episcopal visitations to Europe, to arrange their plans so that they may be able to spend at least two weeks in each of the European missions.

Hymn Book.

E. W. Spencer offered the following preamble and resolution, which were referred to the Special Committee on Revision of the Hymn Book :

Whereas, It is very important to encourage and aid all our people to sing in all our public services ; and,

Whereas, From the present size of our Hymn Book, and the want of an authorized edition with music, smaller and cheaper publications, containing much that is worthless and dangerous, are driving our Methodist hymns from our Sabbath-schools, devotional meetings, and Church services ; therefore,

Resolved, That this General Conference direct the Special Committee on the Revision of our Hymn Book to report at an early day the *practicability* of selecting not more than six hundred of the best hymns in our language, adapted to meet the wants of our Church services, devotional meetings, and Sabbath-schools, to be published in two forms : one to contain words only ; the other, words with suitable tunes : thus offering to the whole Church words and music for all her services : and that all our pastors be directed to use the same.

**CENTRAL
NEW YORK.**

Course of
Study for
Post-grad-
uates.

CENTRAL NEW YORK.

A. C. George presented the following resolution, which was referred to the Committee on Episcopacy :

Resolved, That the Committee on Episcopacy be instructed to inquire into the expediency of recommending a Course of Study for post-graduates in Annual Conferences, continuing four years from the time of their ordination as Elders, the text-books to be selected by the Bishops.

Claims of
Superannu-
ated Preach-
ers.

He also presented the following, which was referred to the Committee on Revisals :

Resolved, That the Committee on Revisals be instructed to inquire into the expediency of adding to paragraph 482, page 197, the following words : "And in determining the claim of a superannuated preacher the Annual Conference shall consider not only his necessities, but also the number of years of effective service which he has rendered in the traveling ministry ;" so that the whole paragraph will read : "It shall be the duty of the Quarterly Conference of each Charge within whose bounds a superannuated preacher, or a widow or child of a deceased preacher, may reside, to appoint a committee, whose duty it shall be to make an estimate of the amount necessary to assist such preacher, widow, or child in obtaining a comfortable support ; and such estimate shall be sent up to the Annual Conference with which the claimant may be connected, and subject to the

action of said Annual Conference : and in determining the claim of a superannuated preacher the Annual Conference shall consider not only his necessities, but also the number of years of effective service which he has rendered in the traveling ministry."

May 9.
EIGHTH
DAY.

He also presented the following, which was referred to the Committee on Revisals :

Resolved, That the Committee on Revisals be instructed to inquire into the expediency of striking out paragraph 287, page 114, and inserting the following :

"He shall take care that a Fast be held in every society in his Circuit on the Friday preceding each Communion Sunday ; and that, whenever practicable, a meeting for confession and prayer be held on such Fast day at every appointment."

Fast Day
preceding
the Com-
munion.

He also presented the following, which was referred to the Committee on the Itinerancy :

Resolved, That the Committee on Itinerancy be instructed to inquire into the expediency of amending the Discipline, paragraph 238, page 102, by striking out the words : "To attend the Bishops when present in his District," and by inserting the words, "To advise the Bishop presiding at the Annual Conference in respect to the appointments ;" so that the whole paragraph will read : "To advise the Bishop presiding at the Annual Conference in respect to the appointments, and to give him, when absent, all necessary information by letter of the state of his District."

Duties of
Presiding
Elders.

He also presented the following, which was referred to the Committee on Itinerancy :

Resolved, That the Committee on Itinerancy be instructed to inquire into the expediency of amending paragraph 218, page 96, of the Discipline by adding the words : "but the numbers of Districts shall be determined by the Annual Conference," so that the whole paragraph will read, "To form the Districts according to his judgment, but the number of Districts shall be determined by the Annual Conference."

Number of
Presiding
Elders' Dis-
tricts.

David Decker presented the following, which was referred to the Committee on Episcopacy :

Whereas, The Book Committee at its session for 1876 adopted the following :

"*Resolved*, That it is the judgment of this Committee that the support of the Bishops should be entirely separated from the Book Concern, and that they should be supported exclusively by the Church ;" therefore,

Support of
Bishops.

Resolved, That the Committee on Episcopacy be instructed to take the matter into consideration and report thereon.

He also presented the following :

Resolved, That the time and order of electing General Conference officers be referred to the Committee on the Book Concern.

Time of
Election of
General
Conference
officers.

The resolution was adopted.

James Erwin offered the following, which was referred to the Committee on Itinerancy :

MAY 8.EIGHTH
DAY.Length of
term of
transferred
men.

Resolved, That the Committee on Itinerancy be requested to determine, that when a preacher is transferred to another Conference in the middle of the year, or any time during the year, and appointed to a charge, is that part of the year remaining to be counted or not as an ecclesiastical year? or how is it to be regarded in subsequent appointments to the same charge?

D. W. C. Huntington presented the following, and it was referred to the Committee on Revisals:

Forms of
Service or
Worship.

Resolved, That the Committee on Revisals be instructed to inquire into the expediency of amending the Discipline, paragraph 60, page 43, by adding after the word "New," the words, "or responsive Scripture readings," so that the whole paragraph will read: "Let the morning service consist of singing, prayer, the reading of a lesson from the Old Testament, and another from the New, or responsive Scripture readings, and preaching."

Also, to inquire into the expediency of adding the same words after the word "lessons" in paragraph 61, so that the whole paragraph will read: "Let the afternoon or evening service consist of singing, prayer, the reading of one or two Scripture lessons, or responsive Scripture readings, and preaching."

Also, to inquire into the expediency of inserting in paragraph 64, after the word "secondly," the words, "in the responsive reading of the Holy Scriptures," so that the whole paragraph will read: "Let the people be earnestly exhorted to take part in the public worship of God—first, in singing; secondly, in the responsive reading of the Holy Scriptures; thirdly, in prayer, in the scriptural attitude of kneeling, by the repetition of the Lord's Prayer."

Benoni I. Ives offered the following, which was referred to the Committee on the Book Concern:

Reduction in
the price of
books and
periodicals.

Resolved, That the Committee on the Book Concern be instructed to inquire into the expediency of an average reduction of twenty-five per cent. in the prices of our books and periodicals.

John R. French presented the following, which was referred to the Committee on Itinerancy:

Resolved, That paragraph 219 of the Discipline be amended by striking out from the fourth line thereof the word "three," and substituting therefor the word "five," so that the sentence shall read, "provided he shall not allow any preacher to remain in the same station more than five years successively."

Also, that the same paragraph be amended by striking out from the third line from the top of page 98 the words "three years in six," and substituting therefor the words "five years in eight."

CENTRAL
PENNSYLVANIA.

CENTRAL PENNSYLVANIA.

David S. Munroe presented the following, which was referred to the Committee on Revisals:

Resolved, That each Annual Conference be required to present a statistical report, in the following order:

I. NUMERICAL TABLE.

May 9.
EIGHTH
DAY.
Statistical
Tables.

1. Probationers :

- Number received (including those reported to the previous Conference.)
- Number dismissed by letter.
- Number removed without letter.
- Number dropped.
- Number received into full connection.
- Number who have died.
- Number on roll.

2. Members :

- Number received by letter.
- Number received by probation.
- Number dismissed by letter.
- Number removed without letter.
- Number withdrawn or expelled.
- Number who have died.
- Number on roll.

3. Local Preachers.

4. Baptisms :

- Children.
- Adults.

5. Church Property .

- Number of churches.
- Probable value.
- Number of parsonages.
- Probable value.
- Amount raised, in cash or material, for building and improving churches or parsonages.
- Indebtedness on churches and parsonages, (not deducting unpaid subscriptions.)

II. FINANCIAL TABLE.

1. Ministerial Support :

- Pastors' salaries.
- Pastors' receipts.
- Pastors' deficiency.
- Pastors' house rent, or estimated rental of parsonages.
- Pastors' traveling expenses.
- Presiding Elders' claims.
- Presiding Elders' deficiency.
- Bishops' support.
- Conference claimants.
- Local church expenses, (sexton, fuel, etc.)

2. Benevolent Collections :

- For missions :
 - From Churches.
 - From Sunday-schools.
 - Total.
- For Woman's Foreign Missionary Society.
- For Board of Church Extension.
- For Tract Society.
- For Sunday-School Union.
- For Freedmen's Aid Society.
- For Education.
- For Bible Cause.
- Other benevolent collections.

* III. TABLE OF SUNDAY-SCHOOL STATISTICS.

Same as at present.

May 9.
EIGHTH
DAY.

Election of
S. S. Super-
intendents
by Quarter-
ly Conf.

Nathan S. Buckingham offered the following, which was read and referred to the Committee on Sunday-schools :

Resolved, That the Committee on Sunday-schools be instructed to inquire into the expediency of so amending the Discipline as to provide for the election of the Sunday-school Superintendent by the Quarterly Conference, on the nomination of the Preacher in charge.

Presiding
Eldership;
number of
Districts;
and Lay-
men in An-
nual Con-
ferences.

H. R. Mosser offered the following, which was referred to the Committee on Itinerancy :

Whereas, The Presiding Eldership requires some modification in order to preserve its usefulness to the Church ; therefore,
Resolved, 1. That each Annual Conference shall determine by vote the number of Districts into which the Conference shall be divided.

Resolved, 2. That the Board of District Stewards shall, at their annual meeting, form the District into subdistricts of one or more, and not to exceed four, adjoining stations and circuits, in which subdistrict Quarterly Conferences shall be held, as now provided to be held in each station and circuit separately.

Resolved, 3. That the official members of the several charges composing the subdistrict shall vote jointly on all questions coming before the Quarterly Conference as to finance and property, in which case the official members of the charge affected by the question only shall vote.

Resolved, 4. That the Board of District Stewards shall, at their annual meeting, elect a layman to the Annual Conference next ensuing, and also elect one or more alternates ; such number so elected shall participate in the business of the Conference, and sit and vote with the body, except upon questions involving the character of a minister ; and shall, with the Presiding Elders, be what is known in our usage as the Bishop's Council ; but no member shall be elected to the Annual Conference who shall not be eligible to election to the General Conference.

Resolved, 5. That the Discipline be so amended as to bring it in harmony with these changes in the usages of the Church.

He also presented the following, which was referred to the Committee on Revisals :

Sunday sch's
a means of
grace to be
attended.

Whereas, Many members of the Methodist Episcopal Church neglect attendance upon the Sunday-school, and refuse this recognized service of the Church either moral or pecuniary support, holding that no *distinct* disciplinary requirement demands it ; therefore,

Resolved, That the 6th line, paragraph 339, of the Discipline be so amended as to read, "Class-meeting, *Sunday-school*, and Prayer-meeting."

CINCINNATI.

CINCINNATI.

Time of
meeting of
the General
Conference.

John F. Marley offered the following, which was referred to the Committee on Revisals :

Resolved, That the Committee on Revisals be instructed ~~to~~ so amend the Discipline, that the General Conference shall meet on the first Wednesday of May instead of the first day of May.

Granville Moody offered the following, which was referred to the Committee on Revisals :

May 9.
EIGHTH
DAY.

Appointm't
of Class
Leaders.

Resolved, That paragraph 255, page 106, of the Discipline be amended by adding these words at the close, as follows: *Provided*, that the Leaders shall be appointed annually at the close of each conference year, except to fill a vacancy or when a new class is formed, then said appointments may be made at any time.

John M. Walden presented certain papers heretofore referred to the Committee on Revisals, with the recommendation that they be referred to the Committee on the State of the Church. They were so referred.

COLORADO.

COLORADO.

Benjamin F. Crary offered the following, which was referred to the Committee on the State of the Church :

Political al-
lusions to
persons or
parties.

Resolved, That we consider it unseemly to make political allusions to persons or parties in the discussion of questions on this floor, and hope that the ties of a common Christian brotherhood will bind us all sweetly together, whatever may be our political affinities.

He also offered the following, which was referred to the Committee on Revisals :

Responsive
worship.

Whereas, Many of our people and ministers desire that some method of responsive worship should be adopted by the Church ; and,

Whereas, Some have already introduced the custom of reading the Scriptures thus in public worship ; and,

Whereas, In some instances the Apostles' Creed has been used in this way, and, sometimes, editions of the Creed not authorized by the Discipline ; therefore,

Resolved, That the Committee on Revisals be requested to consider this subject, and to provide some means by which those wishing to introduce responsive worship in their congregations may have an authoritative and uniform system.

He also offered the following, and it was referred to the Special Committee on Indian Affairs :

Indiana.

Resolved That we have witnessed with pleasure the efforts made by President Grant to stop Indian wars, and to civilize and Christianize the Indians.

Resolved, That we pledge ourselves to do our part in sending missionaries to the Indians whenever they are placed on reservations and kept there, so that we can build up schools and churches among them

Resolved, That no policy which does not include the permanent settlement of the Indians on suitable reservations can be of any avail in securing peace among them, and between them and the whites.

At this point Bishop Peck took the chair.

May 9.
EIGHTH
DAY.

DELAWARE.

Name to be
changed of
Centenary
Biblical In-
stitute at
Baltimore.

William Perkins offered the following, which was referred to the Committee on Education :

Resolved, That the name of the "Centenary Biblical Institute," located in Baltimore, be changed to the "Scott Centenary Biblical Institute." Also,

Resolved, That the Trustees of said Institute be, and are hereby authorized and requested, through their chairman, to apply to the next General Assembly of Maryland for such change in the charter or corporate name thereof.

Lay Repre-
sentation in
the Annual
Conferen's.

He also presented the following, which was referred to the Committee on Lay Representation :

Whereas, The Methodist Episcopal Church has sought in her governmental and administrative polity to conform to the popular wish, so far as such wish has not conflicted with any principle of our holy Christianity ; and,

Whereas, Such popular wish points in the direction of equal representation in all legislative, or deliberative, or administrative bodies, civil or ecclesiastical, where two or more classes, or two sets of interests, are involved ; and,

Whereas, Said equal representation has been granted by the Church in her highest or legislative body, the General Conference ; and,

Whereas, Matters of very great, if not of equal, importance are left to the control of each Annual Conference—matters affecting the interests of both the ministry and laity ; therefore,

Resolved, That this General Conference of the Methodist Episcopal Church does hereby grant to the laity of said Church one lay delegate for each minister in each Annual Conference, with the privileges of a seat on the floor of said Annual Conference, of debate on all questions coming before them for action, and of voting in the determination of the same, with such rules for a joint or separate vote as may be necessary and proper.

DES MOINES.

DES MOINES.

Both sexes as
Exhorters.

E. M. H. Fleming offered the following resolutions, which were referred to the Committee on Revisals :

Resolved, That the Committee on Revisals inquire into the expediency of striking out the words "of which he is a member" in paragraph 305, section 21 of the Discipline, and generally, as to framing the section so as to make no distinction in sex in license to exhort.

Certificates
of Member-
ship.

Resolved, That the Committee on Revisals inquire into the expediency of striking out of paragraph 281 of the Discipline the words, "and to inform them that without such a certificate they will not be received into the Church in other places."

Also, to inquire into the expediency of adding a paragraph following paragraph 281 in the following words, "to inform all persons within the bounds of his charge, holding certificates of membership, that they are responsible to the Church in all respects while holding, as after depositing with him, such certificates.

DETROIT.

DETROIT.

L. R. Fiske presented the following paper, which was referred to the Committee on Lay Representation :

Whereas, The best interests of the Church require that the laity should share more largely in the management of her affairs than at the present time; and,

Whereas, Should they be admitted into the Annual Conferences, they ought to have equal voice with the clerical portion of said Conferences; and,

Whereas, This would create the necessity of changing the boundary lines of nearly every Conference in the connection, increasing the number of such Conferences to about one hundred and fifty; therefore,

Resolved, 1. That the scope of duties confided to the District Conferences be enlarged by transferring to the same all the business now transacted in the Annual Conferences which does not relate directly to the work, the purity, and the efficiency of the itinerancy, thus increasing the importance and dignifying the office of District Conferences.

Resolved, 2. That the Bishops of the Church preside at these District Conferences, in order that they may be brought into closer relation with the people, and may better understand the wants of our Zion.

Resolved, 3. That as only clerical interests would have to come before the Annual Conferences, relating especially to the working of the itinerancy and its highest efficiency, these Conferences need consist only of traveling ministers, without withholding from the laity any of the prerogatives now sought to be conferred on them.

J. S. Smart offered the following resolution, which was read and adopted:

Resolved, That the Committee on Boundaries be and is hereby instructed to return to this Conference all papers relating to the organization of special Conferences for our colored and white brethren, that they may be referred to the Committee on the State of the Church, so that they may be discussed by this body.

At this point Bishop Janes took the chair.

The order of business was then suspended, that the Fraternal Delegates from the British Conference might take leave of the Conference.

Rev. William B. Pope, A.M., and his colleague, Rev. James H. Rigg, D.D., delivered brief addresses.

At the conclusion of their remarks, John M. Walden moved that a document presented by Rev. James H. Rigg, D.D., relating to an important social question, be accepted, and referred to a Special Committee of seven, which was agreed to.

The Committee on Correspondence offered the following resolution, which was adopted by a rising vote:

Resolved, That we have enjoyed with profound satisfaction the visit to this General Conference of the distinguished representatives of the British Wesleyan Conference, the Rev. William B. Pope, M.A., and his associate, the Rev. James H. Rigg, D.D., and that we take pleasure in expressing our high appreciation of their personal character, the dignified manner in which they have fulfilled their mission,

May 9.
EIGHTH
DAY.

Lay Delegates in Annual Conferences.

Transfer of Annual Conference business to District Conferences.

Bishops as Presidents of District Conferences.

Traveling ministers only in Annual Conferences.

Papers touching Color Line referred to Committee on State of the Church.

Fraternal Delegates from British Conference, take leave.

Papers touching an important Social question.

Resolution concerning British Delegates.

May 9.
EIGHTH
DAY.

and their utterances, both in their addresses to the Conference and their pulpit discourses; and now, in their departure from us, we devoutly implore for them a safe return to their homes and fields of labor.

General Con-
ference
Journal for
British
Delegates.

Thomas W. Price moved that the Book Agents be instructed to prepare copies of the General Conference Journal, and present one to each of the Fraternal Delegates.

Reception of
Fraternal
Delegates
from
Methodist
Church in
Canada.

The hour of 11:30 o'clock having arrived, the order of the day was taken up, namely, the reception of the Fraternal Delegates from the Methodist Church in Canada.

Rev. John A. Williams, and his co-delegate, John M'Donald, Esq., M.P., were introduced.

The address from their Church to this body was then read by the Secretary. [See *Appendix*, 15.] And, on motion, the time of the session was extended.

The Delegates then addressed the Conference. [For Addresses see *Appendix*, 16, 17.]

Letter from
Fraternal
Messen-
gers of
Church
South.

The following letter from the Fraternal Messengers of the Methodist Episcopal Church, South, was presented by Bishop Janes, was read, and referred to the Committee on Fraternal Delegates:

THE CARROLLTON, BALTIMORE, May 9, 1876.

To the Bishops and Members of the General Conference of the Methodist Episcopal Church in Conference assembled:

HONORED FATHERS AND BRETHREN: We, the undersigned, have the honor of informing you that as Fraternal Messengers of the Methodist Episcopal Church South, we are now present in the city awaiting the pleasure of the Conference.

The venerable Dr. Lovick Pierce, the Chairman of this Fraternal Delegation, we fear will not be able to be present, but we are in possession of his written address, which, with your permission, may be read to the Conference.

With high esteem, we are very respectfully and fraternally yours,

J. A. DUNCAN,
L. C. GARLAND.

Fraternal Messengers of M. E. Church, South.

Committee
to arrange
for Com-
memora-
tive Ser-
vice.

An Annual Conference having been held in Baltimore a hundred years ago, John M. Walden offered the following resolution, which was read, and, on motion, adopted, and the Committee asked for ordered.

Resolved, That a special Committee of five be hereby ordered to arrange for a Commemorative Service on the twenty-first of May, and report the matter of hour and place to this body for its action.

Frederick Merrick obtained consent to introduce the following, which was unanimously adopted :

May 9.
EIGHTH
DAY

Having listened with much pleasure to the able and instructive discourse of the Rev. W. B. Pope, Delegate from the British Wesleyan Conference, delivered at the Academy of Music on Sabbath, May 7th, and believing its circulation among our people would greatly tend to their edification and comfort ; therefore,

Resolved, That Professor Pope is hereby most respectfully requested by this Conference to furnish a copy of his excellent discourse for publication.

On motion of Henry B. Ridgaway, Rev. Joseph Holdich, D.D., senior Secretary of the American Bible Society, was invited to a seat on the platform.

Dr. Holdich
invited to
a seat on
platform.

On motion, the Conference adjourned.

Announcements were made, the doxology was sung, and the benediction pronounced by Aaron Wood.

WEDNESDAY MORNING, MAY 10.

Conference met at the appointed hour, Bishop Andrews presiding.

May 10.
NINTH DAY.
Bishop Andrews
presiding.

The religious services were conducted by William H. Hunter.

The Journal of yesterday's session was read and approved.

The following papers were presented by the Secretary, namely :

Papers refer-
ring to Ap-
peals.

Relating to the trial and appeal of T. C. Workman, of Central Illinois Conference ; also, relating to the trial and appeal of A. S. Cobb, of North-west Indiana, both of which were referred to the Committee on Judiciary. Also, the Minutes of the Liberia Conference, which were referred to the Committee on Itinerancy.

Bishop Harris announced the following Special Committees :

Special Com-
mittees.

ON CENTENNIAL SERVICES TO BE HELD MAY 21.

James S. Smart,	W. C. De Pauw,
William S. Birch,	B. B. Hamlin,
Thomas R. Carskaden.	

On Centen-
nial Serv-
ices.

ON DOCUMENT FROM BRITISH CONFERENCE.

John M. Walden,	Robert M. Hatfield,
George W. Fish,	J. L. Walker,
Ira E. Chase,	Albert Hartman,
Frederick Schuler.	

On Docu-
ment from
British Con-
ference.

MAY 10.
NINTH DAY.
W. Cumbach
present.

Leave of ab-
sence to J.
M. McKen-
zie.

Regular
order re-
sumed.

Fernando C. Holliday announced that Will Cumbach, a lay delegate from the South-eastern Indiana Conference, had arrived and taken his place.

James M. McKenzie, of the Nebraska Conference, was granted temporary leave of absence.

The regular order of business was taken up, and the call for resolutions and miscellaneous business was resumed.

**EAST GER-
MAN.**

EAST GERMAN.

German Dis-
cipline and
Hymn
Book.

J. W. Freund offered the following resolutions, which were referred to the Committee on the Book Concern :

Whereas, It is of great importance that the translations of our Book of Discipline and standards of doctrine from the English into the German language should be carefully made, conforming the translations to the originals as nearly as the genius of the two languages will allow ; therefore,

Resolved, 1. That there shall be a committee of persons, well versed in both the German and English languages, appointed by the General Conference to serve for four years, to which Committee all such translations shall be submitted for approval before publication, and without whose approval no such publication shall be made.

Resolved, 2. That our Book of Discipline, thus translated and published, shall be binding on our German Churches in both hemispheres.

Resolved, 3. That the German Hymn Book authorized by this General Conference be the only authorized Hymn Book for our German Churches in both hemispheres.

ERIE.

ERIE.

Districts and
Presiding
Elders.

G. W. Clark presented the following resolutions, which were referred to the Committee on Itinerancy :

1. Each Annual Conference shall, early in its session, decide, by a majority of the members present and voting, into how many Districts its territory shall be divided ; but the Bishop with the advice of his council, shall fix the boundaries of the Districts.

2. The Elders needed to superintend the work on the Districts may be appointed to pastoral work, and in that case supported principally by the charges they, as pastors, serve.

3. The first District Conference, constituted as provided in section 3, and held within two weeks after the close of the session of the Annual Conference, shall elect by ballot one of the Traveling Elders having pastoral charge within the bounds of the Presiding Elder's District, whose duties shall be as follows :

(1.) In the absence of the Bishop to organize and preside in the District Conference.

(2.) To have a general superintendence of the work on his District, as often as practicable visiting the several charges, that by personal observation and official correspondence he may gain all possible information respecting the state and needs of the work, as also of the preachers and their families.

(3.) To assist with his counsel the preachers and official Boards in the various local and connectional enterprises of the Church, and to

advise the Bishops having charge of any thing demanding episcopal supervision.

May 10.
NINTH DAY.

(4.) If any pastoral charge becomes vacant by death or otherwise, he shall, as far as practicable, supply the place, and acquaint the Bishop having charge of the Conference with the facts.

(5.) If for any reason, in his judgment a change of pastors would be of advantage to the work—all parties concerned consenting thereto—he may make the change; but if either of the preachers or of their charges through the official Board object, no change shall be made without the action of the Bishop.

(6.) The Presiding Elder shall, to the best of his ability, faithfully represent all his fellow-pastors, as also their respective charges, in the Annual Conference and in the Bishop's Advisory Council, of which he shall be a member, and shall himself be represented to the Conference and the Bishop by the other pastors of the District.

(7.) While the pastors in orders shall arrange for and hold the Quarterly Conferences, love-feasts, and sacramental services, securing such help as may seem necessary, the Presiding Elders shall see that the sacraments are properly administered once a quarter in any charge served by a pastor not ordained.

(8.) Nothing shall be assessed or claimed from the charges for the Presiding Elder beyond what may be necessary to meet his traveling expenses and for necessary official correspondence.

(9.) The time and place of the first District Conference for each year on those Districts to which no Presiding Elder is appointed by him, shall be fixed by the Bishop, and announced at the close of the annual session of the Conference.

(10.) If, in the judgment of a majority of an Annual Conference, the work on all or any number of the Districts in its bounds would be more satisfactorily and efficiently served by Presiding Elders without pastoral charges, the Bishop shall appoint such elders whose claims, work, and responsibilities shall be as at present stated in the Discipline.

(11.) Any Presiding Elder wishing to reside out of the bounds of the District to which the Bishop may have appointed him, must obtain the consent of the District Stewards to such absence or waive his claim for support,

He also presented the following resolution, which was referred to the Committee on the Book Concern:

"Pittsburgh
Christian
Advocate."

Whereas, The "Pittsburgh Christian Advocate" has been under the care of a Publishing Committee, appointed by the General Conference, but distinct from the General Book Committee; therefore,

Resolved, That the Committee on the Book Concern be instructed to inquire into the propriety and expediency of placing the "Pittsburgh Christian Advocate" in care of the General Book Committee, just as are the other General Conference papers east of the Rocky Mountains.

ILLINOIS.

ILLINOIS.

J. A. Chestnut offered the following resolution, which was referred to the Committee on New Charters for our Benevolent Institutions:

Legal tenure
of real
estate.

Whereas, It has recently been decided by the Supreme Court of the State of Illinois that foreign corporations cannot hold real estate within that State; and,

Whereas, Similar decisions may have been made in other States,

May 10. by means whereof the charitable corporations of our Church are in danger of losing real estate heretofore devised and deeded to such corporations, and may be prevented from receiving such in future; therefore,

Resolved, That the Committee on the New Charters for our Benevolent Institutions be instructed to inquire and report what action ought to be taken by this Conference to secure to the Church all such real estate.

District Conferences.

W. S. Prentice presented the following resolution, and it was referred to the Committee on Itinerancy:

Resolved, That the Committee on Itinerancy be instructed to consider the propriety of striking from the Discipline every thing relating to District Conferences.

Reports of Class Leaders.

Also the following paper, which was referred to the Committee on Revisals:

Whereas, The Discipline makes it the duty of Class Leaders to report the condition of their classes at each meeting of the Quarterly Conference; therefore,

Resolved, That the Committee on Revisals be instructed to consider the propriety of inserting the following among the items under Question 6, paragraph 136, page 66 of the Discipline, "From Leaders?" so that the question and items shall read as follows:

"Question 6. Are there any Reports:

"(1.) From the Pastor?

"(2.) From the Leaders?

"(3.) From Committees?

"(4.) From Trustees?"

Freedmen's Aid Society.

Also, the following resolution, which was referred to the Committee on Freedmen's Aid:

Resolved, That the Committee on Missions be instructed to inquire into and report upon the practicability and expediency of incorporating the Freedmen's Aid Society into our General Missionary Society.

INDIA.

INDIA.

Chapter on Missions.

J. M. Thoburn offered the following resolution, which was referred to the Committee on Missions:

Resolved, That the Committee on Missions be instructed to prepare and report, for incorporation into the Discipline, a chapter on Missions, in which the relation of the Missionary Society to the General Conference shall be recognized and defined, rules specified for the government of Foreign Missions, and such changes made in the present Chapter on the Support of Missions as may adjust it more perfectly to the constitutions and actual usages of the Church.

INDIANA.

INDIANA.

Episcopal Districts.

Reuben Andrus offered the following resolution, which was referred to the Committee on Episcopacy:

Resolved, That the Committee on Episcopacy be, and hereby is, instructed to examine into the expediency of districting the work of the Episcopacy, giving to the Bishops severally a quadrennial or any other tenure of superintendency in the districts, bringing them thereby into more intimate and more useful relations to the Church, both in its temporal and spiritual interests.

May 10.
NINTH DAY.

Hayden Hays presented the following resolution, which was referred to the Committee on Revisals:

Appointm't
of Class
Leaders.

Resolved, That the Committee on Revisals be requested to inquire into the expediency of amending the Discipline, paragraph 255, section 17, so as to read, "To appoint all the Leaders annually, and to change them when he sees it necessary, and to examine each of them with all possible exactness at least once a quarter concerning his or her method of meeting class."

He also presented the following, which was referred to the Committee on Revisals:

Employ'm't
of Local
Preachers.

Add to paragraph 133, page 64, at the close of the sixth line, "appoint local preachers to regular work for at least one Sabbath out of four to places destitute of regular Methodist preaching, with authority to organize Societies and Sunday-schools, and to be the regular pastor of the persons uniting in Society with him, and he receiving such compensation as the people are disposed to give him, and making his report to the last Quarterly Conference of the year of which he is a member." The paragraph will then read: "To take cognizance of all the local preachers and exhorters in the Circuit or Station, and to inquire into the gifts, labors, and usefulness of each by name; to license proper persons to preach, and renew their license annually; and also to appoint local preachers to regular work at least one Sabbath out of four to places destitute of regular Methodist preaching, with authority to organize Societies and Sunday-schools, and to be the regular pastor of the persons uniting in Society with him, and he receiving such compensation as the people are disposed to give him, and making his report to the last Quarterly Conference of the year of which he is a member. And also to recommend," etc., as it now reads.

IOWA.

Iowa.

J. W. M'Donald offered the following resolution, which was referred to the Committee on Missions:

Consolidat'n
of Mission-
ary organ-
izations.

Whereas, Our Missionary Society and the Woman's Foreign Missionary Society are working in the same field and for the same purpose; and,

Whereas, Separate organizations greatly increase the cost of carrying on the missionary work as to officers, traveling, printing, and many other things; therefore,

Resolved, That the Committee on Missions be hereby instructed to present to this Conference a plan by which the Woman's Foreign Missionary Society may be incorporated in the Missionary Society of the Methodist Episcopal Church, embracing the following points, namely:

1. Continuing woman's work in the Missionary cause with as little change as possible.
2. Giving them a part of the offices in said Society.

May 10. 3. Uniting the "Missionary Advocate" and the "Heathen Woman's Friend" into one Missionary publication.
NINTH DAY.

Visitation of
the sick.

James B. Weaver presented the following paper, which was referred to the Committee on Revisals:

Proposition to amend paragraph 260, Part II, chap. ii, sec. 17, of the Discipline, by adding thereto the following: "The pastor shall keep an alphabetical list of the members, and whenever it shall come to his knowledge that there are sick within his charge who are in want of careful attention and watching over, it shall be his duty, if practicable, from day to day, to make a suitable detail from among the members, whose duty it shall be to watch over said sick, under penalty, should they refuse, of being dealt with for the neglect of a plain Christian duty."

KANSAS.

KANSAS.

Consolidat'n
of Church
Papers.

S. W. Lloyd presented the following resolution, which was referred to the Committee on the Book Concern:

Whereas, Several of our Church papers are now published at great loss to the Book Concern; and,

Whereas, By the present rapid transit of mails, the wants of the Church can be met by a small number of official papers; therefore,

Resolved, That the Committee on the Book Concern be requested to consider the propriety of either consolidating those of our "Advocates" which do not pay expenses with those self-sustaining, or, if they are continued, of placing them in the same relation to the Book Concern as that occupied by the "Pittsburgh" and "Northern Advocates."

Ordination
of Local
Preachers.

Also the following, which was referred to the Committee on Revisals:

Whereas, There is no longer any demand in the Church for an ordained local ministry; therefore,

Resolved, That the Committee on Revisals be and are hereby requested to report such amendments to the Discipline as shall abolish the ordination of local preachers either to deacons' or elders' orders.

Resolved, That the Committee on Revisals are hereby requested to report such amendments to the Discipline as shall require an itinerant preacher, on receiving a location from an Annual Conference, to surrender his parchments.

Division of
Conferences
on the Color
Line.

C. Holman presented the following resolution, which was referred to the Committee on the State of the Church:

Resolved, That when a Conference is made up of colored and white preachers, it shall be left with the members of such Conference to decide whether they will remain together or be separated into two Conferences; but no separation shall take place without a two-thirds vote.

KENTUCKY.

KENTUCKY.

Baptismal
Service.

J. S. Chadwick presented the following paper, which was referred to the Committee on Revisals:

Resolved, That the Committee on Revisals be instructed to consider the propriety of amending our form of Baptismal Service for infants, page 237, part vi, paragraph 592, by striking out the following words: "and that our Saviour Christ saith, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God," so that the paragraph as amended shall read: "Dearly beloved: Forasmuch as all men are conceived and born in sin, I beseech you to call upon God the Father, through our Lord Jesus Christ, that having of his bounteous mercy," etc.

May 10.
NINTH DAY.
Form of Infant Baptism.

Also the following, and it was referred to the same Committee:

Form of Adult Baptism.

Resolved, That the Committee on Revisals be instructed to consider the expediency of amending the introductory part of the Baptismal Service for Adults by striking out the following sentence, part vi, page 244, paragraph 593: "and our Saviour Christ saith, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God," so that the paragraph as amended shall read: "Dearly beloved: Forasmuch as all men are conceived and born in sin; and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; I beseech you to call upon God the Father, through our Lord Jesus Christ," etc.

Amos Shinkle presented the following resolutions, which were referred to the Committee on the Book Concern:

Indebtedness to Book Agents.

Resolved, That the Agents of the Book Concern be, and they are hereby, instructed to refuse credit to any and all persons who do not pay up in full at the meeting of their Annual Conferences.

Resolved, That the Agents may make a deduction of ten per cent. on all sales where cash is paid at the time the purchase is made, or at the time of subscribing for any of our periodicals.

Resolved, That the Agents of the Book Concern be, and they are hereby, instructed to publish a first-class Sunday-school weekly newspaper.

LEXINGTON.

LEXINGTON.

Willis L. Muir offered the following paper, which was referred to the Committee on Episcopacy:

Residences of the Bishops.

Whereas, Our Bishops being constantly required, when not presiding in the Conferences, to travel at large, superintending the work, and officiating, to the great advantage of the Church, upon various occasions, therefore it is expedient that they should reside in the principal cities of the country, which are easily accessible either by land or water; therefore,

Resolved, That one of our Bishops shall reside at or near each of the following cities, namely: 1. New York; 2. Philadelphia; 3. Baltimore; 4. Knoxville; 5. San Francisco; 6. Boston; 7. Chicago; 8. Cincinnati; 9. Louisville; 10. Atlanta; 11. New Orleans; 12. St. Louis; and that they shall select their residences from the places named, according to their seniority in official position.

May 10.
NINTH DAY.

LOUISIANA.

LOUISIANA.
Missionaries
to People of
Color.

Graham Bell presented the following paper, which was referred to the Committee on Revisals:

Resolved, That the Committee on Revisals be, and are hereby, instructed to inquire into the propriety of striking out of the Discipline, in section 13, paragraph 219, in which are specified the duties of Bishops, the words, "and to our people of color," so that beginning with "missionaries," in the tenth line from the top of page 97, it shall read, "missionaries to neglected portions of our cities, and in foreign stations," etc.

MAINE.

MAINE.

Reports from
Class Leaders.

Parker Jaques offered the following resolution, which was referred to the Committee on Revisals:

Resolved, That paragraph 136 be amended by adding, after the words "from the Trustees," the words "from the Class Leaders," so that it shall read as follows, namely:

"Question 6. Are there any Reports—

"(1.) From the Pastors?

"(2.) From Committees?

"(3.) From the Trustees?

"(4.) From the Class Leaders?"

Exhorters.

He also offered the following, which was referred to the Committee on Itinerancy, namely:

Resolved, That section 21, embracing paragraphs 305 and 306, and entitled Exhorters, be stricken from the Discipline.

Committees of
Quarterly
Conferences.

Also the following, which was referred to the Committee on Revisals:

To amend paragraph 136 on the order of business in the Quarterly Conference.

Ordered, That paragraph 137 be placed as a note in brackets, immediately after the question, "What Committees shall be appointed?" so that it shall read as follows, namely:

"3. What Committees shall be appointed?

"[The Committees ordered to be appointed by the Quarterly Conference are: (1.) On Missions; (2.) On Sunday-schools, etc.]"

Board of
Education.

H. P. Torsey offered the following, which was referred to the Committee on Education:

Resolved, That the Committee on Education be requested to consider the necessity of so modifying the Board of Education as to secure greater simplicity in its organization, and less expense in its operations.

Seba F. Wetherbee offered the following, which was referred to the Committee on Revisals:

Whereas, The fact is painfully evident that men reformed from habits of intemperance cannot safely partake of any alcoholic beverage; and, **May 10.**
NINTH DAY.

Whereas, Many facts show that reformed men have been led to their old habits by the wine sometimes provided by the Stewards; and,

Whereas, Many of our reformed men dare not go to the holy supper on this account; and,

Whereas, The cup of the Lord should not be the cup of devils, where wine is the poison of dragons and the cruel venom of asps; therefore,

Resolved, That paragraph 309 of the Discipline, in relation to the duties of Stewards, be changed by adding to the word "elements" the words "which shall in all cases be non-alcoholic," so it shall read, "To prepare the elements for the Lord's Supper, which shall in all cases be non-alcoholic."

Unfermented wine at the Communion.

MICHIGAN.

MICHIGAN.

D. F. Barnes offered the following, which was referred to the Committee on Revisals:

Trustees of Church Property.

Resolved, That the Discipline be so changed in paragraph 500, in line five, as that the words "and a majority" shall be stricken out, and the words "at least three fourths" be substituted instead, so that the paragraph as amended shall read: "Each Board of Trustees of our Church property shall consist of not less than three nor more than nine persons, each of whom shall be not less than twenty-one years of age, and at least three fourths of whom shall be members of the Methodist Episcopal Church."

Resolved, That the Discipline be so changed in paragraph 307, first line, as to substitute the term "persons" for the word "men," so that the paragraph as amended shall read as follows:

Stewards.

"Let the Stewards be persons of solid piety, who both know and love the Methodist doctrine and Discipline, and of good natural and acquired abilities to transact the temporal business."

He also presented the following, and it was referred to the Committee on Itinerancy:

District Stewards.

Resolved, That paragraph 126 of the Discipline requiring District Stewards to meet "at the place, and at or near the time of the First District Conference," be stricken out.

George B. Jocelyn offered the following, which was referred to the Committee on Revisals:

Marriage of Divorced Persons.

Resolved, That the following paragraph be added to the "Rules relating to Marriage:"

"47. The Scriptures teach that marriage is the union for life of one man with one woman; that divorce is separation for the crime of adultery, but that this separation is not such as, in any instance, to permit the remarriage of either party during the lifetime of the other, hence our ministers are forbidden to solemnize such remarriages."

He also offered the following, which was referred to the Committee on Revisals:

Resolved, That the answer to question 16 of paragraph 105 of the Discipline, be stricken out, and the following inserted:

May 10.
NINTH DAY.
Statistical
Report.

16. What is the Statistical Report?

(1.) Ministerial Support—Pastor; claim, receipts: Presiding elder; claim, receipts: Conference claimants; claim, receipts: Bishops; claim, receipts.

(2.) Membership: Number of conversions, including Sunday-school scholars; number joined other denominations; number received on probation; number discontinued; number received into full connection; present number of probationers. Members—Number received by letter; number dismissed by letter; number removed without letter; number withdrawn; number expelled; number died. Present number of members in full connection; number of local preachers.

(3.) Baptisms—Children, adults.

(4.) Church property—Churches; number, value, amount raised for building or repairs, in cash, in notes, indebtedness, insurance. Parsonages; number, value, amount raised for building or repairs, in cash, in notes, indebtedness, insurance.

(5.) Benevolent Collections—For Missions; amount asked, amount received; from Churches, from Sunday-schools. For Woman's Foreign Missionary Society. For the Board of Church Extension; amount asked, amount received. For Freedmen's Aid Society; amount asked, amount received. For Education; amount asked, amount received. For Tract Society; amount asked, amount received. Bible Society; amount received. Special Collections. Sunday-School Union; amount asked, amount received.

(6.) Sunday-schools—Number of Sunday-schools, number of officers and teachers, Church members, non-Church members, number of scholars over fifteen years of age, number of scholars under fifteen years of age not in infant class. Total number of scholars, Church members, non-Church members. Average weekly attendance of officers, teachers, and scholars. Number of conversions. Total expenses of school this year. Number of volumes in library. Number of papers and periodicals taken.

Report of
General
Missionary
Committee.

John M. Reid presented the report of the General Missionary Committee, which was received and ordered to be placed on file. (See *Appendix*, 46.)

Missionary
Bishops.

On motion of John M. Reid, all papers in the hands of the Committee on Episcopacy relating to Missionary Bishops were ordered to be handed to the Committee on Missions.

MINNESOTA.

MINNESOTA.

Consolidation
of
Church
Papers.

J. D. Blake offered the following, which was referred to the Committee on the Book Concern:

Whereas, From the large number of our Church papers (weekly Advocates) published by our Book Concerns, many of them at points easy of access to each other; and,

Whereas, There seems to be a still further demand for new papers to be established at other centers of Methodism or of Missionary work; and,

Whereas, The multiplication of our Church papers at local points is attended by largely increased expenses to our publishing interests without corresponding advantage; and,

Whereas, We consider it advantageous to the interests of our Church to reduce the number, and thereby improve the quality, of our

Church papers, and decrease the expense, while adding to the profits of our publishing interests ; therefore,

May 10.
NINTH DAY.

Resolved, That the "Pittsburgh Christian Advocate" and "Northern Christian Advocate" be merged in the "Christian Advocate," to be published at New York city, where the office of the editor shall be located, with an assistant editor at Pittsburgh, Pa., and another at Syracuse, N. Y.

Resolved, That the "Northwestern Christian Advocate," the "Central Christian Advocate," and the "Methodist Advocate," be merged in the "Western Christian Advocate," to be published at Cincinnati, Ohio, where the office of the editor shall be located, with an assistant editor to reside at each of the following places: Chicago, Ill. ; St. Louis, Mo. ; Atlanta, Ga. ; and New Orleans, La.

Resolved, That the "California Christian Advocate" be merged in the "Pacific Christian Advocate," to be published at San Francisco, Cal., where the office of the editor shall be located, with an assistant editor to reside at each of the following places: Salt Lake City, Utah ; and Portland, Oregon ; and that the Book Committee shall have control of each of the appointments of assistant editors, and may continue, abolish, or change such offices at their annual meetings, as they may determine.

He also offered the following, which was referred to the Committee on Itinerancy :

**Election of
Presiding
Elders.**

Resolved, 1. That the Annual Conferences, when they shall so elect by a two-thirds vote, shall select by ballot, without debate, for Presiding Elders of each Conference, a list of names three times as large as the number of Presiding Elders required, and that the Presiding Elders shall be appointed by the Bishop presiding from this list.

Resolved, 2. That the Presiding Elder of any District may devote his services to those portions of his District chiefly where the cause of the Church most demands his effort, providing that each charge is visited not less than twice during the year, and that he receives each quarter the report of each Quarterly Conference, and maintains sufficient oversight of the entire district to be cognizant of its work and wants.

Resolved, 3. That no Presiding Elder shall reside outside the bounds of his District except on permission of his Annual Conference, granted by a three-fourths vote.

A. J. Goodrich offered the following, which was referred to the Committee on the State of the Church :

**Contributions to
Church objects.**

Whereas, It is a well-ascertained fact that there are more or less members of every Society in the Methodist Episcopal Church throughout the Connection who do not, and are not willing to, respond according to their ability to the various claims the Church makes upon them ; and,

Whereas, We believe that there is not a man, woman, or child having Church relationship with the Methodist Episcopal Church so poor that they cannot assist in the support of the Gospel and the benevolent institutions of the Church ; and,

Whereas, We believe that an enlightened Christian liberality toward all these objects tends to a higher degree of spirituality to the giver ; therefore,

Resolved, That the Committee on the State of the Church be requested to take this subject into serious consideration ; and, if in their

May 10.
NINTH DAY.

wisdom it is one of sufficient importance, to present for the consideration of the General Conference some plan which will show to the delinquents the great wrong they are committing against God and the Church, and which tend to arouse generally a more liberal feeling toward these various objects among all the membership of the Church.

Journal of
Minnesota
Conference.

G. W. T. Wright offered the following, which was referred to the Committee on Episcopacy :

Resolved, That so much of the Journal of the Minnesota Conference of September, 1874, as refers to the cases of J. F. Chaffee and D. Cobb, be referred to the Committee on Episcopacy.

MISSISSIPPI.

MISSISSIPPI.

Election of a
Bishop of
African de-
scent.

Moses Adams offered the following, which was referred to the Committee on the Episcopacy :

Whereas, The Methodist Episcopal Church has under her care one hundred and fifty thousand members of African descent ; and,

Whereas, The said Church meets with great opposition from other Methodist bodies, I therefore respectfully ask this General Conference to elect a man of African descent to the office of Bishop in the Methodist Episcopal Church. This is asked for two reasons :

1. That the Church needs one to help defend her cause. Nothing in my judgment, would build up the Methodist Episcopal Church more than the election of a Bishop from that membership of African descent.

2. The race is not fully represented in the Methodist Episcopal Church without one such being elected to that high office of trust.

MISSOURI.

MISSOURI.

Baptismal
service.

J. W. Caughlin offered the following, which was referred to the Committee on Revisals :

Resolved, That the Committee on Revisals be instructed to inquire into the propriety of changing the Order of Baptism, so that paragraph 592, page 242, shall read : " And then [*naming it after them*] he shall baptize it ; or may, if desired, immerse it in water, saying." Also paragraph 593, page 249, so that it shall read : " Then shall the Minister ask the name of each person to be baptized ; and he shall baptize him, (or, if he desire it, may immerse him in water,) saying, *A*, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen*."

Presiding
Elders' Dis-
tricts.

He also offered the following, which was referred to the Committee on Itinerancy :

Resolved, That the Committee on Itinerancy be requested to inquire into the expediency of so altering the Discipline that Annual Conferences may determine the number of Presiding Elders' Districts ; and also, that they may nominate Presiding Elders for appointment by the Bishop. Likewise, to report as to the expediency of giving Presiding Elders a pastoral charge, with supervisory control of their Districts.

W. J. Martindale offered the following, which was referred to the Committee on Revisals:

May 10.
NINTH DAY.
Stewards.

Resolved, That paragraph 307 of the Discipline be altered by substituting the word persons for "men" in the first line, so that it shall read: "Let the stewards be persons of solid piety, who both know and love the Methodist doctrine and discipline," etc.

Also the following, which was referred to the Committee on Episcopacy:

Episcopal
Residences.

Resolved, That the whole subject of episcopal residences be reviewed by the Committee on the Episcopacy, and that they be instructed to report such recommendations as in their judgment the case requires.

S. G. Brock offered the following, which was referred to the Committee on Missions:

Missionary
Appropriations to Presiding Elders.

Resolved, That the Committee on Missions be instructed to inquire into the expediency of inserting a clause in the Discipline prohibiting the appropriation of missionary money to the support of Presiding Elders, except in strictly missionary territory.

NEBRASKA.

NEBRASKA.

W. B. Slaughter offered the following relating to Missionary Bishops, which was referred to the Committee on Missions:

Missionary
Bishop for
Southern
States.

Resolved, That the Committee on Missions be instructed to inquire into the expediency of electing a Missionary Bishop for the Southern States.

H. T. Davis offered the following, and it was referred to the Committee on Boundaries:

Boundaries
of Nebraska
Conference.

Resolved, That the Committee on Boundaries be instructed to inquire into and report to this body the expediency of including within the bounds of the Nebraska Conference the mining region now known as the "Black Hills."

W. B. Slaughter offered the following, which was referred to the Committee on Lay Representation:

Lay Repre-
sentation.

Resolved, That the Committee on Lay Representation be instructed to inquire into the expediency of so changing the Discipline as to have the Delegates to the Electoral Conference elected by a plurality vote of the membership.

H. T. Davis offered the following, which was referred to the Committee on Church Extension:

Church Ex-
tension.

Resolved, That the Committee on Church Extension be requested to inquire into the expediency of changing the Discipline by striking

May 10. out the following words, beginning with paragraph 418: "Every
NINTH DAY. such application for aid shall be first submitted to the Conference Board of Church Extension, and said Board shall certify its action thereon to the Parent Board, and aid shall be granted only by the concurrent action of both the Conference and Parent Boards, and except in cases of great emergency," and substitute therefor the following: "Every application for aid from the funds donated by the Parent Board shall first be submitted to the Conference Board of Church Extension, and on the recommendation of said Conference Board, the Parent Board shall grant said application."

Absence fr'm Opening Exercises. J. M. M'Kenzie presented the following, which was read and adopted:

Resolved, That we witness with deep regret the absence of so many members from their seats during the opening religious exercises.

Church Papers. He also offered the following, which was referred to the Committee on the Book Concern:

Resolved, That it is the sense of this General Conference that at least one page of our Church papers should be devoted to the current news of the day.

NEVADA.

NEVADA.

Stewards. John D. Hammond offered the following, which was referred to the Committee on Revisals:—

Resolved, That the word "men" be stricken from line 1, paragraph 307 of the book of Discipline, and that the word persons be inserted in its place. The paragraph will then read: "Let the stewards be persons of solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired abilities to transact the temporal business."

NEWARK.

NEWARK.

Ratio of Representation. Lewis R. Dunn offered the following, which was referred to the Committee on Revisals:—

Resolved, That paragraph 84 of section 1st, part 2d, page 48 of the Discipline be so amended that it shall read as follows:

"The General Conference shall be composed of Ministerial and Lay Delegates. The Ministerial Delegates shall consist of one member for every forty-five members of each Annual Conference, to be appointed either by seniority or choice, at the discretion of such Annual Conference, and of the Secretaries, Editors, and Book Agents elected by the General Conference, who shall be members *ex-officio* of the body, and entitled to speak and vote on the interests which they may severally represent," yet so as, etc.

Certificates of Church Membership.

James N. FitzGerald offered the following, and it was also referred to the Committee on Revisals:—

Whereas, Many members of our Church apply for and receive certificates of membership, and then retain them in their possession for

months, and in some cases, for years, and thus become lost for a time, if not altogether, to our Church ; therefore,

May 10.
NINTH DAY.

Resolved, That Preachers in charge shall not hereafter deliver to members in person certificates of membership, but shall forward the same, by direction of the persons applying, to the Preacher in charge of the Church with which such persons may intend to unite.

NEW JERSEY.

NEW JERSEY

Charles E. Hendrickson offered the following, which was referred to the Committee on Book Concern :

**Business of
Book Con-
cern.**

Resolved, That the Committee on the Book Concern be requested to consider and report on the propriety of changing paragraph 430 of the Discipline by striking out the words "the amount of," and inserting the words "a full detailed statement of," and by inserting at the end of the sentence in which the above is contained the words "and also a full detailed statement of the expenditures and payments of whatever kind made out of the moneys arising from the business of the Book Concern," so that the whole of the first sentence of said paragraph shall read : "435. The Agents of each Publishing House shall keep a separate account with each department of the business, and with each periodical published under their supervision ; and they shall set forth in their reports to the Annual and General Conferences a full detailed statement of the sales, receipts, and expenditures for books, periodicals, and depositories under their control, with whatever profits or losses may have accrued on each, and also a full detailed statement of the expenditure and payments of whatever kind made out of the moneys arising from the business of the Book Concern."

J. B. Graw offered the following, which was referred to the Committee on Revisals :

**Support of
Presiding
Elders.**

Resolved, That the Committee on Revisals be instructed to consider and report on the propriety of amending paragraph 487, book of Discipline, by striking out all after the words "respectively received," on line thirteen.

Thomas Hanlon offered the following, which was referred to the same Committee :

**Chapter on
Slavery.**

Whereas, Slavery is abolished, and the abolition thereof renders harm in this regard impracticable ; therefore, be it

Resolved, That the chapter on Slavery, paragraph 38, be expunged from the Discipline.

He also offered the following, which was referred to the same Committee :

**Official busi-
ness meeting.**

Resolved, To alter the first four lines of paragraph 260 in the Discipline so as to read, "To hold a meeting of all the Leaders, Stewards, and Trustees of the charge, to be denominated the official business meeting of the Church."

Charles W. Heisley offered the following, and it was referred to the Committee on Itinerancy :

May 10.
NINTH DAY.
Supernu-
merary
Preachers.

Resolved, That to the clause in paragraph 295, which reads, "A Supernumerary Preacher is one who, because of impaired health," shall be added, "or embarrassed circumstances," so as to read: "A Supernumerary Preacher is one who, because of impaired health or embarrassed circumstances, is temporarily unable to perform effective work; and in no case shall a supernumerary relation be granted without the assent of three-fourths of the members of the Annual Conference present."

Report of
Fraternal
Delegates
to the
Methodist
Church.

Bishop Janes presented the report of William Hunter, one of the Fraternal Delegates to the General Conference of the Methodist Church, and it was read and referred to the Committee on Fraternal Delegates. [See *Appendix*, 30.]

Communica-
tion from
General
Conference
of Colored
Methodists.

The Bishop also presented a communication from the General Conference of the Colored Methodist Episcopal Church, which was referred to the Committee on Fraternal Correspondence. [See *Appendix*, 28.]

NEW YORK.

NEW YORK.

Extension of
Pastoral
Term.

John B. Cornell presented the following, which was referred to the Committee on Itinerancy:

Whereas, There is a widespread belief that in certain cases our work would be greatly aided by the appointment of a preacher beyond the limit of three years, while a general extension of the pastoral term would be attended with difficulties far outweighing any local advantages; and,

Whereas, The presiding Bishop is now authorized, at the request of an Annual Conference, to appoint a preacher for a longer time than three years to a seminary of learning, and a similar provision would cover most cases of urgency in the pastorate; therefore, be it

Resolved, That the Discipline, paragraph 219, line 27, be amended by inserting after the words "seminary of learning under our care," the words "or to any Church within its own boundaries."

NEW YORK
EAST.

NEW YORK EAST.

Bishop Har-
ris to edit
Discipline,
and Secre-
tary Wood-
ruff to edit
General
Conference
Journal.

A. S. Hunt offered the following, which was adopted:

Resolved, That Bishop Harris be and hereby is authorized to edit the new issue of the Discipline of the Church, and that the Secretary of the Conference be and hereby is appointed to edit the General Conference Journal.

American
Bible
Society.

He also offered the following, which was referred to the Committee on Revisals:

Resolved, That the Committee on Revisals be and hereby are instructed to report on the propriety of adding after the words "for Education" the following, "for the American Bible Society," in the sixteenth question of paragraph 105 of the Discipline.

M. L. Scudder offered the following, which was adopted :

May 10.
NINTH DAY.
John-street
New York.

Resolved, That a Committee of five be appointed to consider the report of the proceedings of the Trustees of John-street Church, New York city, during the past four years. Also, to consider and report to the Conference what measures, if any, should be adopted to increase the Endowment Fund of said Church. Also, to report to the Conference for election, nine persons for the office of nine trustees of said Church for the four years next ensuing.

J. M. Buckley offered the following, which was adopted :

Delegates to
Wesleyan
Methodist
Connection.

Resolved, That the Committee on Fraternal Correspondence be instructed to include in their nominations of delegates one minister and one layman to attend the next ensuing General Conference of the Wesleyan Methodist Connection of America.

J. M. Buckley also offered the following, which was read, and indefinitely postponed by a vote of 157 ayes, 90 nays :

Election of
General
Conference
Officers.

Whereas, The General Conference has created and gradually increased an official patronage until it now gives a salaried office to more than one in ten of its clerical members ; and,

Whereas, There are often several candidates for every office, so that ambition for the office and the emoluments introduces bargaining, combinations, contracts, and promises, besides being prejudicial to the exercise of impartial judgment on the various questions submitted to the General Conference ; therefore,

Resolved, 1. That the Committee on the State of the Church be instructed to consider the tendency and effect of the state of things above described.

Resolved, 2. To consider whether such official patronage cannot be diminished.

D. A. Goodsell offered the following, and it was referred to the Committee on Religious Corporations :

Property of
Religious
Corpora-
tions.

Whereas, The Legislature of the State of New York passed an act, which was approved by the Governor of said State in May, 1875, concerning Ecclesiastical Corporations, and the method of holding and administering the income of the same ; and,

Whereas, Said law directs all trustees of ecclesiastical corporations to hold and administer the income of said corporations "according to the Discipline, rules, and usages of the denomination to which each particular Church belongs ;" and,

Whereas, Great uncertainty exists in some Churches as to the legal and proper method for transferring funds for the support of the ministry from the Trustees, as legal custodians, to the Stewards, who are charged by our Discipline with the support of the ministry ; therefore,

Resolved, That the Committee on Religious Corporations be requested to consider the matter, and report to the General Conference such provisions as may be needful in the premises.

May 10.**NINTH DAY.**Publication
of Magazine
at N. York.

D. Curry offered the following, which was referred to the Committee on the Book Concern :

Resolved, That the Committee on the Book Concern be and they are hereby instructed to inquire into the expediency, practicability, and necessity of establishing a first-class literary, religious, and family magazine at the Book Concern, New York.

Adjourn-
ment of
General
Conference.

Also the following, which was read, and laid on the table :

Resolved, That this General Conference will adjourn *sine die* on or before the twenty-sixth day of this month.

**NORTH CAR-
OLINA.****NORTH CAROLINA.**Division of
North Caro-
lina Confer-
ence.

J. W. M'Adoo offered the following concerning color line, which was referred to the Committee on the State of the Church :

Resolved, That we, the delegates of the North Carolina Conference, do hereby protest against a division of Conferences on color line.

Appoint-
ment of
Presiding
Elders.

Matthew Alston offered the following, and it was referred to the Committee on Itinerancy :

Resolved, That it is the sense of this General Conference that no change is necessary in the manner of appointing Presiding Elders.

**NORTHERN
N. YORK.**
Solemniza-
tion of Mat-
rimony.**NORTHERN NEW YORK.**

S. Call offered the following, which was referred to the Committee on Revisals :

Resolved, That the Committee on Revisals be requested to so amend section 17, chapter ii, part ii, of the Discipline as to allow all pastors to solemnize matrimony.

Jurisdiction
of Commit-
tee on
Boundaries.

Isaac S. Bingham offered the following, which was read :

Resolved, That the question of jurisdiction of the Committee on Boundaries over memorials and resolutions asking permission to divide certain Conferences, and the formation of new Conferences, or for the consolidation of two or more Conferences during the coming quadrennium, be referred to the Chair for decision.

F. C. Holliday offered the following as a substitute, which was adopted :

Resolved, That the Committee on Boundaries be instructed to exercise their authority in the consolidation or division of Annual Conferences, and make provision therefor during the coming quadrennium, provided no Conference be organized on the color line without the consent of this Conference.

NORTH INDIANA.

May 10.

NINTH DAY.

W. S. Birch presented the following resolution, which was referred to the Committee on Revisals:

NORTH IN-
DIANA.Financial
Support of
Churches.

Resolved, That we recommend that paragraph 487 of the Discipline, page 200, be amended so as to further define the duties of the Stewards, adding to the paragraph, as it now stands, these words, "and they shall make a quarterly report to the Church of the amounts due for the quarter, what has been paid, and how disbursed," so that the paragraph as amended shall read: "Let the Stewards then adopt and carry out a plan, by which every one, except such as prefer to make weekly contributions through their Class Leaders, shall have the opportunity of contributing each month, or oftener, not grudgingly nor of necessity, the sum which has been pledged by him. Let those contributions be paid over regularly to the Recording Steward or Class Leader, and be brought up by him to the Leaders' Meeting or the Quarterly Conference, as the case may be. The Recording Steward shall keep an individual account of all these pledges and contributions, and shall pay over the same, under the direction of the Stewards, to the preachers authorized to receive them, and they shall make a quarterly report to the Church of the amounts due for the quarter, what has been received, and how disbursed."

J. H. Defrees offered the following paper, which was referred to the Committee on Itinerancy:

Presiding
Elders' Dis-
tricts.

The undersigned would respectfully request that you so alter the Discipline as to permit each Annual Conference to form the Presiding Elders' Districts within its own boundary.

NORTH OHIO.

NORTH OHIO.

George Mather presented the following resolution, which was referred to the Committee on Itinerancy:

Residence of
Preachers.

Whereas, There is a considerable number of preachers in our Conferences who from year to year do not reside in the charges to which they are appointed, thus frequently doing injustice to other members of the Conference, and embarrassing the appointing power; therefore,

Resolved, That the Committee on Itinerancy be instructed to inquire into the propriety of incorporating a rule of Discipline requiring Pastors and members of Conference to reside within the bounds of their charges unless excused by a vote of the Conference.

E. C. Griswold offered the following resolution, which was referred to the Committee on Revisals:

Sunday-
school Re-
port.

Whereas, It seems that the duty of the Preacher in charge to report to the Quarterly Conference on the state of Sunday-schools appears in two separate places in the Discipline, and as one such is sufficient; therefore,

Resolved, That paragraph 266, section 17, be stricken out, and the following inserted in its place:

"To report to the Annual Conference, according to the form published by the Sunday-School Union of the Methodist Episcopal

May 10. Church, a statement of the number, state, and average attendance of the Sunday-schools in the Circuit or Station, together with the amount raised for the support of missions and the publication of tracts."

Love-feast
Tickets.

Also the following, which was referred to the same Committee :

Whereas, The use of tickets for the admission of members to love-feasts is out of practice in our Church ; therefore,

Resolved, That paragraph 254 of section 17 of the Discipline, which reads, " To renew the tickets for the admission of members into love-feasts quarterly," be stricken out.

Semi-annual
Conferences.

F. S. Hoyt offered the following resolution, which was referred to the Committee on Itinerancy :

Resolved, That the Committee on Itinerancy be instructed to inquire into and report concerning the expediency of requiring Presiding Elders to hold semi-annual instead of Quarterly Conferences in the several charges of their districts.

Bishops pre-
siding in
District
Conferences

He also offered the following resolution, which was referred to the Committee on Episcopacy :

Resolved, That the Committee on Episcopacy be instructed to inquire into the expediency of making it the duty of each of the Bishops, so far as may be practicable, to preside at one of the two District Conferences which shall be held each year within the bounds of the Annual Conferences, over which, at their next succeeding session, he shall have been assigned to preside.

NORTH-WEST
INDIANA.
Quarterly
Conferences.

NORTH-WEST INDIANA.

Aaron Wood offered the following resolution, which was referred to the Committee on Revisals :

Resolved, That so much of the Discipline as is contained from question seven to question eleven inclusive, on pages 66, 67, 68, in paragraph 136, under the head of "Quarterly Conferences," be stricken out.

OHIO.

OHIO.

Report of
the Trust-
ees of the M.
E. Church.

J. M. Trimble presented the report of the Board of Trustees of the Methodist Episcopal Church to the General Conference of 1876, which was read, and, on motion, ordered to be placed on file. [See *Appendix*, 55.]

He also presented the following resolution, which was read and adopted :

Resolved, That a Committee of five be appointed to nominate persons to fill vacancies in the Board of Trustees of the Methodist Episcopal Church occurring at this time.

F. Merrick offered the following resolution, which was referred to the Committee on Revisals : **May 10.
NINTH DAY.**

Resolved, That the Committee on Revisals be requested to consider the propriety of introducing, as a part of the "Order for the Administration of the Lord's Supper," at the close of the service, the singing of a hymn, in accordance with the order followed by Christ at the instituting of the ordinance. Matt. xxvi, 30. **Communion Service**

T. W. Stanley offered the following resolutions, which were referred to the Committee on Itinerancy : **Ordination of Local Preachers.**

Resolved, That paragraph 302 of the Discipline be amended by inserting after the words "testimonial from the Quarterly Conference" the words, "also a statement from said Quarterly Conference that his services as an ordained Deacon are needed."

Resolved, That paragraph 304 be amended by inserting after the word "usefulness" "also that his services as an ordained Elder are needed."

He also offered the following resolutions, which were referred to the same Committee : **Supernumerary Preachers.**

Resolved, That the Committee on Itinerancy be instructed to inquire into the propriety of amending paragraph 295 so as to more accurately define the supernumerary relation, and to make it more perfectly correspond with the action of Annual Conferences in granting that relation.

Resolved, That such definition be as follows :

"A Supernumerary Preacher is one who, because of impaired health, is temporarily unable to perform effective work.

"A member or probationer who desires to pursue a course of study in any of our collegiate or theological institutions may be granted a supernumerary relation for that purpose.

"Upon the application of a traveling elder therefor, and by the vote of two thirds of his Conference present and voting, any effective elder who desires to be left without an appointment for one year may be granted the supernumerary relation, provided that an effective preacher can be granted this relation only one year in ten, except as provided above, for educational purposes ; and provided further, that it will not interfere with the work of the appointing power."

. R. W. Manly offered the following resolution, which was referred to the Committee on Revisals : **Probationary Relation.**

Whereas, A great many persons who join our Church grow weary of the long term of probation to which they are subjected ; therefore,

Resolved, That the law of our Discipline, as contained in paragraphs 49 and 50, in section 1, chapter ii, be so changed as that persons may be received into full communion by recommendation and examination without a six months' probation.

PHILADELPHIA.

PHILADELPHIA.

Thomas W. Price presented the following preamble and resolution, which were referred to the Committee on Missions :

May 10.

NINTH DAY.
Consolidation of Missionary and Church Extension Societies.

Whereas, The missionary work of our Church is from necessity divided, the home from the foreign work ; and,

Whereas, There is no such distinction observed in taking collections for our missions ; and,

Whereas, It is not just that money contributed under appeals to aid in spreading the Gospel in heathen lands should be applied to supplement the salaries of Presiding Elders or preachers, as is now the case in some of the oldest Conferences, in places where our preachers have had free access to the people since the days of Asbury, thus encouraging a spirit of meanness and dependence in the people, who are as fully able to support the preaching of the Gospel as the average of our members ; and,

Whereas, The legitimate work of the Church Extension Society is purely home work, and as a distinct society is expensive—out of proportion to its receipts—and as all our home work could be more wisely and economically managed by one Board ; therefore,

Resolved, That the Committee on Missions be requested to inquire into the policy of having two Boards of Missions, one to have control of our foreign work, and all moneys contributed therefor ; the other to have the direction of the home work, including that now belonging to the Board of Church Extension ; and that two collections be taken annually in all our Churches, one for the foreign, the other for the home missions, the latter to take the place of the collections now taken for the Board of Church Extension.

Ratio of representation in General Conference.

J. F. Chaplain presented the following preamble and resolutions, which were referred to the Committee on Revisals :

Whereas, By the present apportionment of Ministerial Delegates to the General Conference the limit of representation allowed by the second restrictive rule has been reached, namely, one Delegate for every forty-five members of an Annual Conference ; and,

Whereas, By this apportionment, which gives the *minimum* of Delegates, we have now two hundred and twenty-two Ministerial Delegates, who, together with the one hundred and thirty-three Lay Delegates, make a body of three hundred and fifty-five, which is confessedly a large deliberative body ; and,

Whereas, For very urgent and important reasons, as, for example, the item of expense, facility in securing a place of meeting, and, above all, ease and accuracy in the transaction of business, it is undesirable that the General Conference should be nominally very large ; and,

Whereas, There should be, if not an equality, at least a closer approximation to equality between the number of Ministerial and Lay Delegates in the General Conference ; and,

Whereas, By the prospective growth of the Church it is difficult for us now to fix in our Restrictive Rules a limit in the ratio of Ministerial apportionment which would be proper for the future ; and,

Whereas, It is best to avoid, so far as we can, any occasion for change in any of our Restrictive Rules ; therefore,

Resolved, That this General Conference hereby recommend that the second Restrictive Rule, paragraph 94 of the Discipline, be so altered as to strike out the words "nor allow of a less number than one for every forty-five," so that the paragraph will read, "They shall not allow of more than one Ministerial Representative for every fourteen members of the Annual Conference, nor more than two Lay Delegates for any Annual Conference ; provided, nevertheless, that when there shall be in any Annual Conference a fraction of two thirds the number which shall be fixed for the ratio of representation, such

Annual Conference shall be entitled to an additional Delegate for such fraction ; and provided, also, that no Conference shall be denied the privilege of one Delegate.

May 10.
NINTH DAY.

Resolved, 2. That we hereby respectfully request and instruct the Bishops to present to all the Annual Conferences at their sessions in the year 1877 the above resolution for their concurrence or non-concurrence.

Resolved, 3. That in the event of the concurrence of three fourths of the members of all the Annual Conferences being officially announced by the Bishops, the ratio of ministerial representation in the succeeding sessions of the General Conference shall be one Ministerial Representative for every — members of the Annual Conference.

W. B. Wood presented the following paper, which was referred to the Committee on Itinerancy :

Conference
Evangelists.

Paragraph 219, page 98 of Discipline, insert after the words, " He shall have authority, when requested by an Annual Conference," the words, " to appoint a member of the Annual Conference as Conference Evangelist, to engage in evangelistic work in connection with the regular pastorate, or otherwise, to be connected with such Quarterly Conference as he may select."

C. F. Turner presented the following, which was referred to the Committee on Itinerancy :

Semi-annual
Conferences.

Whereas, There is a general sentiment throughout our Church that the Presiding Elders' Districts should be enlarged, and the number of Presiding Elders thereby decreased ; and,

Whereas, This enlargement of Districts will render it impossible for Presiding Elders to visit their charges quarterly ; therefore,

Resolved, That in section 4, paragraph 128, and wherever else in our Discipline the words Quarterly Conference or Conferences occur, the words semi-annual be substituted for quarterly, so that it will read " Semi-annual Conference or Conferences," etc.

William J. Paxson presented the following resolution, which was referred to the Committee on Revisals :

Return of
Preachers
to the same
Charge.

Resolved, That the Committee on Revisals be instructed to inquire into the expediency of changing the Discipline, part ii, chapter ii, section 13, paragraph 219, by striking out the word "six," and inserting the word "seven," so that the clause shall read as follows : " Provided, also, that with the exceptions above named, he shall not continue a Preacher in the same appointment more than three years in seven."

He also presented the following resolution, which was referred to the same Committee, namely :

Acceptability
of
Preachers.

Resolved, That the Committee on Revisals be instructed to inquire into the expediency of amending the Discipline, part ii, chapter ii section 17, paragraph 295, by adding thereto as follows : " Every Preacher in charge shall bring up and present at the Annual Conference a certificate signed, by direction of the last Quarterly Conference of his Circuit or Station, by the Secretary of said Quarterly Confer-

May 10. ence, certifying that he has discharged his duties acceptably and
NINTH DAY. usefully during the past year; and without the presentation of such
 certificate he shall not be re-appointed to the same charge for
 another year. Also, so to change paragraph 296, that it shall read,
 "Should any Preacher in charge fail for five successive years to present
 the said certificate he shall be located, unless the Annual Conference,
 after having inquired into the case, shall by a two-thirds
 vote excuse said failure."

PROVIDENCE

PROVIDENCE.

Editor of
Books.

J. Kendrick presented the following resolution, which
 was referred to the Committee on the Book Concern:

Resolved, That the Book Committee be requested to consider and
 report on the expediency of appointing an Editor of Books who shall
 give special attention to the preparation and supervision of General
 Catalogue and Sunday-school Books, as issued by the Church.

ROCK RIVER.

ROCK RIVER.

Validity of
Certificates
of Member-
ship

S. A. W. Jewett presented the following resolution,
 which was referred to the Committee on Revisals:

Resolved, That the Committee on Revisals be instructed to inquire
 into the propriety of adding to paragraph 281 of the Discipline the
 following words: "And whenever a certificate of membership is
 presented more than two years after its date, without satisfactory ex-
 planation of the delay, such certificate of membership may, at the
 discretion of the pastor, be rejected as invalid."

SOUTH CAR-
OLINA.

SOUTH CAROLINA.

No division
on Color
Line.

A. Webster presented the following resolution, which
 was referred to the Committee on the State of the
 Church:

Resolved, That it is the deliberate and conscientious conviction of
 the members of this General Conference that no Conference divisions
 should be made or perpetuated in our work based upon a differ-
 ence in complexion, or previous condition of its members.

Book Depos-
itories.

He also presented the following resolution, which was
 referred to the Committee on the Book Concern:

Resolved, That the Committee on the Book Concern be requested
 to take into consideration the propriety and necessity of closing all
 Book Depositories where the income is not yielding a net profit to
 the Concern.

Use of To-
bacco.

W. R. Jervey presented the following resolution, which
 was referred to the Committee on Temperance:

Whereas, It is well known that the use of tobacco has become so
 prevalent as to be, in many cases, a nuisance in our Church, among
 both members and officers, and is only a habit that men adapt them-
 selves to; therefore, be it

Resolved, That the use of tobacco among ministers and members of the Methodist Episcopal Church is an evil, and only an evil, in its results and influences, and should be discouraged and discontinued by all suitable means.

Resolved, That in the judgment of this General Conference no person should be licensed as Exhorter or Local Preacher in our Church who has formed the habit of, and persists in, the use of tobacco.

May 10.
NINTH DAY.

SOUTH-EASTERN INDIANA.

Will Cumback presented the following resolution, which was referred to the Committee on Revisals :

SOUTH-EAST-
ERN INDI-
ANA.
Support of
Ministers.

Resolved, That the Committee on Revisals be requested to introduce into the Discipline a new paragraph, to be numbered 488, as follows : " If, however, the Quarterly Conferences so determine at the beginning of the year, the Stewards shall make an apportionment among the members of the Church of the amount necessary to pay the current expenses for the year ; and any member who feels aggrieved by the amount apportioned to him may appeal to the Quarterly Conference, and its decision shall be final. Any member who fails to pay the amount thus apportioned to him shall be required to show cause, to the Board of Stewards, for his delinquency ; and if he fail to give sufficient reason therefor he may be suspended or expelled, according to the provisions of the Discipline for the trial of members."

F. C. Holliday presented the following, which were referred to the Committee on Revisals :

Church Cer-
tificates.

Whereas, It is important that Church members be held to a strict accountability for their moral conduct ; therefore,

Resolved, That the Committee on Revisals inquire into the expediency of so amending the Discipline that the holder of a Church letter shall be amenable to the Church or Society giving it until it is deposited with some other Church or Society.

Resolved, That removals by certificate from one charge to another shall be no bar to investigation of the previous conduct of the member so removing ; but the Church or Society with which he unites by letter may try him upon charges brought for offenses committed at any time during his connection with the Church, and, if found guilty, he may be expelled according to the Discipline.

Resolved, That the Committee on Revisals be instructed to inquire into the expediency of so amending paragraph 281 of the Discipline, that certificates of Church membership shall read as follows : " A. B., the bearer, is an acceptable member of the Methodist Episcopal Church in —, at —, and, on receiving notice of his connection with some other Church or Society, he will be considered as dismissed from us."

John W. Ray presented the following, which was referred to the Committee on the State of the Church :

Election of
General
Conference
Officers.

Resolved, That the Committee on the State of the Church be instructed to report on the practicability of amending the Discipline so as to provide that all elections for General Conference officers occur on the first Mouday of the session of the General Conference.

May 10.

NINTH DAY.

SOUTHERN
ILLINOIS.General Con-
ference Of-
ficers.

SOUTHERN ILLINOIS.

A. W. Metcalfe offered the following, which, on motion, was indefinitely postponed :

Resolved, That the Committees whose duty it is to ascertain and report the editors and officers that are necessary for the ensuing four years, be directed to report the same to this Conference by Monday next, and that the election for said officers take place on Tuesday, May 16, at ten o'clock A. M.

Boundaries
of Southern
Illinois
Conference.

He also offered the following, which was referred to the Committee on Boundaries :

Resolved, That the north boundary line of the Southern Illinois Conference be changed so that paragraph 576 of the Discipline shall read as follows: "Beginning at the north-west corner of Jersey County, thence east to the Wabash River so as to include Kane, Woodbury, and Hillsborough within its limits."

SOUTH KAN-
SAS.Reception of
Probation-
ers.

SOUTH KANSAS.

A. Buckner offered the following resolutions, which were referred to the Committee on Revisals :

Resolved, 1. That paragraph 49 of the Discipline be changed so as to read, "Let no one be received into the Church in full connection until such probationer has been recommended by the Leaders and Stewards' Meeting," etc.

Resolved, 2. That paragraphs 49 and 50 be transposed.

Resolved, 3. That the words "and have been under the care of proper leaders for six months on trial," in paragraph 594, page 252, be changed so as to read, "and have been properly recommended to be received into the Church by the Leaders and Stewards' Meeting."

Interval of
General
Conference
Sessions.

E. W. Cunningham offered the following, which was referred to the Committee on Revisals :

Resolved, That the Committee on Revisals be instructed to inquire into the expediency of making the interval between the sessions of General Conference six years, and to report thereon.

ST. LOUIS.

SAINT LOUIS.

Trustees of
Churches.

J. L. Walker offered the following, which was referred to the Committee on Revisals :

Resolved, That paragraph 505, page 208 of the Discipline, be revised by adding the following words, namely: "Provided he remain a member of our Church, and continue to reside in the bounds of the charge where the property is situated; otherwise the Quarterly Conference may declare his place vacant, and proceed to fill it according to the rule;" so that the whole shall read, "No person who is a trustee shall be ejected while he is in joint security for money, unless such relief be given him as is demanded, or the creditor will accept; provided he remain a member of our Church, and continue to reside in the bounds of the charge where the property is situated ;

otherwise the Quarterly Conference may declare his place vacant, and proceed to fill it according to the rule.

May 10.
NINTH DAY.

Clinton B. Fisk presented the following memorial relating to children in public service, signed by J. H. Vincent, which was referred to the Committee on Sunday-schools.

Children at
Public Ser-
vice.

To the General Conference of the Methodist Episcopal Church assembled at Baltimore, Md., May, 1876.

DEAR FATHERS AND BRETHREN: Believing that the attendance of children and youth upon the public service of the Church would be promoted by allowing them to participate more fully in the exercises, and believing that the observance of the Lord's Supper might be rendered an occasion of much greater influence for good to the youth of the Church if on that occasion they might be permitted to engage in the reading of the Scriptures responsively, etc., I respectfully request your body to approve of the preparation of a form of service for the communion embodying the present ritual, arranged with such appropriate Scriptures and hymns as may set forth the design, circumstances of the institution, and significance of the Eucharist: such form of service to be submitted to the Bishops and approved by them before publication.

TENNESSEE.

TENNESSEE.

John Braden presented the following preamble and resolution, which were read, and referred to the Committee on Itinerancy:

Conference
Claimants.

Whereas, The connexional bonds of the Methodist Episcopal Church are more or less impaired by our Annual Conference boundary lines, which tend to localize our ministry and restrict their sympathies; and,

Whereas, These Conference lines are often almost insuperable barriers to the transfer of the older and more experienced of our ministry, owing to the fact that they may soon become claimants on the collection for Superannuated Preachers in the Conference to which they are transferred; and,

Whereas, We believe that when a preacher enters the traveling connection of the Methodist Episcopal Church he is only limited in the extent of his itinerancy by the legitimate authorities of the Church, and is not to consider the Annual Conference in which he is received as the utmost limit of his traveling ministry; and,

Whereas, The early policy of the Methodist Episcopal Church was to have the whole Church aid in supporting the superannuated and worn-out preachers of the connection; and,

Whereas, By the later practice of the Church these funds are now expended in the Conferences where collected, making it very desirable for the preachers to remain in what are known as the richer Conferences, and thus have some protection from want for themselves and families when worn out or disabled from any cause; and,

Whereas, The policy of the Methodist Episcopal Church is to give its active preachers only a comfortable support while in the active work, and aid them when superannuated or when disabled; therefore,

May 10. *Resolved*, That the Committee on Revisals be instructed to inquire what changes may be necessary in the Discipline to make the funds for Conference Claimants a connectional fund, as the Missionary, Church Extension, and other general Church collections.

TROY.

TROY.

Consecration
of Bishops.

J. W. Eaton presented the following resolution, which was referred to the Committee on Revisals :

Resolved, That the Committee on Revisals be requested to inquire into the expediency of expunging from the Discipline the Ritual for the Consecration of Bishops, thereby harmonizing our practice with our theory.

Benevolent
Collections.

E. Wentworth presented the following resolution, which was referred to the Committee on the State of the Church :

Resolved, That the Committee on the State of the Church be directed to give attention to the common complaint, "too many collections," and, if it shall appear to be reasonably grounded, to inquire after a remedy, and, if possible, report some feasible plan for reducing the number without decreasing the aggregate of said collections.

UPPER
IOWA.

UPPER IOWA.

Support of
Superannuated Bish-
ops.

W. F. King presented the following, which was referred to the Committee on Episcopacy :

Resolved, That the Committee on Episcopacy be requested to inquire into the expediency of referring the support of superannuated Bishops, and the widows and orphans of deceased Bishops, to the Annual Conferences from which they were elected.

VERMONT.

VERMONT.

Troy Confer-
ence Bound-
aries.

W. R. Puffer presented the following resolution, which was referred to the Committee on Boundaries :

- *Resolved*, That the Troy Conference shall embrace the territory now within its bounds, except the Plattsburgh and Burlington Districts, and that these two districts, together with the territory now embraced in the Vermont Conference, shall constitute a Conference, to be called by such name as shall be agreed upon by the parties most interested.

VIRGINIA.

VIRGINIA.

Support of
Bishops.

W. M. Wright presented the following, which was referred to the Committee on the Episcopacy :

Resolved, That the Committee on the Episcopal Fund be instructed to inquire whether the provisions embraced in the latter part of paragraph 476 of the Discipline have been fully carried out ; and, if they have not, to report the reasons, with any suggestions as to what additional action of the General Conference is needed to secure the desired object.

He also presented the following, which was referred to the Committee on the State of the Church :

Resolved, That the Committee on the State of the Church be requested to ascertain and report, as far as possible, to what extent the provisions of paragraphs 55, 56, 57, and 58 of the Discipline, referring to the relation of baptized children to the Church, have been carried out.

May 10.
NINTH DAY.
Relation of
Baptized
Children to
the Church.

He also presented the following, which was referred to the Committee on Revisals :

Resolved, That adult persons, who profess conversion through the atoning blood of Christ, and make proper answers to the several questions in the Discipline for the reception of members, may at once be admitted into full membership.

Admission
to Member-
ship.

WASHINGTON.

N. M. Carroll presented the following preamble and resolution, which were referred to the Committee on Revisals :

Whereas, The Discipline says there shall be not less than three nor more than nine Stewards in each Circuit ; and,

Whereas, Some Circuits are so very large as to require more than nine ; therefore,

Resolved, That the Discipline, page 123, paragraph 312, be so amended as to read, " There shall not be less than three nor more than twelve."

WASHING-
TON.

Circuit
Stewards.

W. W. Foreman presented the following preamble and resolution, which were referred to the Committee on Boundaries :

Whereas, There are in the State of Pennsylvania, west of the Alleghany Mountains, a large number of Methodists who desire the fostering care of the Church ; and,

Whereas, It is believed that such care can be the most readily given by the ministry connected with the Washington Conference ; therefore,

Resolved, That the Committee on Boundaries be requested to so adjust and define the boundary lines between the Delaware and Washington Conferences as to include within the Washington Conference all of the State of Pennsylvania lying west of the Alleghany Mountains.

Boundaries
of Washing-
ton and Del-
aware Con-
ferences.

WESTERN NEW YORK.

On motion of D. K. Nettleton, John Parker, a delegate to the General Conference of 1840, was invited to take a seat on the platform.

K. P. Jarvis offered the following preamble and resolution, which were adopted :

WESTERN
N. YORK.

John Parker
invited to a
seat on the
Platform.

May 10.
NINTH DAY.
Editing of
Book of
Discipline.

Whereas, The editor appointed by the last General Conference to prepare the Discipline as revised by said Conference for publication did in some things change the form and phraseology in several parts of said Discipline; therefore,

Resolved, That this General Conference approves the action of said editor, believing that the Book of Discipline has been greatly improved in its consistency of style by such changes, and that the Committee on Revisals is hereby instructed to examine whether any such variation of phraseology has in any degree impaired or essentially modified the authoritative meaning.

Bureau of
Church Ar-
chitecture.

S. Hunt presented the following, which was referred to the Committee on Church Extension :

Resolved, That the Committee on Church Extension be directed to inquire into the expediency of establishing a Bureau of Church Architecture.

Rules
Amended.

He also presented the following, which was adopted :

Resolved, That Rule 27 be amended by striking out all after the word "reports" in the second line.

Conference
Journals.

M. D'C. Crawford, Chairman of the Committee on Itinerancy, asked for instructions relative to Annual Conference Journals which may be presented in pamphlet form, whereupon

F. C. Holliday offered the following, which was adopted :

Resolved, That where the printed Minutes of an Annual Conference present the full Journals, properly signed by the President and Secretary, and certified to by the Secretary as the official Journal thereof, they be so accepted.

Insurance of
Church
Property.

Edmund Ocumpaugh offered the following preamble and resolution, which were read, and referred to the Committee on Church Extension :

Whereas, The last General Conference authorized the Church Extension Society to arrange for a mutual insurance of our Church property, thereby saving to the Church a sum variously estimated at from forty thousand to seventy thousand dollars per annum; and,

Whereas, The plan for such insurance has not been perfected so as to take effect; therefore,

Resolved, That the Committee on Church Extension is hereby instructed to consider and report to this General Conference what may be done to secure the great advantage proposed to be secured by said former action.

WEST VIR-
GINIA.

WEST VIRGINIA.

G. W. Atkinson presented the following resolution of West Virginia Lay Electoral Conference, which was referred to the Committee on Episcopacy :

Resolved, By this Electoral Conference, that we are opposed to any action, tentative or otherwise, looking to a change in our system which shall affect the relation of our Bishops as now defined, and make a quadrennial election necessary.

MAY 10.
NINTH DAY.
Episcopal term.

He also presented the following, which was referred to the same Committee :

Election of Bishops of German and African Descent.

Resolved, That the Committee on Episcopacy consider the expediency of electing a German Bishop, and one or more African Bishops, to supervise the German and African Conferences of the Methodist Episcopal Church in America.

He also presented a resolution of the West Virginia Lay Electoral Conference against electing Presiding Elders, which was referred to the Committee on the Itinerancy.

Against Election of Presiding Elders.

B. F. Martin presented the following resolution, which was referred to the Committee on the State of the Church :

Distribution of Missionary Funds.

Resolved, That the Committee on the State of the Church be, and it is hereby, instructed to inquire into the distribution of missionary money in the several mixed Annual Conferences in the South, and report,

1. The methods by which such money has been distributed during the last four years.

2. The amount of such money to each Conference, and the number of white and of colored traveling preachers in each Conference, and the number of each that receives aid from said missionary money, and the amount each receives of said money. Or, if this is not practicable, then to report the amount in the aggregate received by the white and by the colored traveling preachers each year during the last four. And,

3. To inquire into the relative amount of support of the presidents and teachers in the several colleges, and other institutions of learning in these Conferences, under the care of the Freedmen's Aid Society, including house-rent and board furnished, and into the support of similar institutions for our white people of these Conferences, so as to show if any discrimination has been made. And further, to show what amount, if any, has been appropriated from the missionary money to aid in the support of teachers engaged in either class of schools in these Conferences severally.

He also presented the following resolution, which was also referred to the Committee on the State of the Church :

Work in the South.

Resolved, That the Committee on the State of the Church be, and it is hereby, instructed to inquire carefully and thoroughly into the practical effect upon our work in the South, of the efforts during the past four years to mix districts, circuits, congregations, and Sunday-schools which had before been separate. Also, To inquire where there are mixed Societies or Circuits, and under what circumstances they exist, and what success or want of success attends them. And also, to inquire into the facts in regard to the appointment of white

May 10. preachers under colored Presiding Elders, and of colored preachers over Societies of white people. How many of such cases exist, and what is the effect upon the work.

Ritual on
Baptism.

J. M. Powell presented the following, which was referred to the Committee on Revisals :

Resolved, That the Committee on Revisals inquire into the propriety of striking out the following words from the Baptismal Rituals, paragraph 593, page 248, namely, "Holy Catholic Church," and inserting the following, "One Universal Church of Christ," so it may read, "And dost thou believe in the Holy Ghost, the one universal Church of Christ, the communion of Saints," etc.

WEST WIS-
CONSIN.

WEST WISCONSIN.

District Con-
ferences.

William Haw presented the following; which was referred to the Committee on Revisals :

Whereas, In many parts of our widely extended work the District Conference is practically a failure ; and,

Whereas, It is desirable to so arrange our work as to make the number of Presiding Elders necessary for the effectual supervision as few as possible ; therefore,

Resolved, That the Committee on Revisals be instructed to inquire into the expediency of so changing the Discipline as to strike out the whole of section 3, part 2, and in its place insert the following, and of so arranging all other parts of the Discipline as to correspond with the section here proposed :

"SUB-DISTRICT CONFERENCES.

"1. The better to provide for the general supervision of our work, each Presiding Elder's District shall be divided into sub-districts, each sub-district to embrace several adjacent charges.

"2. The Sub-district Conferences shall be composed of all the traveling and local preachers and exhorters within the several charges composing the sub-district, with one class leader, one steward, one trustee, and one Sunday-school superintendent from each charge, said class leader, steward, trustee, and Sunday-school superintendent to be chosen by the Quarterly Conference.

"3. The Presiding Elder shall preside in the Sub-district Conference. In his absence the Conference shall choose its own president by ballot from among the traveling Elders present.

"4. The minutes of the Sub-district Conference shall be kept by a secretary chosen by the Conference, the minutes to be carefully recorded in a book provided for the purpose, and kept by the secretary for future use or reference.

"5. The Sub-district Conference shall meet twice each year at such time and place as the Presiding Elder shall designate for the first meeting, but the Sub-district Conference shall at each meeting determine the place for its next meeting, the time to be fixed by the Presiding Elder, and each meeting shall be so held as to embrace one Sabbath.

"6. The regular business of the Sub-District Conference shall be :

"(1.) To hear and try the appeals of members.

"(2.) To hear complaints against local preachers ; to try, suspend, deprive of ministerial office and credentials, expel or acquit, any local preacher against whom charges are preferred.

"(3.) To license proper persons to preach, and to renew their license annually, when, in the judgment of said Conference, their gifts, grace, and usefulness will justify such renewal; to recommend to the Annual Conference local ministers who are suitable candidates for Deacons' or Elders' orders, and for admission on trial in the traveling connection; *provided*, that no person shall be so licensed to preach without a recommendation from the Leaders and Stewards' Meeting of the Circuit or Station of which he is a member; nor shall any one be licensed to preach, or be recommended to the Annual Conference for ordination or admission on trial, without first passing a satisfactory examination before the Sub-district Conference upon the subjects of doctrine and discipline.

"(4.) To inquire whether all the collections for the benevolent institutions of the Church, as recognized by the Discipline, are properly attended to in all the charges, and to adopt suitable measures for promoting their success.

"(5.) To inquire into the condition of the Sunday-schools in the sub-district, and to adopt suitable measures for insuring their success.

"(6.) To inquire respecting opportunities for missionary and Church extension enterprises in the district, and to take measures for the occupation of any neglected portions of its territories by mission Sunday-schools and appointments for public worship.

"(7.) To elect at the last meeting for the year one who shall be District Steward, and who, with others so elected, shall meet at such time and place as the Presiding Elder may appoint, and there make their estimate for the support of the Presiding Elder, as provided for in paragraph 478.

"(8.) To provide for appropriate religious and literary exercises during its sessions for the spiritual and mental benefit of those attending upon them."

WILMINGTON.

L. C. Matlack presented the report of the Fraternal Delegates to the General Conference of the African Methodist Episcopal Zion Church, which was read and accepted, as follows:

WILMINGTON.

Report of
Fraternal
Delegates
to African
M. E. Zion
Church.

To the Bishops and Members of the General Conference of the Methodist Episcopal Church.

FATHERS AND BRETHREN: At the session of your body which was held at Brooklyn, in 1872, a fraternal delegation was appointed to visit the General Conference of the African Methodist Episcopal Zion Church.

The name of the writer was associated with that of the late Rev. James Lynch to bear the Christian greetings of our Church to that body. Personal illness prevented my attendance; but my associate went immediately after the adjournment of our last General Conference in June, 1872.

He was received by the body to whom he was accredited very courteously, and addressed it with that peculiar ability and eloquence which always distinguished him. A very few months afterward a brief illness ended unexpectedly in death, and I have no report of his intercourse with our brethren of that branch of the Methodist family.

It is a cause of sincere regret personally that the non-attendance of one, and the subsequent sudden death of the other, of our Fraternal Delegation prevents a more satisfactory report. But the relations existing between the two Churches are such that it is due to both

May 10. that this brief statement be put upon record. It is, therefore, submitted for the information of this General Conference, with the request that it be read and ordered to be printed in the "Daily Advocate."
NINTH DAY.

Very respectfully,

LUCIUS C. MATLACK.

BALTIMORE, May 10, 1876.

WISCONSIN.

WISCONSIN.

Bible Society.

W. P. Stowe offered the following resolution, which was referred to the Committee on the State of the Church :

Resolved, That the Committee on the State of the Church be instructed to inquire into the expediency of the Methodist Episcopal Church withdrawing from the American Bible Society, and organizing a distinct Society in said Church.

Onse of T. C. Wilson.

Henry Colman offered the following resolution, which was read and adopted :

Resolved, That the Committee on Itinerancy be instructed to review the action of the Wisconsin Conference in the case of Thomas C. Wilson, in 1875, to hear parties, and report thereon.

Creed.

He also offered the two following resolutions, which were referred to the Committee on the State of the Church :

Resolved, That the Committee on the State of the Church be instructed to inquire into the expediency of so amending the Discipline as to require no subscription to a creed, except the baptismal covenant, of those uniting with our Church, and thus take us back to Wesley's practice.

Respecting Probation.

Resolved, That the Committee on the State of the Church be requested to inquire into the expediency of so amending the Discipline that the Pastor, with the unanimous consent of the Leaders and Stewards' Meeting, may receive any person into full membership in the Church without a probation, or after a less probation than six months.

And also the following, which was referred to the same Committee :

Church Trials.

Whereas, Uniformity of interpretation of law is desirable ; and,
Whereas, The expense of a Judicial Conference for trying an appeal from a conviction of maladministration is too great ; therefore,
Resolved, That the Committee on the State of the Church be instructed to inquire into the expediency of so amending the Discipline that a member of an Annual Conference may appeal from a conviction of maladministration to the General Conference or a Committee thereof.

Lay Delegates elected by the Church.

He also offered the following, which was referred to the Committee on Itinerancy :

Resolved, That the Committee on Itinerancy be requested to inquire into the expediency of removing all limitation of time from the pastorate.

Henry Colman also offered the following resolution, **May 10.**
which was referred to the Committee on Lay Representation. **NINTH DAY.**

Resolved, That the Committee on Lay Representation be instructed to inquire into the expediency of so changing the Discipline that delegates to the Lay Electoral Conferences shall be elected by the Churches.

Bishop Janes stated that the Fraternal Delegates appointed by the General Conference of "The Methodist Church" could not be present, but that a substitute, Rev. Alexander Clark, D.D., had been appointed and was now present, and requested that he be heard by the Conference, as he was compelled to leave for Europe tomorrow.

Fraternal
Delegates
from Meth-
odist Ch'ch.

His credentials were then read, as was also the address of the General Conference of The Methodist Church to this body, and Dr. Clark then addressed the Conference. [See *Appendix*, 31, 32.]

Bishop Janes then introduced, informally, Rev. James A. Duncan, D.D., and Landon C. Garland, LL.D., Fraternal Delegates from the Methodist Episcopal Church, South; and also Rev. Silas B. Luther, D.D., and Hon. Charles W. Button, Fraternal Delegates from the Methodist Protestant Church.

Delegates
from Meth-
odist Epis-
copal Ch'ch,
South.

Methodist
Protestant
Church.

Cyrus D. Foss moved a reconsideration of the resolution fixing the time for the reception of Fraternal Delegates, and requesting a change therein.

After considerable interchange of views, it was determined to receive the Fraternal Delegates during morning sessions.

John P. Newman was granted permission to introduce the following preamble and resolution, which, on motion, were adopted:

Woman's
Foreign
Missionary
Society.

Whereas, The Executive Committee of the Woman's Foreign Missionary Society is now in session in the city of Washington; and,

Whereas, The Society so represented is a recognized agency in the evangelization of the heathen; and,

Whereas, Said society has met with encouraging success; therefore,

Resolved, That we send to the Committee there assembled our cordial greetings, with assurances of our deep sympathy in their labor of love and faith, and of our earnest prayers for their continued prosperity.

Resolved, That the Secretary be instructed to transmit by mail a copy of this paper.

May 10. Thompson Mitchell moved that Thomas M. Reese, **NINTH DAY.** a reserve delegate, be permitted to take the seat of B. B. Hamlin, now absent. The motion did not prevail.

Time of Reception of Fraternal Delegates of the M. E. Church, South.

Cyrus D. Foss, Chairman of the Committee on the Reception of Fraternal Delegates, moved that the hour for the reception of the Fraternal Delegates from the Methodist Episcopal Church, South, informally agreed to by unanimous consent after adjournment yesterday, be now confirmed; namely, at 11 o'clock on Friday next, which motion was agreed to.

The regular order of business was resumed, and the call of the Committees made for reports.

Report of Committee on Alleged Omission in Journal of 1872.

William Rice, Chairman, presented the following report of the Committee on the Alleged Omission in the published Journal of the General Conference of 1872, which was read and adopted, as follows :

Your Committee, to whom was referred the matter of the alleged omission in the publication of the Journal of the General Conference for the session of 1872, submit the following report :

We deem it proper to state that it has been the custom of the Secretaries of late years, in publishing the Journals of the General Conference, to publish along with them, and in the same volume, an Appendix. These documents are separate, and distinct in their character. The Journals are the approved proceedings of the General Conference, while the Appendix is a depository of addresses, and of more or less of the important documents coming before the Conference, and referred to the various committees during the session.

The Journal contains the certified proceedings of the General Conference. The Appendix is a compilation by the Secretaries for the convenience of those who read the proceedings of this body.

Your Committee has failed to find any omission in the published Journal of the General Conference for the session of 1872.

Upon examination of the Appendix to the Journal for that year, however, your committee find that in publishing the supplementary report of John A. Gunn, pertaining to the troubles in the Book Concern, the tabular Exhibits and Appendix accompanying his report have been omitted.

This omission appears, conclusively to your Committee, to have occurred in the following manner :

The report of Mr. Gunn was laid before the Conference during the call on the 20th of May, and, under the rule, went to its appropriate committee, and from that moment ceased to be under the control of the Secretaries; nor was there any rule of the Conference by which the Secretaries could reclaim this report.

The document was published in the "Daily Advocate," May 22, 1872, but with the Exhibits and Appendix omitted. The Secretaries, in compiling the matter for the Appendix, not having the original in their possession, inserted the report of Mr. Gunn as it appeared in the "Advocate," under the belief that it was complete.

The Committee is unanimously of the opinion that the Secretaries are wholly without blame in the matter.

Dennis N. Cooley presented the report of the Special Committee on the paper presented by James H. Wilbur on Indian Affairs, which was read and adopted as follows:

May 10.

NINTH DAY.

Report of
Committee
on Indian
Affairs

Your Special Committee, to whom was referred the preamble and resolutions presented in Conference May 4, 1876, in relation to the proposed transfer by Congress of the Indian Bureau of the Interior Department to the War Department, have had the same under consideration, and beg leave to report, that it is the unanimous opinion of your committee that this General Conference, representing the Methodist Episcopal Church in common, as we believe, with Christians of all names and creeds, as well as of all good citizens not members of Christian Churches, thankful to God for the growing public sentiment in favor of the education and Christianization of the Indian tribes remaining on our borders, should hereby express its grateful acknowledgments to the authorities of the General Government for the increased interest which has been taken for the past few years in the elevation and civilization of the small remnant of the original tribes of Indians by means of schools, instruction in the cultivation of the soil, building of houses and establishing homes, and especially in the adoption of what is known as the "peace policy," which has been so successfully carried into operation by the aid of the several religious organizations of the country—giving these "wards" of the Government religious teaching and culture, which has resulted in all cases, where honestly tried, in lessening the feuds and wars among the tribes, and depredations upon the rights of American citizens who have so rapidly been encircling them, and diminishing their means of subsistence in their "nomadic" mode of life.

We hereby express the hope, and our earnest desire, that the "peace policy" so auspiciously inaugurated, and which has given so much of improvement in the relations of these tribes, both toward each other and toward the General Government, will not be abandoned by the Executive, and that no legislation will be enacted by Congress that will in any way deprive the Indians of the increasing opportunities now offered for missionary labors in their behalf and in their midst, and that no action will be taken by either branch of the General Government that can rightfully be looked upon by them as a "menace" or "threat" of "extermination," or that will relegate them to the tender mercies of Mars, the god of war; but that, as a Christian nation, all proper measures may be taken, and zealously prosecuted, to point these sons of the forest and the plains to the Christian's God and Saviour, to whom belongs the honor and glory of first establishing the "peace policy" among men. And when this Saviour is made known to, and accepted by, these untutored children of nature, the question of their government will have been solved, and the occupation of the cormorants who fatten upon army contracts growing out of Indian wars, which are induced in many cases by the outrages of these same contractors, will be gone. Your Committee recommend that no further action be taken upon the subject-matter submitted for their consideration.

On motion, the Conference adjourned.

The announcements were made, the doxology was sung, and the benediction was pronounced by James H. Wilbur.

May 11.**TENTH DAY.***Morning.*Bishop Ha-
ven presid-
ing.**THURSDAY MORNING, MAY 11.**

Conference met at the appointed hour, Bishop Haven in the chair.

Religious services were conducted by E. Q. Fuller.

The Journal of yesterday's session was read and approved.

Bishop Harris announced the following Special Committees :

Committee
on John-st.
Church.**ON JOHN-STREET CHURCH.**

Moses L. Scudder,	John B. Cornell,
M. D'C. Crawford,	Albert S. Hunt,
John Kendrick.	

Trustees.**TO NOMINATE TRUSTEES TO FILL VACANCIES IN BOARD OF TRUSTEES OF M. E. CHURCH.**

George B. Jocelyn,	A. W. Metcalf,
N. H. Phillips,	Lewis Miller,
J. C. Harrison.	

William J. Paxson was granted temporary leave of absence.

Report on
Address of
Bishops.

The reports of Special Committees were called for, and the Committee to whom was referred the Address of the Bishops on Centennial Observance presented their report, which was read to the Conference.

William X. Ninde moved to amend by striking out the "first Sabbath in July," and inserting the "last Sabbath in June." Pending the discussion, on motion, the report was laid on the table, and ordered to be printed in the "Daily Advocate."

Tuesday
morning
fixed for
Memorial
Service.

J. M. Reid, from the Committee on Memorial Services, reported that it had fixed upon Tuesday morning next, at 11:30 o'clock, as the time for holding such services; and, on motion, the report was adopted.

The call of the Conferences for memorials, petitions, etc., was taken up.

BALTIMORE.**BALTIMORE.**Memorial of
Metropol-
itan Church.

John P. Newman presented a memorial from trustees of Metropolitan Methodist Episcopal Church, and it was referred to a Special Committee of three.

John Lanahan presented memorial of John H. C. Dosh concerning change of Discipline in regard to Committee of Trial of Accused Members, which was referred to Committee on Revisals.

May 11.
TENTH DAY.

Memorial of
John H. C.
Dosh.

L. F. Morgan presented resolution of Lay Electoral Conference on the subject of elective Presiding Eldership, which was referred to Committee on Itinerancy.

Elective
Presiding
Eldership.

He also presented memorial from the Church in Alexandria, Va., praying that that charge may be restored to the Baltimore Conference, which was referred to the Committee on Boundaries.

Restoration
of Alexan-
dria Church
to Balti-
more Con-
ference.

G. W. Cooper presented the action of Baltimore Conference in regard to boundaries, which was referred to Committee on Boundaries.

Boundaries.

He also presented memorial in regard to Conference boundaries, signed by A. M. Courtney and others, which was referred to Committee on Boundaries.

He also presented resolution of Romney Quarterly Conference in regard to Conference boundaries, which was referred to Committee on Boundaries.

Also resolution of Piedmont Quarterly Conference in reference to Conference boundaries, which was referred to Committee on Boundaries.

T. R. Carskadon presented action of Baltimore Lay Electoral Conference in regard to boundaries of said Conference, which was referred to the Committee on Boundaries.

Boundaries.

CALIFORNIA.

CALIFORNIA.

W. S. Turner presented memorial from Round Valley (Indian) Methodist Episcopal Church asking legislation putting them and their people on the list of missions, which was referred to the Committee on Missions.

Indian
Church on
list of Mis-
sions.

CENTRAL ILLINOIS.

CENTRAL
ILLINOIS.

E. W. Spencer presented petition of Rock Island District Conference asking for a Scandinavian Annual Conference, to be formed of Scandinavians in Central Illinois Conference, which was referred to Committee on Boundaries.

Scandina-
vian Confer-
ence in Cen-
tral Illinois.

He also presented petition of Rock Island District Conference asking that paragraph 121 in chapter on District Conferences be made to contain the authority

Renewal
of licenses
of Local
Preachers.

May 11. for District Conferences to renew license of Local
TENTH DAY. Preachers, which was referred to Committee on Re-
 visals.

Publishing Victor Witting presented memorial, signed by himself
House in and seven others, regarding Publishing House in Got-
Gottenberg. tenberg, Sweden, and it was referred to the Committee
 on the Book Concern.

CENTRAL
NEW YORK.

Form of
Lord's
Prayer.

CENTRAL NEW YORK.

L. C. Queal presented the memorial of Andrew Peck
 and John Alabaster in regard to form of Lord's Prayer
 as found in the book of Discipline, which was referred
 to the Committee on Revisals.

Judicial ac-
tion of An-
nuual Con-
ferences.

He also presented the action of Central New York
 Conference respecting judicial action of Annual Con-
 ferences, which was referred to the Committee on the
 Itinerancy.

Hymn Book.

James Erwin presented the following resolution,
 which was referred to the Committee on the Revision
 of the Hymn Book :

Resolved, That the Special Committee on the Revision of our
 Hymn Book be requested to inquire into the propriety of an abridg-
 ment of our standard Hymn Book, selecting about six or seven hun-
 dred of the best hymns adapted to public services, prayer meetings,
 and Sabbath-schools.

Report of
Board of
Education.

E. O. Haven presented report of Board of Education
 of the Methodist Episcopal Church, which was referred
 to the Committee on Education. [See *Appendix*, 51.]

CENTRAL
OHIO.

CENTRAL OHIO.

Ministerial
Support.

W. G. Waters presented the petition of himself and
 three others asking for change in provision for ministe-
 rial support, which was referred to the Committee on
 the Itinerancy.

Abolition of
District
Confer-
ences.

W. W. Winter presented the resolution of the Findley
 District Conference on the abolition of District Confer-
 ences, which was referred to the Committee on the Itin-
 erancy.

CENTRAL
PENNSYL-
VANIA.

CENTRAL PENNSYLVANIA.

Conference
relation of
Fifth-street
Church,
Harrisb'gh.

T. Mitchell presented a memorial from Fifth-street
 Church, Harrisburgh, Pa., against change of Conference
 relations, which was referred to the Committee on
 Boundaries.

He also presented a memorial from Ridge Avenue Church, Harrisburgh, Pa., against change of Conference relations, which was referred to the Committee on Boundaries. **May 11.**
TENTH DAY.

CHICAGO GERMAN.**CHICAGO
GERMAN.**

C. A. Loeber presented the action of the Chicago German Conference on extension of term of ministerial service, which was referred to the Committee on Itinerancy. **Term of ministerial service.**

CINCINNATI.**CINCINNATI.**

J. M. Walden presented papers in reference to the Peace Society, which was referred to the Committee on the State of Church. **Peace Society.**

J. F. Marlay presented the action of Cincinnati Conference on subject of Presiding Eldership, which was referred to the Committee on Itinerancy. **Presiding Eldership.**

W. R. Warnock presented extracts from the Journal of the Cincinnati Lay Electoral Conference on the election of Presiding Elders, which was referred to the Committee on Itinerancy. **Election of Presiding Elders.**

DELAWARE.**DELAWARE.**

H. Jolley presented action of Delaware Conference against changes in Episcopacy and Presiding Eldership, which was referred to the Committee on Itinerancy. **Against changes in Episcopacy and Presiding Eldership.**

He also presented a petition from same Conference relating to Conference relations of certain Churches within its bounds, which was referred to the Committee on Boundaries.

He also presented a petition from same Conference for the election of a colored Bishop, which was referred to the Committee on Episcopacy. **Colored Bishop.**

DES MOINES.**DES MOINES.**

H. H. O'Neal presented memorial of M. D. Collins and twenty-six others relating to action of Judicial Conference in the case of Peter St. Clair, which was referred to the Committee on Judiciary. **Case of Peter St. Clair.**

ERIE.**ERIE.**

H. H. Moore presented the action of the Erie Conference on the subject of the Presiding Eldership, which was referred to the Committee on Itinerancy. **Presiding Eldership.**

May 11.
TENTH DAY.
Boundaries.

He also presented resolution of same Conference on subject of boundaries, which was referred to the Committee on Boundaries.

Secret or-
ganizations.

G. W. Chesbro presented memorial of James Shields and thirty-nine others on the subject of secret oath-bound organizations, which was referred to the Committee on State of the Church.

Secret or-
ganizations.

He also presented petition of Byron T. Clark and twenty-three others on the same subject, which was referred to the same Committee.

GEORGIA.

GEORGIA.

Boundaries.

E. Q. Fuller presented an extract from the Journal of Georgia Conference on the subject of boundaries, which was referred to the Committee on the State of the Church.

Division of
Georgia
Conference.

He also presented two memorials from a convention of white ministers and laymen within the bounds of Georgia Conference on the subject of the division of said Conference, which was referred to the Committee on the State of the Church.

Bishop of
African
descent.

C. O. Fisher presented petition of himself and sixteen other members of the General Conference asking for the election of a Bishop of African descent, which was referred to the Committee on Episcopacy.

Presiding
Eldership.

He also presented the action of the Georgia Conference on the subject of the Presiding Eldership, which was referred to the Committee on Itinerancy.

GERMANY
AND SWITZ-
ERLAND.
Collection of
funds in
United
States.

GERMANY AND SWITZERLAND.

C. H. Doering presented the petition of the Germany and Switzerland Annual Conference for permission to collect funds in the United States for the liquidation of Church debts, which was referred to the Committee on Missions.

HOLSTON.

HOLSTON.

Separate
Confer-
ences.

John J. Manker presented the action of the Holston Conference relative to separate Conferences, which was referred to the Committee on the State of the Church.

Presiding
Elders.

He also presented the action of the same Conference concerning Presiding Elders, which was referred to the Committee on Itinerancy.

He also presented the action of the same Conference relating to Bishops presiding in District Conferences, which was referred to the Committee on Revisals.

MAY 11.
TENTH DAY.
Bishops in
District
Conferences.

ILLINOIS.

ILLINOIS.

W. S. Prentice presented the action of the Illinois Conference relative to the debt of Mrs. J. W. Jackson to the Book Concern, and it was referred to the Committee on the Book Concern.

Debt of Mrs.
J. W. Jack-
son.

J. A. Chesnut presented the action of the same Conference concerning boundaries, which was referred to the Committee on Boundaries.

On Bound-
aries.

IOWA.

IOWA.

Geo. N. Power presented a memorial, signed by twenty persons, asking certain changes in the pastoral term, the Presiding Eldership, the establishment of District Conferences, and Lay Representation, and it was referred to the Committee on Revisals.

Pastoral
term.
On Presiding
Eldership.
On Lay Rep-
resentation.

He also presented a memorial from nine persons relating to the consolidation of charges, which was referred to the same Committee; also, one signed by E. H. Waring concerning Conference Journals, which was referred to the same Committee.

Consolida-
tion of
charges.

LEXINGTON.

LEXINGTON.

W. L. Muir presented a memorial concerning the division of the Conference, which was referred to the Committee on Boundaries.

Division of
Conference.

LOUISIANA.

LOUISIANA.

J. C. Hartzell presented a memorial, signed by over four hundred persons, against the Color line, which was read and referred to the Committee on the State of the Church.

Against
Color Line.

MAINE.

MAINE.

Parker Jaques presented the action of the Maine Conference relative to the Bible Society; also in reference to the Bible in schools. They were referred to the Committee on the Bible Society.

Bible in
Schools.

He also presented the action of the Conference relative to the support of the Bishops, which was referred

Support of
Bishops.

May 11. to the Committee on Episcopacy; also the action of
TENTH DAY. the same Conference relative to Tobacco, and it was
Tobacco. referred to the Committee on Temperance.

Episcopacy John J. Perry presented the action of the Maine
and Presid- Lay Electoral Conference relative to Episcopacy and
ing Elder- the Presiding Eldership, and it was referred to the Com-
ship. mittee on Itinerancy.

S. F. Wetherbee presented the following, which were referred to the Committee on Itinerancy:

Missionary *Whereas,* Our Missionary treasury is heavily in debt, while new
debt. fields of Christian enterprise are constantly opening to us which we are unable to occupy; and,

Presiding *Whereas,* It is the practice of some Presiding Elders in the regu-
Elders re- lar work to make up, in part, the deficiencies in their own receipts
ceiving from the money drawn by them for Domestic Missions under their
Missionary charge; therefore,
money.

Misuse of *Resolved,* That such use of missionary money is a gross perversion
Missionary and misuse of the same, calculated to cast suspicion on the integrity
money. of the Presiding Elder, and destroy confidence in our missionary operations.

Resolved, That any Presiding Elder who shall thus appropriate missionary money to his own use shall be deemed guilty of dishonesty, and shall be held to strict accountability.

MICHIGAN.

MICHIGAN.

Divorce and
Dancing.

George B. Jocelyn presented the petition of M. I. Smith against the solemnization of the marriage of divorced persons; also one from D. Burns concerning dancing. They were both referred to the Committee on Revisals.

MINNESOTA.

MINNESOTA.

Boundaries.

G. W. T. Wright presented the memorial of sundry persons concerning boundaries, which was referred to the Committee on Boundaries.

MISSISSIPPI.

MISSISSIPPI.

Enlargement
of field of
Board of
Education.

A. C. M'Donald presented a memorial, signed by J. Braden and thirteen other Delegates to the General Conference, asking for the enlargement of the field of the Board of Education, which was referred to the Committee on Education.

MISSOURI.

MISSOURI.

Presiding
Elders.

W. J. Martindale presented the resolutions of the Missouri Conference against electing Presiding Elders, which were referred to the Committee on Itinerancy.

NEWARK.

May 11.
TENTH DAY.

James N. FitzGerald presented the memorial of Dr. John M. Howe with regard to Church debts, which was referred to the Committee on Church Extension.

NEWARK.
Church
Debts.

J. F. Hurst presented the action of the Newark Conference against the election of Presiding Elders, which was referred to the Committee on Itinerancy.

Presiding
Elders.

James N. FitzGerald presented the action of the same Conference with regard to the Bible and Common Schools, which was referred to the Committee on the State of the Church.

Bible and
Common
Schools.

NEW ENGLAND.

N. ENGLAND.

William F. Warren presented the memorial of the New England Conference on the Presiding Eldership, which was referred to the Committee on Itinerancy.

Presiding
Eldership.

T. P. Richardson presented the action of the New England Lay Electoral Conference on the same subject, which was referred to the same Committee.

Presiding
Eldership.

William R. Clark presented the petition of the Presiding Elders and ex-Presiding Elders of New England asking that the word "persons" be substituted for "men" in paragraph 307 of the Discipline, which was referred to the Committee on Revisals.

"Persons"
instead of
"men."

He also presented a paper containing law questions relating to Trustees, which was read, and, on motion, laid on the table.

Law Questions
relating to
Trustees.

NEW HAMPSHIRE.

NEW HAMPSHIRE.

J. W. Adams presented memorial of New Hampshire Conference in relation to change of residence of members of the Church, which was referred to the Committee on the State of the Church.

Residence of
Members.

NEW YORK.

NEW YORK.

M. D'C. Crawford presented the memorial of the Preachers' Meeting in New York on extension of term of ministerial service in certain cases, which was referred to the Committee on Itinerancy.

Term of
Ministerial
Service.

NEW YORK EAST.

NEW YORK
EAST.

D. A. Goodsell presented the memorials of Summerfield Church Quarterly Conference, Bridgeport, Conn.,

Certificates
of membership.

May 11. and Harvard Avenue Church, New Haven, Conn., respecting certificates of membership, which were referred to the Committee on Revisals.

TENTH DAY.
Presiding Elders. G. G. Reynolds presented the action of the New York East Lay Electoral Conference on the election of Presiding Elders, which was referred to the Committee on Itinerancy.

Term of Episcopal Office. He also presented the action of the same body in favor of the life tenure of the episcopal office, which was referred to the Committee on Episcopacy.

Lay Representation in Ann'l Conferences. Oliver Hoyt presented the action of the New York East Lay Electoral Conference in favor of Lay Representation in Annual Conferences, which was referred to the Committee on Lay Representation.

Location of Church Edifices. He also presented the action of the same body in relation to location of Church Edifices, which was referred to the Committee on the State of the Church.

District Conferences. D. Curry presented memorial of the National Local Preachers' Association respecting District Conferences, which was referred to the Committee on Revisals.

Merging Freedmen's Aid and Missionary Society. He also presented the memorial of the Chillicothe District Conference, Ohio, in favor of uniting the Freedmen's Aid Society and the Missionary Society, which was referred to the Committee on Freedmen.

NORTHERN NEW YORK.

Presiding Eldership. William Whitney presented the action of the Northern New York Lay Electoral Conference on the Presiding Eldership, which was referred to the Committee on Itinerancy.

Lay Representation. J. B. Edwards presented the action of the same body on Lay Representation in General and Annual Conferences, which was referred to the Committee on Lay Representation.

Form of receiving Probationers. E. C. Bruce presented a memorial from Isaac D. Hunt on form for receiving probationers, which was referred to the Committee on Revisals.

NORTH IN- DIANA.

Church Periodicals. A. C. Swayzee presented a memorial on circulation of Church periodicals, which was referred to the Committee on the Book Concern.

NORTH INDIANA.

NORTH OHIO.

May 11.
TENTH DAY.

George Mather presented the memorial of A. Q. Hagerman and twelve others concerning advertisements of quack medicines in our Church papers, which was referred to the Committee on the Book Concern.

NORTH
OHIO.
Advertis-
ments in
Church
papers.

W. H. Painter presented the action of the North Ohio Conference on the election of Presiding Elders, which was referred to the Committee on Itinerancy.

Presiding
Elders.

NORTH-WEST IOWA.

*
NORTH-WEST
IOWA.

B. Mitchell presented the memorial of J. P. Coleman and twelve others on the subject of Conference boundaries, which was referred to Committee on Boundaries.

Boundaries.

OREGON.

OREGON.

N. Doane presented a memorial from the Oregon Conference relating to Book Depository at Portland, which was referred to the Committee on the Book Concern.

Book De-
pository at
Portland.

PHILADELPHIA.

PHILADEL-
PHIA.

John F. Chaplain presented the memorial of J. B. M'Cullough and others concerning Book Depositories and discounts on books, which was referred to the Committee on the Book Concern.

Book Depos-
itories and
Discounts.

Thomas W. Price presented the action of the Lay Electoral Conference of Philadelphia relating to the Episcopacy, which was referred to the Committee on Episcopacy. Also, the action of the same body relative to Presiding Elders' Districts; and the action of the same touching the Presiding Eldership, both of which were referred to the Committee on Itinerancy. Also, the resolutions of the same body concerning Lay Representation, and they were referred to the Committee on Lay Representation.

Episcopacy.

Presiding
Elders'
Districts.On Lay Rep-
resentation.

A. O. Hiester, of the same Conference, presented several papers relative to boundaries, signed by sundry persons, which were referred to the Committee on Boundaries.

On Bound-
aries.

PITTSBURGH.

PITTSBURGH

Joseph Horner presented the petition of Rev. John Williams asking the General Conference to make pro-

Quarterly
Report of
Leaders.

May 11. vision for a Class Leader's quarterly report, which was
TENTH DAY. referred to the Committee on Revisals.

On Presiding He also presented Resolutions of the Pittsburgh Lay
 Eldership. Electoral Conference relating to the Presiding Eldership,
 which were referred to the Committee on Itinerancy.

Division and He also presented the action of the Pittsburgh Con-
 Boundaries. ference relative to division and boundaries, which was
 referred to the Committee on Boundaries.

PROVIDENCE

PROVIDENCE.

Division of Dudley P. Leavitt presented the action of Providence
 the mission- Conference relating to division of the Missionary work
 ary work. into home and foreign departments, which was referred
 to the Committee on Missions.

Change of He also presented the action of the same body relat-
 name of the ing to a change of the name of the New England Con-
 N. England ference, which was referred to the Committee on Bound-
 Confer'ce. aries.

Ratio of He also presented the memorial of the same Confer-
 Representa- ence relating to change of ratio of representation in the
 tion in General Conference, which was referred to the Com-
 Confer'ce. mittee on Itinerancy.

¶ 307. He also presented the action of the same Conference
 relating to paragraph 307 of the Discipline, which was
 referred to the Committee on Revisals.

ROCK RIVER.

ROCK RIVER.

Insuring S. A. W. Jewett presented the action of the Rock
 Church River Conference on the subject of insuring Church
 Property. property by the Church Extension Society, which was
 referred to the Committee on Church Extension.

Presiding He also presented a memorial of same Conference
 Elders upon number of Presiding Elders' Districts, which was
 Districts. referred to the Committee on Itinerancy.

S. KANSAS.

SOUTH KANSAS.

Consolidat'n D. P. Mitchell presented a petition, signed by himself
 of "Central" and others, asking for the consolidation of the "Central
 "N.W. Ad- Christian Advocate" with the "North-Western," which
 vocates." was referred to the Committee on the Book Concern.

E. W. Cunningham presented resolutions of South
 Kansas Lay Electoral Conference against the election

of Presiding Elders, which was referred to the Committee on Itinerancy.

W. B. Smith presented the resolution of South Kansas Lay Electoral Conference concerning Western Church papers.

E. W. Cunningham presented the resolution of South Kansas Lay Electoral Conference concerning Lay Representation, which was referred to the Committee on Lay Representation.

TEXAS.

G. Todd, Jun., presented the action of Texas Conference on Color line, which was referred to the Committee on the State of the Church.

TROY.

J. M. Webster presented action of Shelbourne Quarterly Conference on subject of boundaries, which was referred to Committee on Boundaries.

VIRGINIA.

A. J. Porter presented the action of Virginia Conference, and also of Virginia Lay Electoral Conference, concerning boundaries, which was referred to the Committee on Boundaries.

WASHINGTON.

W. W. Forman presented resolutions of Washington Conference asking for a colored Bishop, and they were referred to the Committee on Episcopacy.

WEST TEXAS.

William Brush presented petition of D. Gregory and seventeen others against separating Conferences on Color line, which was referred to the Committee on the State of the Church.

WILMINGTON.

Thomas Mallalieu, a lay delegate of the Wilmington Conference, was granted leave of absence until Wednesday morning next.

WEST WISCONSIN.

Henry Colman presented the action of the West Wisconsin Conference in the case of T. C. Wilson, which was referred to the Committee on Itinerancy.

May 11.

TENTH DAY.

Presiding
Elders.

Western
Church
Papers.

Lay Rep-
resentation.

TEXAS.

Color Line.

TROY.

Boundaries.

VIRGINIA.

Boundaries.

WASHING-
TON.

Colored
Bishop.

W. TEXAS.

Color Line.

WILMING-
TON.

WEST WIS-
CONSIN.

Case of T. C.
Wilson.

MAY 11.**TENTH DAY.****WYOMING.**

Advisory
Council of
Presiding
Elders.

Calls for
Memorials,
etc., to
cease after
Tuesday.

WYOMING.

J. G. Eckman presented an extract from the Wyoming Conference Journal in favor of making Presiding Elders, constitutionally, an Advisory Council of the Bishop, which was referred to the Committee on Itinerancy.

The call of the Conferences being completed, L. R. Dunn moved that on and after Saturday next the call for memorials and petitions cease. The motion was amended by substituting Tuesday for Saturday, and then prevailed.

The call of the roll for resolutions and miscellaneous business was taken up.

ARKANSAS.**ARKANSAS.**

Bureau of
Education.

William Keener offered the following preamble and resolutions, which were read, and referred to the Committee on Education, namely :

Whereas, The Freedmen's Aid Society was organized for a specific purpose, to wit : to educate the colored youth of the South, and as the purpose for which said society was organized has not been consummated, and demands every dollar that the Society can command for carrying on the laudable purpose for which said Society was organized ; and,

Whereas, There are a great many white youths in portions of the South who are growing up comparatively ignorant who are looking to the great Methodist Episcopal Church for help and light, and that the Church is bound by her polity to exercise a watch-care over them ; therefore, be it

Resolved, That the General Conference of the Methodist Episcopal Church organize a Bureau of Education for the specific purpose of aiding and assisting at least one institution of learning in each of the Conferences in the South and South-west, that the white children may be educated under the watch-care of the Methodist Episcopal Church.

Resolved, That said schools shall be denominational schools, under the management and control of the Annual Conference in which said school is located and the Bureau of Education of the Methodist Episcopal Church.

CALIFORNIA.**CALIFORNIA.**

Publishing
Committee
at San Fran-
cisco.

H. C. Benson offered the following, which was referred to the Committee on Revisals :

Resolved, That paragraph 449 of the Discipline be amended by inserting after "Committee," in the eighth line, the following : "In relation to the publishing interests under their care." The paragraph will then read : "There shall be a Publishing Committee at San Francisco, to consist of three ministers and two laymen, appointed by the General Conference, whose powers, with respect to the Depository and the paper at San Francisco, shall be the same as those of the General Book Committee in relation to publishing

interests under their care. Said Committee may nominate an agent for the Depository, subject to the approval of the Book Agents at New York."

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TENTH DAY.

W. S. Turner offered the following preamble and resolution, which were referred to the Committee on Missions :

Gospel for
the Indians.

Whereas, No provision is made for the religious instruction of the Indians of our country by the Missionary Society of the Methodist Episcopal Church ; and,

Whereas, The Indian policy of the Government is likely to be abolished ; therefore be it

Resolved, That this General Conference take some specific steps to give them the Gospel.

He also offered the following preamble and resolution, which were referred to the Committee on Revisals :

Women for
Stewards.

Whereas, In some parts of our work it is difficult to get *men* to fill the post of stewards in our Church ; and,

Whereas, Many women, by their piety, ability, and influence, would make excellent stewards ; therefore be it

Resolved, That in part ii, chapter iii, paragraph 307, page 121 of Discipline, the words "and women" be inserted after the word "men." The whole paragraph thus amended will read : "Let the Stewards be men and women of solid piety, who both know and love the Methodist doctrine and Discipline, and of good natural and acquired abilities to transact the temporal business."

He also offered the following preamble and resolution, which were referred to the Committee on the Itinerancy :

Semi-annual
Meetings
instead of
Quarterly.

Whereas, In the cities, the large towns, and densely settled parts of the country, the Quarterly Conference has lost its prestige ; therefore be it

Resolved, That the circuits and stations, with the concurrence of the Preacher in charge and the Presiding Elder, be allowed to hold semi-annual meetings instead of quarterly meetings.

He also offered the following preamble and resolution, which were referred to the Committee on the Episcopacy :

Use of pro-
ceeds of
Book Con-
cern.

Whereas, There is a clear conflict between the *law* and *practice* of our Church in regard to the use of the proceeds of the Book Concern ; therefore,

Resolved, That the practice of using the funds of the Book Concern otherwise than for the benefit of the traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children, be discontinued at the *earliest possible time*.

On motion of John P. Newman, the order of business was suspended for the reception of Fraternal Delegates.

Reception of
Fraternal
Delegates
of Method-
ist Episco-
pal Church
in Canada.

Bishop Janes, at the request of Bishop Haven, took

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TENTH DAY.

the chair, and introduced Rev. Albert Carman, D.D., Bishop of the Methodist Episcopal Church in Canada, and his co-delegate, Rev. Edward Lounsbury.

Their credentials, and also the address of the body they represent, were read by the Secretary, after which they addressed the Conference. [See *Appendix*, 19-21.]

At the conclusion of their addresses J. C. Hartzell offered the following resolution, which was read and adopted, namely :

Resolved, That we have listened with pleasure to the addresses of the distinguished representatives of the Methodist Episcopal Church in Canada, and that we instruct our Committee on Correspondence to frame suitable resolutions expressive of our appreciation of their visit and utterances among us.

Delegates of
Methodist
Protestant
Church in-
troduced.

Bishop Janes then introduced Rev. Silas B. Southerland, D.D., and his co-delegate, Hon. Charles W. Button, of the Methodist Protestant Church.

Credentials
read, and
Addresses
delivered.

Their credentials were read by the Secretary, after which Dr. Southerland and Hon. Mr. Button addressed the Conference. [See *Appendix*, 34, 35.]

At the conclusion of these addresses D. A. Whedon offered the following resolution, which was read and adopted :

Resolved, That this General Conference has listened with great pleasure to the addresses of the Rev. Dr. Southerland and the Hon. Charles W. Button, of the Methodist Protestant Church, and would express to them our full and hearty appreciation of the sentiments which they have uttered before this body

Report of
Women's
Foreign
Missionary
Society.

R. L. Dashiell presented the report of the Woman's Foreign Missionary Society, which was read, and referred to the Committee on Missions.

Excursions
to Wash-
ington.

Sandford Hunt moved that a Committee of three be appointed to inquire at what time, and on what terms, excursions can be made to Washington.

Adjourn-
ment.

A motion to extend the time of the session was lost, and, pending the discussion, the Conference adjourned by limitation of time.

The notices were given, the doxology sung, and the benediction pronounced by Rev. Joseph Holdich, D.D.

FRIDAY MORNING, MAY 12.

May 12.

ELEVENTH
DAY.

Conference met at the appointed hour, Bishop Peck in the chair.

Bishop Peck
presiding.

The religious services were conducted by Lucius D. Davis.

The Journal of yesterday's session was read and approved.

K. P. Jervis was granted temporary leave of absence.

Leave of ab-
sence to K.
P. Jervis.

The unfinished business of yesterday—a resolution relative to an excursion to Washington City—was taken up, and then withdrawn by Sandford Hunt.

Excursion to
Washing-
ton City.

The regular order of business, suspended yesterday—namely, the call of the roll for resolutions and miscellaneous business—was resumed.

Resolutions,
etc.

CENTRAL ILLINOIS.

CENTRAL IL-
LINOIS.

J. G. Evans presented so much of Journal of Central Illinois Conference of 1873 as refers to episcopal decisions given in the case of W. D. H. Young, and appeals therefrom taken by H. Ritchie and J. G. Evans, and asked that they be referred to the Committee on the Episcopacy, which was done.

Episcopal
Decisions
in case of
W. D. H.
Young.

CENTRAL NEW YORK.

CENTRAL
NEW YORK

D. Decker offered the following, which was read and referred to the Committee on Episcopacy:

Negotiations
between
People and
Pastors.

Resolved, That the frequent practice of the Bishops in confirming the arrangements made between committees of the officary of the Churches and desired pastors, which is constructively and practically a license to the Quarterly Conference or the Leaders and Stewards' Meetings to select their pastors, should be authorized by the General Conference, or by the administration of the Church discouraged and discontinued.

A. C. George presented a paper in regard to a Methodist Ecumenical Council, which was referred to the Committee on the State of the Church.

Methodist
Ecumenical
Council.

He also offered the following resolutions, which were read and adopted:

Journal of
General
Conference.

Resolved, 1. That the Secretary of this Conference be instructed to have the Journal of this General Conference printed, substantially bound, and duly certified by him to be correct; and that a copy so certified shall be the *official* Journal of this General Conference.

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ELEVENTH
DAY.

Resolved, 2. That the Book Agents at New York are hereby instructed to forward, by mail or otherwise, a copy of the Journal of this General Conference to each of the Delegates of the Conference, to each of the Bishops, and to the Secretary.

General Con-
ference Ex-
penses.

He also offered the following resolutions, which were read and adopted :

Resolved, 1. That the Agents of the Book Concern at New York and Cincinnati be a Committee to estimate, as nearly as may be, the sum necessary to defray the expenses of the next General Conference, and the expenses of Delegates appointed by this General Conference to Corresponding Bodies, and report the same to the Board of Bishops by the time of their meeting in the fall of 1878.

Resolved, 2. That the Bishops be authorized to apportion the said amount among the several Conferences according to their best judgment of their ability to meet the same, and notify the said Conferences, at their sessions in 1879, of the sum apportioned to them.

Resolved, 3. That it shall be the duty of the said Conferences to make arrangements for raising the amount so apportioned, and any Conference failing to do so shall forfeit all claim for the expenses of its delegation.

CENTRAL
PENNSYLVANIA.

CENTRAL PENNSYLVANIA.

Duties of
Conference Secretaries.

D. S. Monroe offered the following, which was referred to the Committee on Revisals :

Resolved, That the Secretaries of the Annual Conferences who are members of this body be a special Committee to prepare rules defining the duties of Conference Secretaries, and also an order of business for Annual Conferences.

COLORADO.

COLORADO.

Reports of
Preachers
in charge.

B. F. Crary offered the following preamble and resolution, which were referred to the Committee on Revisals :

Whereas, On page 158, paragraph 392 of the Discipline, the President of an Annual Conference is required to ask each preacher in charge of a Circuit or Station, "What amount has been raised on his charge for Missions?" and,

Whereas, On page 170, paragraph 420, a Preacher in charge is required to report the "amount asked and the amount received for Church Extension;" therefore,

Resolved, That the Committee on Revisals be requested to report such a change in paragraph 158 as will cause it to read, "What amount was assessed, and what has been raised, on his charge for Missions and for Church Extension?" placing Missions and Church Extension on an equality in this respect.

DELAWARE.

DELAWARE.

Assistant
Secretary of
Freedman's
Aid Soc'y
of African
descent.

William Perkins offered the following preamble and resolution, which were referred to the Committee on Freedmen's Aid :

Whereas, It is the opinion of many of the members of this body that an Assistant Secretary of African descent would greatly increase the facilities for raising funds for the Freedmen's Aid Society; therefore,

Resolved, That the Committee on Freedmen be and are hereby instructed to consider the expediency of increasing the number of Secretaries for the Freedmen's Aid Society, by the election or appointment of an Assistant Secretary.

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DAY.

H. Jolley offered the following preamble and resolution, which were referred to the Committee on Freedmen :

Change of
name of
Freedmen's
Aid Soc'y.

Whereas, We believe that to change the title of the Freedmen's Aid Society to some other more in keeping with the object of said Society would be more conducive to success in that direction ; therefore,

Resolved, That in the Book of Discipline, page 56, paragraph 105, 23d line, it shall read, "For the Freedmen's Educational Society." Also, page 96, paragraph 219, bottom line, and all other places in said book of Discipline where it is required to be inserted, it shall read, "Freedmen's Educational Society."

DES MOINES

DES MOINES.

E. M. H. Fleming offered the following resolution, which was referred to the Committee on the State of the Church :

Dissolving
the Lexington,
Washington, and
Delaware
Confer'ces.

Resolved, That the Committee on the State of the Church consider the expediency of dissolving the Lexington, Washington, and Delaware Conferences, and of uniting their members with adjacent Conferences, so that if it is wise to abolish the Color line it may be done thoroughly.

ILLINOIS.

ILLINOIS.

William S. Prentice offered the following resolution, which was referred to the Committee on Revisals :

Removal of
houses of
worship.

Resolved, That the Committee on Revisals be instructed to consider the propriety of adding the following to paragraph 511, page 211, of the Discipline :

"Houses of worship, or dwelling-houses for the use of the preachers, may be removed from point to point on the same conditions on which the same may be sold."

J. A. Chesnut offered the following resolution, which was referred to the Committee on the State of the Church :

Duty of
official
Editors.

Acknowledging with pride and satisfaction the able services of our numerous official Editors, and believing, as we do, that they have done their full share in bringing the Church to its present numbers and usefulness, and without intending any reflection upon the past, and having sole reference to the action of our Editors in the future, this General Conference does hereby solemnly declare it to be the duty of the Editors of our Church papers to maintain and support the doctrines and polity of the Church as they find them, and not to seek in their official position, and with the influence which it gives them, to change either the one or the other ; but when such questions arise, and they open their columns (as we think they should) to all who offer temperate discussion on either side, they too may take part in the same. But if, in their well-considered judgment, they believe changes or modifications ought to be made in the doctrine or

May 12. polity of the Church, they may advocate such change over their
ELEVENTH own or an assumed signature, but not editorially, nor in the edi-
DAY. torial columns.

INDIANA.

INDIANA.

District
 Confer'ces.

Hayden Hays offered the following, which was referred to the Committee on Itinerancy:

Resolved, That the Committee on Revisals be requested to inquire into the expediency of striking out the whole of section 3, concerning District Conferences.

Support of
 the Church.

Reuben Andrus offered the following, which was referred to the Committee on Revisals:

Resolved, That the following shall be added to paragraph 485 of the Discipline, to wit: "Whatever amount may be agreed upon, each member shall be held under solemn obligation to pay, and can be released from this obligation only by direction of the Board of Stewards, or of the Leaders and Stewards' Meeting.

Supernume-
 rary Preach-
 ers.

He also offered the following, which was referred to the Committee on Itinerancy:

A class of ministers in the Methodist Episcopal Church are named supernumeraries. This class is composed of those who are unable, from any cause, to do the full work of a minister in charge, and are therefore put into positions where they can employ themselves only as they have ability to work.

They are usually presumed to be supernumerary because of long and wearying service, or through failing health.

A large number of men, however, being involved in debt, or desiring to improve some promise of speculation, or in some way secure for themselves financial, civil, or social advantage, and yet wishing to retain their relations as members of their several Annual Conferences, have been allowed to do so by means of the supernumerary appointment. Such statements being considered true representations of the facts in the case, it is therefore

Resolved, That the Committee on the Itinerancy be instructed to inquire into the legitimacy of this class of appointments under the economy of the Methodist Episcopal Church, and report on the same; also, to report in terms upon the relations of such persons to the Church, fixing thereby a rule for administering the government of the Church.

IOWA.

IOWA.

Superannu-
 ated Preach-
 ers.

George N. Power offered the following, which was referred to the Committee on Revisals:

Listening to the yearly answers in our Annual Conferences to the ninth question, "Who are the Superannuated Preachers?" and noting the long array of names of the noble men who have given nearly all of life to the Church, receiving only enough to meet their necessary wants during their efficiency or active ministry—now retiring from the field with a noble record, because they have been abundant in labor, but with no adequate provision for their support, thus compelling them to spend the evening of life under a burden of care

as to what they and theirs shall eat, and wherewith they shall be clothed as well, driving them into seclusion ; therefore,

Resolved. That paragraph 482, page 197 of the Discipline, commencing with the last line but one of the paragraph, be so changed as to read: " The Annual Conference shall, upon the representation of said Committee, ratify the same, or fix upon this report the allowance of the aforesaid claimants ; said allowance shall then be apportioned among the districts on the plan of the episcopal claim, and by the District Stewards be apportioned among the several charges, and paid proportionately with the claims of the Pastors, Presiding Elders, and Bishops."

He also offered the following, which was referred to the same Committee :

Believing that our Annual Conferences are greatly embarrassed by the supernumerary relation, and that it is nearly or quite impossible to discriminate wisely in granting this relation, as well as that it is used by many to subserve personal interests without a due regard to the claims of the Church upon the ministry, and the sacredness of their high calling, and that the interest of the Church and honor of the ministry can both be better met by recognizing but two relations, effective and superannuated ; therefore,

Resolved. That paragraph 295, page 115 of the Discipline, be repealed.

J. W. M'Donald offered the following preamble and resolution, which were referred to the Committee on the State of the Church :

Whereas, Our Bishops, in their general superintendency, become well acquainted with all our connectional work ; and,

Whereas, This connectional work has been taken up by a large and increasing number of societies ; and,

Whereas, Separate agencies (for these societies) are largely increasing the current expenses of the Church ; therefore,

Resolved, That we recommend the transfer, as far as practicable, of the duties of the agencies of these societies to the Bishops, and request them to present the work, importance, and needs of the connectional societies of the Methodist Episcopal Church to the several Annual Conferences.

MAINE.

S. F. Wetherbee offered the following, which was referred to the Committee on the State of the Church :

Whereas, Our present method of reporting our membership to the Annual Conference, under paragraph 105, page 56, of the Discipline, is defective in not indicating the real strength of our several societies ; therefore,

Resolved, That said paragraph be so amended as to require resident and non-resident members to be reported in separate columns.

MICHIGAN.

William Allman presented the following, which was referred to the Committee on Revisals :

To strike out paragraph 308, chapter iii, part ii, and substitute therefor :

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DAY.

Supernu-
merary
Preachers.

Transfer of
duties of
the Con-
nectional
Societies to
the Bishops

MAINE.

Non-resident
Members.

MICHIGAN.

Election of
Stewards
and Trust-
ees.

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DAY.

"308. The Stewards shall be elected annually by ballot by the Quarterly Conference, and shall hold their office for one year unless sooner removed by the Quarterly Conference, but may be re-elected in like manner from year to year."

Also amend paragraph 502, in section 2, chapter iii, part v, so that as amended it shall read:

"502. Where no such specific requirement is made, the Trustees shall be elected annually by ballot by the fourth Quarterly Conference of the circuit or station. In case of failure to elect at the proper time, or if a vacancy occur, a subsequent Quarterly Conference may elect, and all the Trustees shall hold their office until their successors are elected.

Evangelists.

D. F. Barnes offered the following preamble and resolution, which were referred to the Committee on the State of the Church:

Whereas, There is an increasing demand in the Church for the labors of special evangelists, efforts being made to secure the legal appointment of the same in our work; and,

Whereas, We believe that this represents an unhealthy condition, with evil and unsettling tendencies, but without such design; therefore,

Resolved, That we regard the regularly appointed pastor as the only needed evangelist in our economy.

Election of
Sunday-
school Su-
perintend-
ents.

* John W. Stone offered the following, which was referred to the Committee on Sunday-schools and Tracts:

Resolved, That the Committee on Sunday-schools be instructed to inquire into the expediency of so amending the Discipline as to provide for the nomination and election of the Sunday-school Superintendent (who shall be a member of the Methodist Episcopal Church) by a Sunday-school Board, (which Board shall consist of the Pastor, the Sunday-school Committee, the teachers, Superintendent, and other officers of the school,) such election to be approved by the Quarterly Conference.

Marriage
Ritual.

George B. Jocelyn offered the following, which was referred to the Committee on Revisals:

Resolved, That the Ritual for the solemnization of matrimony be amended as follows:

In paragraph 596, change the directions in brackets, top of page 272, so as to read thus:

"[If the parties desire it, the man shall here hand a ring to the woman, and the woman shall hand it to the minister, who shall return it to the man, and direct him to place it on the third finger of the woman's left hand, and the man shall say to the woman, repeating after the minister.]"

Communion
Service.

Also the following, which was referred to the same Committee:

Resolved, That the Ritual for the administration of the Lord's Supper be amended as follows:

In paragraph 595, page 259, strike out the directions beginning, "Then shall this general confession," etc., and insert, "Then shall this general confession be made by the Pastor, both he and all those who are minded to receive the Holy Communion kneeling and saying."

Also, same paragraph, page 262, strike out "Here the Elder may take the plate of bread into his hand," and insert, "Here he may take the cup into his hand."

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DAY.

Also, same paragraph, page 264, strike out "If the consecrated bread or wine be all spent before all have communed, the Elder may consecrate more by repeating the Prayer of Consecration."

Also in the directions on page 261, ninth line from bottom, change "Then the Elder shall say the prayer of consecration as followeth," to "Then the Elder shall offer the following prayer."

Also in the "N. B." of page 267, last line, omit the words, "of consecration."

Also the following, which was referred to the same Committee :

Reception of
Members.

Resolved, That the Ritual for the "Reception of Members," paragraph 594, be amended as follows :

That wherever in the directions the word "Minister" occurs it shall be stricken out, and the word "Pastor" inserted.

Also the following, which was referred to the same Committee :

Baptismal
Ritual.

Resolved, That in the Ritual for Baptism, paragraph 592 be amended as follows : page 239, seventh line from bottom, strike out these words : "Sanctify this water for this holy sacrament."

Also in paragraph 593, page 249, first line on the page, strike out "By our office and ministry."

He also offered the following, which was referred to the Committee on Itinerancy :

Term of
Service of
Presiding
Elders.

Resolved, That paragraph 230 of the Discipline be stricken out, and the following inserted in lieu thereof :

"230. A Bishop may not allow an Elder to preside in the same district for any term exceeding four years, unless the ministers of his district shall, by a ballot vote of four fifths of their number, ask his continuance ; said vote to be taken without debate at the seat of the Annual Conference, in the presence of the senior Elder of the district ; and then, as often as the ministers of his district, year after year, shall make the request as above, the Bishop may continue him indefinitely as Presiding Elder ; but Presiding Elders in missions and mission Conferences in heathen lands may be appointed to the same district for more than four successive years, at the option of the Bishop, without the ballot, as referred to above."

Also the following, which was referred to the same Committee :

Term of
Ministerial
Service.

Resolved, That paragraph 219 be amended by adding these words after the word "six," in the third line of said paragraph, on page 98 : "unless the Quarterly Conference at its last session in the year shall, without debate, and by a ballot vote of four fifths of the members present, request the return of the preacher ; then, in that case, the Bishop may continue a preacher in the same appointment year after year as often as said request is made as above."

D. S. Monroe, S. P. Ransom, T. P. Haughey, and James Leaton were granted temporary leave of absence.

Leave of ab-
sence.

May 12.

ELEVENTH

DAY.

MINNESOTA.

Residence
of Bishops.

MINNESOTA.

J. D. Blake offered the following, which was referred to the Committee on Episcopacy :

Resolved, That one of our Bishops shall reside at or near each of the following cities, namely: New York, Philadelphia, Baltimore, Boston, Chicago, Cincinnati, Detroit, St. Louis, Atlanta, St. Paul, San Francisco, Omaha, and that they shall select their residences according to their seniority in official position.

MISSISSIPPI.

Against
Conferences
on the Color
Line.

MISSISSIPPI.

A. C. M'Donald offered the following preamble and resolution, which were referred to the Committee on the State of the Church :

Whereas, Strong efforts are being made to establish Conferences in the South, based on the detested principles of caste ; and,

Whereas, We believe this contrary to the teachings and practice of the primitive Church, in conflict with the declaration of equal rights, and utterly opposed to the spirit and traditions of genuine Methodism, and to the wishes of most of our members in the Conferences to be affected ; therefore,

Resolved, That we protest against the formation of Conferences on any line that implies the inferiority of one race to another.

Report of
Bishops on
paper of
Rev. Dr.
Brunson.

Bishop Merrill presented the following communication from the Bishops concerning a paper of Rev. Alfred Brunson, D.D., referred to them by the General Conference of 1872, which communication, after being read by Bishop Foster, was received and laid on the table to be printed.

Report of the Bishops on the paper of Rev. Alfred Brunson, D.D. :

At the session of the General Conference held in Brooklyn, New York, in May, A. D. 1872, a paper was submitted by Rev. A. Brunson, D.D., of the West Wisconsin Conference, containing a series of Articles of Religion, which he proposed should be considered with reference to their adoption, as an addition to the twenty-five Articles in our Discipline. This paper was referred to the Committee on Revisals, and was subsequently reported back to the Conference with the request that it be referred to the Bishops, and it was so referred. It was evidently the intention of the General Conference that the Bishops should consider the paper and report at the meeting in 1876. We therefore present this paper. The author of the proposed Articles of Religion is a venerable minister of the Gospel, whose valuable services in the itinerancy, and whose piety and intelligence entitle him to a respectful hearing upon any question affecting the interests of Christ's kingdom ; and we accord to him the purest motives in presenting his proposition to the General Conference.

We deem it just to say that we discern in his paper evidences of close thought and careful discrimination, while we detect but little to which, as the utterance of individual opinion, serious objections could be offered. Indeed, the Articles proposed are, in the main, scriptural in sentiment, and would be useful to many in aiding them to

reach safe conclusions respecting our distinctive doctrinal teachings ; but we are not persuaded that they are so happily worded as to justify the Church in making them a part of her authorized creed, were there no constitutional hinderances. We do not suppose it possible for any one person to form a series of Articles which will so clearly express the doctrines intended, and yet avoid all ambiguities, and all objectionable shadings and implications, as to command the approval of a large denomination of Christians. The work of formulating theological truth into an authoritative declaration of faith is too delicate to be successfully achieved without the concurrence of many minds, after patient study and laborious research.

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**ELEVENTH
DAY.**

We also find that the question of the right of the General Conference to act in the premises is involved. The first Restrictive Rule guards the Articles of Religion in the following words: "The General Conference shall not revoke, alter, or change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standard of doctrines." It is sometimes claimed that while this restriction protects the existing Articles from change, it does not prohibit the General Conference from adopting additional Articles, provided they are not contrary to the old ones. But this claim cannot be admitted, since it is perfectly obvious that a stated number of Articles of Religion, containing definitive substance of doctrine, is different in contents from the same Articles with others added containing substance of doctrine not found in the original Articles. But if we admit that the phrase, "New standard or rules of doctrine not contrary," etc., implies a power in the General Conference to establish additional Articles of Religion within the expressed limitations, we should still encounter the fact, that if such power is implied, it is found only by a questionable inference. And even if it could be fairly deduced from the language of the law, it is certain that those who ordained the delegated General Conference, and gave it all the power it possesses, did not intend to clothe it with authority to make additions to the Articles of Religion; and the intention of the law-makers, in a case like this, ought to govern in determining the meaning and application of the instrument. It is clear that the phrase "standard of doctrine" was not used to designate the Articles of Religion, but such works on doctrine as were recognized as correctly interpreting the doctrines contained in the Articles and held by the Church. To us it is evident, that nothing so fundamental as an authoritative declaration of faith should be taken into the organic law of the Church by any questionable process, or by the exercise of any doubtful authority. If the General Conference should construe the Restrictive Rule so as to claim the right to establish new Articles of Religion, and should exercise that power, it is evident that the new Articles so soon as adopted would come under the protection which has been thrown around the old ones, and the Conference would find itself in the anomalous position of having adopted Articles which it is unable to revoke or amend. For let it be observed, that this first restriction, which stands guard over the doctrines, is excepted from the provision for changing the other restrictions; and this fact should be taken as proof that the framers of the Constitution did not intend that any alterations should be made in the Articles of Religion, and did intend that alterations should not be made. We are impressed that it is dangerous to exercise any powers which can be claimed only by questionable inference. It is not well to put the language of the Constitution under severe tension; nor is it wise to act upon an interpretation that pushes the instrument to the verge of its possible meaning.

The path of safety is in the conscientious adherence to the organic law, construed in the interests of its own safeguards and in the

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ELEVENTH
DAY

avoidance of extreme and doubtful interpretations. When we once begin to act upon inferences a very wide door is opened, which will not close at our bidding. It might be inferred, for instance, that, since by the concurrent vote of two thirds of the General Conference and three fourths of the members of the Annual Conferences, any of the restrictions except the first may be changed, that, therefore, the same concurrent vote will suffice to alter the proviso itself; and then, that if this proviso is itself within the power of this process, (and some suppose that it is,) this exception of the first restriction may be stricken out, and all the restrictions be placed upon the same ground with respect to suspension, alteration, or repeal. Thus we perceive that in this way the existing Articles of Religion could be reached and modified, notwithstanding the manifest purpose of the framers of the Constitution, that the established doctrines of the Church should be forever safe from alteration.

It is not safe to employ a latitudinarian method in the interpretations of law in regard to the limitations of power, but it is better in all cases that stricter constructions shall prevail, so that all the guarantees of the soundness of our doctrines, so wisely adopted by our fathers, may be perpetuated unimpaired to bless the generations yet unborn.

We do not, therefore, recommend the action sought in the paper referred to us.

N. ENGLAND.

NEW ENGLAND.

Triers of
Appeals.

Joseph Cummings offered the following preamble and resolution, which were referred to the Committee on Revisals:

Whereas, It is difficult in some Conferences to secure the attendance at the Judicial Conferences of a sufficient number of Triers of Appeals; therefore,

Resolved, That the Committee on Revisals be requested to consider the propriety of substituting nine for "thirteen" in paragraph 355, page 141 of the Discipline.

Sale of
Church
Property.

He also offered the following, which was referred to the same Committee:

Resolved, That the Committee on Revisals be requested to consider the propriety of so amending paragraph 511, on page 210 of the Discipline, that it may read as follows:

"511. The Quarterly Conference, with the concurrence of a majority of all its members, and the consent of the Presiding Elder of the District and the Preacher in charge, may authorize the Trustees to sell Church property whenever a sale shall become necessary for the payment of debts or for a reinvestment. The Trustees, thus authorized, may proceed to sell and convey such property: *provided*, That in all such cases the proceeds of the sale shall be applied, after the payment of debts, to the purchase or improvement of other property secured to the Church."

Excluded
Members.

He also offered the following preamble and resolution, which were referred to the same Committee:

Whereas, There is doubt whether our members who are tried under charges affecting their moral character, and condemned to suffer severe penalties, but are not excluded from the Church, have the right of appeal; therefore,

Resolved, That the Committee on Revisals be instructed to con-

sider the propriety of substituting for "any excluded person," in second line, paragraph 363, page 144 of the Discipline, "any member tried and condemned."

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DAY.

Andrew M'Keown offered the following, which was read and referred to the Committee on Church Extension :

Taxation of
Church
Property.

Resolved, That a Committee of seven be raised to prepare and report to this body a paper on the exemption from taxation of property belonging to religious, educational, and charitable institutions.

William F. Warren offered the following preamble and resolutions, which were referred to the Committee on Education :

Theological
Schools.

Whereas, There is in our Book of Discipline no recognition of the existence, functions, or needs of the Theological Schools of the Methodist Episcopal Church ; and,

Whereas, Many candidates for our ministry still report for their ministerial training to seminaries controlled by other Churches ; therefore,

Resolved, That the Committee on Education be instructed to consider and report upon the expediency of inserting in the Discipline, immediately after paragraph 368, the following paragraph, to wit :

"369. III. Our recognized Theological Schools, having professors nominated or confirmed by the Bishops, exist for the benefit of the entire Church, and it is the duty of Pastors to direct the attention of candidates for our ministry to the advantages afforded in these institutions."

Resolved, That the same Committee consider the propriety of inserting in the paragraph now numbered 369, in the fifth line, between the words "college" and "must," the words "and theological school."

NEW JERSEY.

NEW JER-
SEY.

W. H. Bodine offered the following, which was referred to the Committee on Revisals :

Lay Dele-
gates.

Resolved, That the Committee on Revisals be instructed to inquire into the necessity of amending fourth line of paragraph 86, of section i, chapter i, part ii, page 49 of the Discipline, by striking out the word "third" and inserting the word "second." Also, of inserting in the fifth line, after the word Conference, "at eleven o'clock A.M." The paragraph, as amended, will then read: "The Lay Delegates shall be chosen by an Electoral Conference of Laymen, which shall assemble for the purpose on the second day of the Annual Conference, at eleven o'clock A.M., at the place of its meeting, at its session immediately preceding the General Conference."

J. B. Graw offered the following, which was referred to the Committee on Itinerancy :

District
Confer-
ences.

Resolved, That the Committee on Itinerancy be instructed to consider and report on the expediency of amending the Discipline, paragraph 113, third line, by striking out the word "district."

C. W. Heisley offered the following preamble and resolution, which were referred to the Committee on the Book Concern :

May 12.
ELEVENTH.
DAY.

Whereas, It is important that Local Preachers of our Church should possess a knowledge of events passing in our Church; and,
Whereas, They perform much gratuitous labor for the Church; and,

Books and
Periodicals
to Local
Preachers.

Whereas, Many of them are in limited circumstances, therefore,
Resolved, That our Local Preachers should have, for themselves, the periodicals and books of our Church for the same prices that Itinerant Preachers pay.

NEW YORK
EAST.

NEW YORK EAST.

Constitution
of Freed-
men's Aid
Society.

D. Curry presented the action of the Freedmen's Aid Society concerning change in its Constitution, which was referred to the Committee on Freedmen.

NORTHERN
NEW YORK.
Presiding
Eldership.

NORTHERN NEW YORK.

W. R. Cobb presented resolutions of Northern New York Conference on the Presiding Eldership, which were referred to the Committee on Itinerancy.

Removal of
Members.

William Whitney offered the following, which was referred to the Committee on Revisals:

Resolved, That paragraph 281, section 17, page 112, be amended by the addition of the words, "presented within one year from the date thereof," immediately following the words, "without such a certificate," in the eighth line of said paragraph; so that the first part shall read as follows, namely: "To warn all from time to time that none are to remove from one Circuit to another without a note of recommendation from the preacher of the Circuit in these words," etc.: "and to inform them that, without such a certificate, *presented within one year from the date thereof*, they will not be received into the Church in other places.

Restoration
of East
Genesee
Conference.

The regular order of business was suspended in order to allow Kasimir P. Jervis to present, and have referred to their appropriate Committees, the following papers, namely: The memorial of Charles S. Brown and sixty-nine other members of the Central New York Conference asking for the restoration of the East Genesee Conference, which was referred to the Committee on Boundaries. And a memorial signed by A. Sutherland and forty-two others on the same subject, which was referred to the same Committee.

Reception of
Fraternal
Delegates of
Methodist
Episcopal
Church,
South

The hour of eleven o'clock having arrived, the special order of the day, the reception of the Fraternal Delegates from the Methodist Episcopal Church, South, was taken up.

Bishop Janes, at the suggestion of Bishop Peck, took the chair, and the time of the session was indefinitely extended.

Bishop Janes then introduced Rev. James A. Duncan, D.D., President of Randolph Macon College, and his co-delegate, Landon C. Garland, LL.D., Chancellor of Vanderbilt University, Fraternal Delegates from that Church to this body.

Their credentials were then read by the Secretary, and also the letter of Dr. Lovick Pierce, senior Fraternal Messenger, who commenced the journey but was unable to reach the Conference. [See *Appendix 5, 6.*]

At the conclusion of the reading Dr. James A. Duncan addressed the Conference, and was followed by Dr. Landon C. Garland. [See *Appendix 7, 8.*]

D. A. Whedon offered the following resolution, which was read, and adopted by a rising vote, namely :

Resolved, That we gladly welcome among us the distinguished representatives of the Methodist Episcopal Church, South, the Rev. James A. Duncan, D.D., and Landon C. Garland, LL.D., greatly regretting at the same time the inability to be present with us of their associate, the venerable Rev. Dr. Lovick Pierce, whom, for his eminent character and services, it would have especially delighted us to receive, and whose letter has given such satisfaction to the Conference; and we heartily recognize their coming as a harbinger of better relations henceforth between the two chief branches of our American Methodism. We have listened with great pleasure to their words of love and brotherhood in response to the fraternal greetings borne to the General Conference of the Methodist Episcopal Church, South, by direction of our General Conference at its last session, and, fully reciprocating the kindly sentiments they have expressed, will give their communication early and most considerate attention.

Clinton B. Fisk offered the following resolution, which was read and adopted, namely :

Resolved, That a Committee of Seven be appointed, to whom shall be referred the matter presented by the Delegates from the Methodist Episcopal Church, South, relating to the appointment of a Commission of Five.

On motion, the Conference adjourned. Announcements were made, the doxology sung, and the benediction pronounced by Reuben Nelson.

SATURDAY MORNING, MAY 13.

Conference met at the appointed hour, Bishop Scott in the chair.

Religious services were conducted by John M. Reid.

The Journal of yesterday's session was read and approved.

May 12.

ELEVENTH
DAY.

Addresses of
Fraternal
Delegates.

Resolution
of Reception.

Special
Committee.

May 13.

TWELFTH
DAY.

Bishop Scott
Presiding.

May 13.TWELFTH
DAY.J. C. Auld
present.J. W. Coch-
ran pres-
ent.

James C. Auld, a lay delegate from the Kansas Conference, was announced as being present, and J. W. Cochran, a lay delegate from the Washington Conference, was announced as present in his seat, in the place of the reserve delegate who has occupied it thus far.

The call of the Conference for resolutions and miscellaneous business, suspended yesterday, was resumed.

N. INDIANA.Basis of rep-
resentation.**NORTH INDIANA.**

A. Marine presented the following preamble and resolution, which were referred to the Committee on Lay Representation :

Whereas, The present representation to the General Conference of the Methodist Episcopal Church, both Lay and Clerical, is such as to make the body unwieldly, and evidently too large for a deliberative one ; and,

Whereas, A much more limited representation would be attended with less expense to the Church ; therefore,

Resolved, That this General Conference be requested to so change the Restrictive Rule of the Discipline as to admit of a more extended basis of representation.

NORTH OHIOFemale
Stewards.**NORTH OHIO.**

E. C. Griswold offered the following preamble and resolution, which were referred to the Committee on Revisals :

Whereas, The experience of many years in some of our charges has proved that sometimes it is necessary to appoint women to the office of Steward ; therefore,

Resolved, That section 307 of the Discipline, pertaining to the qualification of Stewards, be changed so as to read : " Let the Stewards be persons of solid piety," instead of " men of solid piety."

**NORTH-WEST
GERMAN.**Lay Repre-
sentation in
Annual
Conference.**NORTH-WEST GERMAN.**

Edward F. Mues offered the following resolution of the Lay Electoral Conference, and it was referred to the Committee on Lay Representation :

Resolved, That, in the opinion of the body, the time has come that Lay Representation should be introduced in the Annual Conference.

**NORTH-WEST
INDIANA.**Lay Repre-
sentation
in Annual
Conference.**NORTH-WEST INDIANA.**

J. F. Darnall offered the following preamble and resolution, which were referred to the Committee on Lay Representation :

Whereas, The North-west Indiana Conference, at its last session, passed a resolution favoring the introduction of Lay Representation in the Annual Conference, and the Lay Electoral Conference at the same time passed resolutions of similar import ; therefore,

Resolved, That the introduction of the laity in the Annual Confer-

ence would, in the opinion of this General Conference, promote the unity, happiness, and prosperity of the Methodist Episcopal Church.

J. L. Smith offered the following, which was referred to the Committee on Sunday-schools and Tracts :

Resolved, That the Committee on Revisals be, and they are hereby, instructed to consider and report upon the propriety of so changing the Discipline on the subject of appointing Sunday-school Superintendents as to make them elective by the Quarterly Conference, in the same manner in which the Discipline now provides for the election of Stewards.

OREGON.

N. Doane offered the following preamble and resolution, which were referred to the Committee on the Book Concern :

Whereas, The Book Concern of the Methodist Episcopal Church possesses not a dollar of real estate on the North Pacific Coast ; and,

Whereas, The city of Portland, in the State of Oregon, is, and is ever likely to be, the chief city of the State, perhaps of the entire Northwest ; and,

Whereas, Landed property in the said city of Portland at the present time has depreciated to its *minimum* value ; therefore, be it

Resolved, That the Book Agents at New York be, and are hereby, instructed by this General Conference to negotiate for the purchase of real estate in the said city of Portland, for Publishing and Depository purposes, sufficient to meet the wants of the Church in that section of our work, as early as in their judgment the interests of the cause demand.

PHILADELPHIA.

William B. Wood presented the following preamble and resolution, which were referred to the Committee on Itinerancy :

Whereas, The sentiment of the Church throughout the Lehigh District, Philadelphia Conference, is evidently in favor of the reduction of the number of Presiding Elders' Districts ; and,

Whereas, This sentiment has found unanimous expression in the action of the District Stewards' meeting, held in Eastern Pennsylvania, in the following words : "*Resolved*, That our Presiding Elder, Rev. William B. Wood, Delegate Elect, be, and he is hereby, requested to press the matter of the reduction of the Presiding Elders' Districts on the General Conference at the Quadrennial Session to be held in Baltimore, Md., May, 1876 ;" therefore,

Resolved, That the Committee on the Itinerancy be requested to take into serious consideration the matter of the reduction of the number of Presiding Elders' Districts, and to inquire if this cannot best be accomplished by enlarging the Districts, thus reducing the number of Presiding Elders, and requiring of them only semi-annual instead of quarterly visitations.

The following preamble and resolution were offered by John F. Chaplain, and referred to the Committee on Boundaries :

Whereas, The command, "Thou shalt not covet," applies to bodies of men as well as to individuals ; also that other command,

May 13.
TWELFTH
DAY.

Appoint-
ment of
Sunday-
school Su-
perintend-
ents.

OREGON.

Purchase of
Real Estate
for Deposi-
tory in
Portland,
Oregon.

PHILADEL-
PHIA.

Presiding
Elders' Dis-
tricts.

Boundaries.

May 13.
TWELFTH
DAY.

"Thou shalt not remove thy neighbor's landmark which they of ancient time have set in thine inheritance;" and,

Whereas, By the blessing of God on the labors of the Philadelphia Conference, Harrisburgh grew to a position ecclesiastically causing it to be a point to be coveted, and as the landmark set of ancient time in the inheritance of Conference, namely, the Susquehanna River, has been disregarded in the transfer of Harrisburgh to the Central Pennsylvania Conference; and,

Whereas, Equity demands, in Church as well as State, that the people have a voice in the distribution of the work, so as to control to a reasonable extent their Conference associations, and as the Methodists of Harrisburgh by a large majority in 1872 protested against such transfer, and now, since four years' trial of the change, insist on their re-transfer to the Philadelphia Conference territory; therefore,

Resolved, That unity between contiguous Conferences, principles of sound Christian morals, and the best interest of the cause of God, so far as we can judge, demand that the ancient western boundary of the old Philadelphia Conference be restored, and that the city of Harrisburgh be given back to that Conference.

PROVIDENCE

PROVIDENCE.

Lay Representation.

L. D. Davis offered the following resolution, which was referred to the Committee on Lay Representation:

Resolved, That we approve the introduction of Lay Delegation among us, but feel that the present system is radically defective. In our judgment the Discipline should be so amended as to provide for the introduction of Lay Delegation in the Annual Conference, and of an equal delegation in the General Conference.

SOUTH
CAROLINA.
 Bishop for
 Liberia.

SOUTH CAROLINA.

W. R. Jervey offered the following resolution, which was referred to the Committee on Episcopacy:

Resolved, That the Committee on Episcopacy be instructed to take into consideration the propriety and necessity of electing a Bishop during the session of this General Conference, whose episcopal residence shall be assigned within the present bounds of the Liberia Annual Conference.

SOUTH-EAST-
ERN INDI-
ANA.

SOUTH-EASTERN INDIANA.

License to
 preach.

John W. Ray presented the following resolution, which was referred to the Committee on Revisals:

Resolved, That paragraph 297 of the Discipline be amended by striking out the words, "and no member of the Church shall be at liberty to preach without such license," and add to said paragraph these words: "The Preacher in charge may call to his pulpit temporarily any member of the Church to preach for him, such Preacher being responsible for the same," so that said paragraph will read: "The Quarterly Conference shall have authority to license proper persons to preach, and to renew their license annually when, in the judgment of said Conference, their gifts, grace, and usefulness will warrant such renewal; to recommend to the Annual Conference Local Preachers who are suitable candidates for Deacons' or Elders' orders, and for admission on trial in the traveling connection; and to try, suspend, and deprive of ministerial office and credentials, expel or acquit, any Local Preacher in the Circuit or Station against

whom charges may be preferred, provided that no person shall be licensed to preach without the recommendation of the Society of which he is a member, or of the Leaders and Stewards' Meeting. Nor shall any one be licensed to preach, or recommended to the Annual Conference to travel, or for ordination, without first being examined in the Quarterly Conference on the subject of doctrines and Discipline. The Preacher in charge may call to his pulpit, temporarily, any member of the Church to preach for him, such preacher being responsible for the same."

May 13.
TWELFTH
DAY.

SOUTHERN ILLINOIS.

A. W. Metcalf presented the following resolution, which was referred to the Committee on Sunday-schools :

SOUTHERN
ILLINOIS.

Special Serv-
ices for
Children.

Resolved, That the Committee on Sunday-schools be directed to consider the propriety of reporting an amendment to paragraph 377, on the subject of Sunday-schools, by adding an additional section, as follows :

"It shall be the duty of each Preacher in charge of a Station or Circuit to hold annually, in connection with the Sunday-school, and for the benefit of the children thereof, special services for the conversion of the children, to continue at least one week.

G. W. Hughey presented the following preamble and resolution, which were read and referred to the Committee on the Book Concern :

Profits and
Losses of
Periodicals.

Whereas, The Discipline, in paragraph 435, says, "The Agents at each Publishing House shall keep a separate account with each department of the business and with each periodical published under their supervision ; and they shall set forth in their Reports to the Annual and General Conferences the amount of sales, receipts, and expenditures for books, periodicals, and depositories under their control, with whatever profits or losses may have accrued on each ;" and,

Whereas, The Agents at New York and Cincinnati have not furnished to this General Conference such reports as is here contemplated of the sales, receipts, expenditures, profits, or losses, of the various periodicals published by them ; therefore,

Resolved, That the Agents at New York and Cincinnati be and they are hereby instructed to furnish to this General Conference a full statement of the number of subscribers to each of our periodicals published by them respectively, together with the profits or losses on each annually, during the past quadrennium.

SOUTH KANSAS.

SOUTH KAN-
SAS.

W. B. Smith presented the following resolutions, which were read and referred to the Committee on the Book Concern :

Salaries and
expenses of
General
Conference
Officers.

Resolved, I. That the Book Committee be and they are hereby instructed to furnish now for the past four years the amount of salaries allowed to each Bishop and each General Conference officer by items.

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TWELFTH
DAY.

Resolved, 2. That the Book Agents be and they are hereby instructed, hereafter, in their annual and quadrennial reports, to submit an itemized statement of amounts paid each Bishop and General Conference officer for salary and traveling expenses.

TEXAS.

TEXAS.

Assistant
Secretary of
Freedmen's
Aid Society.

Gabriel Todd, Jun., offered the following preamble and resolution, which were referred to the Committee on Freedmen :

Whereas, Through the lack of sufficient representation at the Annual Conferences over four thousand charges failed to take a collection for the Freedmen's Aid Society ; and,

Whereas, It is the opinion of many of the members of this body that an assistant secretary of African descent would greatly assist in raising funds ; therefore,

Resolved, That the Committee on Freedmen are hereby requested to consider the expediency of enlarging the working force of the Society by the addition of an assistant secretary.

TROY.

TROY.

Extra ses-
sion of the
General
Conference.

E. Wentworth presented the following preamble and resolutions, which were read and referred to the Committee on Revisals :

Whereas, By the present Constitution of the Methodist Episcopal Church an extra session of the General Conference is impossible without going through, in the Annual Conferences, with all the formalities of an entirely new election ; and,

Whereas, The chief legislative body of the Church, like the Legislatures of the States, ought to have permanent existence, ready and subject to be called together in any emergency ; therefore,

Resolved, 1. That the members of this and of every future General Conference ought, like the members of Congress or Parliament, to retain their places until their successors are elected.

Resolved, 2. That the Committee on Revisals be instructed to amend that portion of paragraph 88 which orders that the extra session of the General Conference shall "be constituted in the usual way," so as to read that "an extra session of the General Conference shall be constituted and composed of the members of the General Conference last preceding said called session."

Election of
General
Conference
Officers.

J. W. Eaton presented the following resolution, which was read, and, on motion, laid on the table :

Resolved, That the election of Book Agents at New York, Book Agents at Cincinnati, Editor of the "Christian Advocate" at New York, Editor of the "Quarterly Review," Editor of the "Western Christian Advocate," Editor of the "North-western Christian Advocate," Editor of the "Pacific Christian Advocate," be and hereby is made the order of the day for Wednesday, May 17, immediately after the reading of the Journal.

Report No. I
of Commit-
tee on the
Book Con-
cern.

On motion, the rules were suspended to hear Report No. I of the Committee on the Book Concern, which was read to the Conference.

J. M. Buckley moved to expunge the last clause of

the resolution containing a reference to the memorialists.

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DAY.

Pending the discussion, W. H. Olin moved the previous question, which was sustained by a vote of 203 to 41.

J. M. Buckley claimed ten minutes, under Rule 13, as the mover of the amendment, to close the discussion. It was ruled out of order by Bishop Bowman, then presiding. J. M. Buckley appealed from the decision, but the appeal was not sustained.

The amendment was then voted on and lost.

The report as a whole was then, on motion, adopted, as follows :

Adopted.

BOOK CONCERN—REPORT NO. I.

The Committee on the Book Concern, to whom was referred the memorial signed by C. H. Richardson, John Bear, John Miller, and J. L. Warfield, and presented by Dr. John Lanahan, concerning the Western Book Concern, respectfully submit the following report as to the solvency of said Concern :

The memorialists assert that the Western Book Concern is "practically insolvent," and is "in an unsound, dangerous, and bankrupt condition."

In support of this bold and startling assertion they state no facts and produce no evidence, except the annual exhibits of the Agents. They do not charge any frauds, mistakes, or errors in those exhibits. They expressly say, "That, while confining ourselves strictly to the exhibits of the Agents, and, for the purpose of this petition, *willing to concede their correctness*," yet they believe some of the claims included in the assets will be found on inquiry to be worthless.

As the exhibits represent the Concern in a sound and prosperous condition, and its net capital, over all liabilities, to be \$503,286 73, it is somewhat curious to see how the memorialists figure out its insolvency.

It is done in this manner : They first set down *all* the liabilities, and then select out only a *part* of the assets, which they are pleased to call "available assets," thus :

Liabilities	\$486,468 43
Available assets.....	446,223 01
Excess of liabilities	\$40,240 42

The total assets, as reported by the Agents, are \$989,749 16. Of this sum the memorialists throw out \$543,526 15, considerably more than one half of the whole, as in their opinion not "available," and to be excluded. Their theory is, that in considering the question of solvency nothing but the cash and merchandise on hand and the notes and accounts can be counted ; that all other personal property, and all the real estate, must be excluded.

And although \$123,000—more than one fourth of all the liabilities—are secured by mortgages on the real estate, having several years to run, yet the real estate is excluded, this sum is treated as a present liability, and posted up against the merchandise on hand.

To show the monstrous injustice of this attack on the Western

May 13. Book Concern, it is only necessary to give a full statement of the facts, and expose the artful manner in which the memorialists attempt to sustain their reckless assertions.

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The total assets of the Concern are as follows :

1. Real estate in Cincinnati	\$178,000 00	
Real estate in Chicago	99,876 97	
Real estate in St. Louis	64,350 00	
		<u>\$341,726 97</u>
2. Presses, types, plates, printing paper, etc., in Cincinnati	\$131,471 31	
Presses, types, plates, printing paper, etc., in Chicago	7,221 16	
Presses, types, plates, printing paper, etc., in St. Louis	1,967 97	
Presses, types, plates, printing paper, etc., in Atlanta	1,278 46	
		<u>141,038 90</u>
3. Material and Tools in Bindery in Cincinnati	\$10,912 81	
Material and Tools in Stereotype Foundry in Cincinnati	2,090 90	
		<u>13,003 71</u>
4. Office furniture and safes in Cincinnati	\$2,500 00	
Store and office fixtures, safes, boilers and engines in Chicago	13,030 94	
Office furniture and safes in St. Louis	1,302 00	
Office furniture and safe in Atlanta	531 11	
		<u>17,364 05</u>
Amount of the above		<u>\$513,133 63</u>
5. Due from the Episcopal Fund		30,392 52
6. Books, bound and in sheets, stationery, etc., in Cincinnati	\$131,640 89	
Books, bound and in sheets, stationery, etc., in Chicago	34,487 04	
Books, bound and in sheets, stationery, etc., in St. Louis	16,962 45	
Books, bound and in sheets, stationery, etc., in Atlanta	6,884 86	
		<u>\$189,975 24</u>
7. Notes and accounts in Cincinnati	\$178,647 34	
Notes and accounts in Chicago	102,634 05	
Notes and accounts in St. Louis	30,613 72	
Notes and accounts in Atlanta	7,571 96	
		<u>\$319,467 07</u>
Less one fourth, probable loss	79,866 77	
		<u>239,600 30</u>
8. Cash and drafts on hand	10,647 47	
		<u>446,228 01</u>
Total		<u>\$989,749 16</u>

All the above items of assets, except the 6th, 7th, and 8th, are excluded from the calculation of the memorialists.

The item of \$30,392 52, due from the Episcopal Fund, is the amount advanced by the western Agents by direction of the last General Conference, and on the Bishops' salaries directed to be included in their report. Without counting that, however, there remains, as shown by the above figures, \$513,133 63 of assets thrown out in the calculation of the memorialists, being \$26,670 20 more than all the liabilities of the Concern.

The total liabilities are as follows :

Notes and accounts in Cincinnati	\$383,886 31
Notes and accounts in Chicago	66,699 71
Notes and accounts in St. Louis	34,864 03
Notes and accounts in Atlanta	1,013 88
Total	<u>\$486,463 48</u>

There is no allegation that the Concern owes one cent more. This exhibit of the Agents corresponds precisely with the exhibit of the Book Committee, made independently and from their own personal examination of the books and accounts. And it includes what is secured by mortgages on the real estate.

The memorialists speak in high praise of the financial condition of the New York Book Concern. In figuring out its condition, they exclude half a million of dollars of its liabilities, because that amount

is secured on real estate. Why not apply the same rule to the Western house? If the \$123,000 secured on its real estate were deducted, there would remain only \$363,463 43 of other liabilities; and then on the theory and figures of the memorialists themselves, the Western house, instead of having an excess of liabilities of \$40,240 42, would have a surplus of assets of \$82,759 58; thus:

" Available Assets ".....	\$446,223 01
Liabilities	363,463 43
Surplus	\$82,759 58

The attempt to create the impression that the Western Book Concern is insolvent, and thus destroy its credit and damage its reputation as a Church institution, by excluding more than one half its assets, and that half the most permanent and substantial—the very property on which, and by which, it carries on its immense business, betrays a willing spirit to do mischief, and a conscious knowledge that the outside world ever lends an eager ear to any scandal that may injure the Church or its ministry.

That its real estate, where its stores and manufactories are located, and its presses, plates, types, machinery, tools, etc., by which it prints and binds its thousands of books, and issues its tens of thousands of periodicals annually, are not its substantial capital and the foundation of its credit, and are not to be counted in considering its ability to pay its debts, is a proposition too absurd to be seriously answered.

The only question that must be considered is this: Are the real estate and the other personal property in the exhibits of the Agents worth the estimated values set upon them?

The memorialists do not allege any overestimates, and do not even intimate that they are not worth the amounts set down. The personal property is appraised at its cash value by the Agents and by competent men selected for that purpose.

The Agents have no personal interest in the matter. As the officers of the Church, and as ministers of the Gospel, pledged to an honest and faithful performance of their duties, they have made these valuations, and have confirmed their correctness before your committee. The real estate is appraised by the local Book Committee, appointed by the General Conference. The Committee who appraised the real estate of the Western Book Concern were Amos Shinkle, R. A. W. Breuhl, and James P. Kilbreth, three competent, reliable, and well-known laymen, whose names should be a sufficient guaranty that the duty was performed honestly and faithfully.

The total value of the real estate is \$341,726 97. It may be well to refer to the different properties more in detail.

1. *At Cincinnati.*

The old property on Eighth-street is valued at \$78,000. On it there is a mortgage of \$55,000, for money borrowed on long time, to erect the new buildings on the new lot on Fourth-street. This amount is included in the Exhibit of Liabilities.

The new purchase consists of three parcels: First, a lot on Fourth-street, 32 by 108 feet, with an L 18 by 39 feet, fronting on Home-street. This is the main store-room. Second, lot fronting on Home-street, 141 by 100 feet, where the manufactory is located; and, third, lot on Plum-street, 49 by 90 feet. These three parcels adjoin, and compose what is known as the "new property." The total cost of lots and buildings was \$233,242 52, but the actual cash paid on the lots and buildings was only \$126,575 86. The remainder of the sum, to wit, \$116,666 66, is in the nature of a perpetual ground charge, which may stand forever, and on which the Agents only pay six per cent. interest. They have the right, however, whenever they desire

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it, to pay off the principal and extinguish the ground rent. The terms and conditions of this purchase were reported to the last General Conference, and approved by that body. In the exhibit this property is set down at only \$100,000. The ground charge is not included in the liabilities as a debt, because the property is appraised subject to that charge, and not at its full value.

2. At Chicago.

After the great fire in 1871, the Depository was in leased property; but since the last General Conference the Agents purchased a lot on Washington-street, 30 by 182 feet, and erected a building thereon, 30 by 165, at a cost, for lot and building, of \$99,376 97. The lot was purchased subject to a mortgage, which has several years to run, of \$38,000. In the exhibits the property is set down at cost, and the mortgage is included in the liabilities.

3. At St. Louis.

At the time of the last General Conference the Depository at this place was in leased property, valued at \$18,000. Since then the Agents have purchased a lot on Sixth-street, 75 by 125 feet, and remodeled the building at a cost, for lot and improvements, of \$46,350. The lot was purchased subject to a mortgage for \$30,000, which has several years to run. These two properties, the leasehold and the fee, are set down in the exhibits at those sums, aggregating \$64,350, and the mortgage is included in those liabilities.

The Discipline prescribes the time and manner for making the valuations of the real estate. In pursuance thereof the local Book Committee valued that in Cincinnati in 1872, and those in Chicago and St. Louis shortly after the buildings were completed, about two years ago. The Agents and a member of the local Committee, Amos Shinkle, stated before your Committee that the real estate in Cincinnati was undoubtedly worth to-day the full amount of the appraisement, and that the properties in Chicago and St. Louis, having been purchased at a very favorable time, and at very low figures, were to-day worth the full amount of the appraisement, or very nearly so, notwithstanding the general depreciation of real estate.

The Western house, in the great fire at Chicago in October, 1871, suffered a loss of \$102,221 48. During the last four years it has expended in the purchase of real estate and buildings in Chicago and St. Louis, \$77,726 97. In consequence of these heavy drafts upon its resources, and mainly to replace the stock in Chicago, it received indulgence from the New York house on its purchases, agreeing to pay interest thereon until the principal would be needed. In this way the Western house is indebted to the New York house \$140,000, and this sum is included in its liabilities. This debt, and the amount of the mortgages on the real estate, are not immediate or pressing liabilities. The mortgages have several years to run, and the debt to the New York house is in the family. Deducting these from the liabilities we have:—

Total liabilities.....	\$436,463 43
Mortgage on real estate in Cincinnati.....	\$55,000 00
Mortgage on real estate in Chicago.....	38,000 00
Mortgage on real estate in St. Louis.....	30,000 00
Due New York Concern.....	140,000 00
	<hr/>
	263,000 00
All other liabilities.....	\$223,463 43

During the last quadrennium the total sales of the Western Book Concern were \$2,830,096 67, averaging annually the sum of \$707,524 17. The whole of the indebtedness, therefore, of the Western Book Concern, excluding the mortgages and the account with the New York house, could be wiped out by the receipts of four months from its regular business!

The exhibits, when compared with those of former quadrenniums, show that at no period in its history were the assets and net capital of the Concern as great as at present.

Surely a house that can make such an exhibit of assets and liabilities is *not* "practically insolvent," and is *not* in "an unsound, dangerous, and bankrupt condition," but the very opposite; and so your Committee, after a careful, full, and thorough examination, unhesitatingly report.

We therefore recommend the passage of the following resolution by the General Conference:

Resolved, That the assertion of the memorialists that the Western Book Concern is "practically insolvent," and is "in an unsound, dangerous, and bankrupt condition," is both unjust and untrue, and entitled to no consideration by the public; and that any member of the Methodist Episcopal Church who was instrumental in its clandestine publication in the newspapers deserves the censure of this General Conference, and the condemnation of every true friend of the Church.

At this point Bishop Carman and Rev. E. Lounsbury were introduced, and took their leave of the Conference in brief addresses.

A fraternal letter was read from Dr. Egerton Ryerson, President of the General Conference of the Methodist Church of Canada; and, on motion of Asbury Lowrey, the following resolution was adopted:

Resolved, That we have listened with profound respect to the letter from Dr. Egerton Ryerson, and that we request Bishop Simpson to prepare and forward a suitable reply.

The regular order of business was resumed.

TROY.

Thomas A. Griffin presented the following resolution, which was referred to the Committee on the Book Concern:

Resolved, That the Committee on the Book Concern be instructed to inquire into the propriety of our Book Concern engaging in publications and other work foreign to our denominational necessities.

J. M. Webster presented the following, which was referred to the Committee on Episcopacy:

Resolved, That the Committee on Revisals inquire into the propriety of so altering the Discipline as to make it the duty of each General Conference to fix the salaries of the Bishops for the next succeeding quadrennium.

UPPER IOWA.

Emory Miller presented the following preamble and resolution, which were referred to the Committee on Itinerancy:

Whereas, The circumstances that made advisable the rules of Discipline regarding limited pastoral terms having passed away; and,

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Fraternal
Letter from
Rev. Dr.
Ryerson.

TROY.

Book Com-
mittee in-
structed to
inquire into
character of
Book Con-
cern's Pub-
lications.

Salaries of
Bishops.

UPPER IOWA.

Extension of
Pastoral
Term.

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Whereas, Changes for change's sake are absurd, involve needless expense, and are frequently disastrous to pastor and people; and,

Whereas, A pastor is in a sacred sense the *confidant* of Christian families, and it is undesirable to these families to needlessly part with those in whom they have learned to confide, and take a new man into their confidence instead; and,

Whereas, It frequently requires a longer time for a new man to obtain a hold on the more settled communities than the present term allows; and,

Whereas, The substantial work begun by one pastor is liable to be, and frequently is, dissipated by his successor; and,

Whereas, This liability is amply illustrated in the lack of a growth of our Churches in the cities and larger towns, commensurate with their expenditure of money and labor; and,

Whereas, The opportunity of a longer pastoral term would conduce to the development of more comprehensive plans and thorough ministerial work; and,

Whereas, The itinerancy would not be disturbed, but rather perfected, by freeing it from the present limitation, preserving its advantages and dispensing with its disadvantages; therefore,

Resolved, That paragraph 219 of the Discipline (concerning the duties of Bishops) be so amended as that the first phrase shall read: "To change and fix the appointments of the preachers as in his judgment the interests of the work require;" and also, to strike out of said paragraph all restriction of the pastoral term, other than the decisions of the appointing power.

VERMONT.

District Con-
ferences.

VERMONT.

W. R. Puffer presented the following preamble and resolution, which were referred to the Committee on Itinerancy:

Whereas, It seems to be the sense of the Church, that when a District Conference has been regularly constituted such Conference has no right to give up its existence; and,

Whereas, The disciplinary business of a District Conference can be legally done only in such Conference where they exist; and,

Whereas, In certain sections of the Church it has been decided, after due trial, that the legal business of a District Conference can be more easily, quietly, and legislatively done in a Quarterly Conference, and therefore such Conferences are undesirable; therefore,

Resolved, That the Discipline be so amended as to enable a District Conference to give up its existence when, after such a trial, it is believed that such a Conference is a burden rather than a blessing.

VIRGINIA.

Systematic
Beneficence.

VIRGINIA.

W. M. Wright presented the following resolution, which was referred to the Committee on the State of the Church:

Resolved, That the Committee on the State of the Church be requested to report a comprehensive plan for the promotion of systematic beneficence under the following heads:

1. The setting apart a definite per centage of one's income to charitable uses promotes a sense of personal dependence on God.
2. Such proportionate giving excites gratitude for providential favors.
3. Such proportionate giving carries God into the workshop and into the counting room, sanctifies toil and traffic, and makes Jesus

Christ a silent, but effective, partner in every business interest of life.

4. To devote a fair per centage of one's income to charity brings us into fellowship with Jesus Christ in the work of the world's salvation.

He also presented the following, which was referred to the Committee on Itinerancy :

Resolved, That the limitation of the pastoral term be extended from three to five years.

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DAY.

Extension of
Pastoral
Term.

WESTERN NEW YORK.

K. D. Nettleton presented the following, which was referred to the Committee on Itinerancy :

Resolved, That the Committee on Revisals be requested to take into consideration the propriety of so changing section 2, part v, chapter i, of the Discipline as to make it the duty of the District Conference to fix the salary of the Presiding Elder, and to apportion the same to the several charges of the District.

J. N. Brown presented the following, which was referred to the Committee on the Book Concern :

Resolved, That, for the purpose of strengthening the connectional feeling of the Church, and of reducing the official patronage of the General Conference, and also of elevating the character and increasing the efficiency of our Periodical Literature, the Committee on the Book Concern be requested to consider and report to this General Conference the propriety of reducing the number of our Church papers at least one half.

WESTERN
NEW YORK.

Salaries of
Presiding
Elders.

Reduction of
number of
Church
Papers.

WEST VIRGINIA.

J. W. W. Bolton presented a memorial, signed by himself and four others, against the quadrennial election of Bishops and the election of Presiding Elders, which was referred to the Committee on Episcopacy.

WEST VIR-
GINIA.

Against
Quadrenni-
al Election
of Bishops.

WEST WISCONSIN.

M. Herrick presented the following, which was read and referred to the Committee on Itinerancy :

Resolved, That the Committee on Itinerancy be requested to examine into the propriety of so amending paragraph 219, on page 96 of the Discipline, as that preachers who are engaged in church-building enterprises may, in the judgment of the presiding Bishop, be continued on a charge for a longer term than three years, or until the enterprise is completed and out of debt.

WEST WIS-
CONSIN.

Extension of
Pastoral
Term.

WISCONSIN.

WISCONSIN.

H. Colman presented the following preamble and resolutions, which were referred to the Committee on the American Bible Society :

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American
Bible So-
ciety.

Whereas, The direction of the affairs of the American Bible Society is almost wholly in the hands of the executive officers; and,

Whereas, The Methodist Episcopal Church contributes as much, or more, than any other Church to the funds of the Society; therefore,

Resolved, That it is the opinion of this General Conference that the Methodist Episcopal Church should have an active and efficient representative as one of the executive officers of the American Bible Society; also,

Resolved, That the Methodist Episcopal Church should either withdraw its support from the American Bible Society, or open a column in its General Minutes for the contributions to the funds of that Society.

Expenses of
Delegates.

He also presented the following, which was read and, on motion, laid on the table:

Resolved, That the aggregate expenses of each Delegate be published opposite his name in the "Daily Advocate."

Episcopal
Election.

He also presented the following, which was referred to the Committee on Episcopacy:

Resolved, That the Committee on Episcopacy be instructed to inquire into the expediency of so amending the Discipline as to provide that no person shall be elected Bishop who may be under thirty-five or over sixty years of age, and that the term of office of a Bishop shall be twelve years.

Term of
Presiding
Elders.

He also presented the following, which was read and referred to the Committee on Itinerancy:

Resolved, That the Committee on Itinerancy be instructed to inquire into the expediency of so amending the Discipline as to allow Presiding Elders to remain six years on one District.

Official
Board.

He also presented the following, which was referred to the Committee on the State of the Church:

Resolved, That the Committee on the State of the Church be requested to inquire into the expediency of so amending the Discipline as to authorize the formation at each preaching place of an official board, consisting of all the official members connected with said preaching place, including all the trustees of Church property, and to determine clearly the duties of said official board, and to distinguish them from the duties of the trustees.

**WILMING-
TON.**

WILMINGTON.

Course of
Study for
Exhorters.

W. E. England presented the following, which was referred to the Committee on Revisals:

Resolved, That we recommend that a course of study be prepared, upon which applicants for license to exhort shall be examined.

C. H. Gatch
has leave of
absence.

On motion, C. H. Gatch, of the Des Moines Conference, was granted leave of absence for the remainder of the session.

On motion of J. M. Walden, the rules were suspended to present an invitation from Cincinnati to make that city the seat of the next General Conference.

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DAY.

On motion, it was ordered that the paper lie on the table, and that the fixing of the place for holding the next General Conference be made the order of the day for next Friday at ten o'clock A.M.

Seat of next
General
Conference.

The call of the rolls of Standing and Special Committees for reports were made.

Report of
Commit-
tees.

The Committee on the Book Concern presented Report No. II, which was read, and, on motion of Reuben Nelson, adopted :

Book Con-
cern Re-
port No. II
adopted.

Your Standing Committee on the Book Concern, to whom was referred the resolution of V. Witting concerning wood-cuts, have carefully considered the paper, and now report it back as amended, with the recommendation that it be adopted, as follows :

Whereas, The Book Concerns at New York and Cincinnati have on hand many wood and other cuts which have been used in former years in our illustrated books and papers; and,

Whereas, Some of these cuts would be very useful to our publishing house in Sweden; therefore,

Resolved, That the Book Agents be authorized and directed to let our publishing house in Sweden have such of those cuts as it may need at the actual cost of duplicating the same, provided that the same privilege be granted to any other foreign missionary publishing house, and also that said missionary publishing houses shall not duplicate and sell the said cuts, but that they shall be kept for their own exclusive use.

J. F. Williamson, of the Wilmington Conference, was granted temporary leave of absence.

The Committee on the Book Concern presented Report No. III, which was read, and, on motion, adopted, as follows :

Book Con-
cern Re-
port No. III
adopted.

Your Standing Committee on the Book Concern have carefully considered the resolution of William M'Kinley upon the publication of a Manual of Church Doctrine, etc., and now report the paper back to the General Conference, with the recommendation that the subject be referred to the consideration of the Book Agents, as it is understood that such a work is already in course of preparation.

On motion of E. O. Haven, the report of the Committee on Centennial Observances, read at a previous session, was adopted, as follows :

Religious
Observance
of the Cen-
tennial.

The Committee to which was referred the Commemorative Address of the Bishops on the Proper Observance of the Centennial of American Independence, respectfully report as follows :

The Commemorative Address receives the hearty approval of this General Conference, and we request the preachers to read the same before all the congregations of our Church on Sunday, July 2, and

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DAY.

that all our members and friends be earnestly invited on that day to make contributions for the cause of Christian education both by collections and subscriptions.

We would also respectfully request that the instruction or recommendation of the several Annual Conferences on this subject, where any such instruction or recommendation has been given, should be carried out; and that, where no such action has been taken by an Annual Conference, the collections be taken for the cause and in the manner recommended by the General Conference of 1872, and found in the last edition of the Discipline, Appendix, from page 358 to page 361.

We would also urge upon all our preachers and people the propriety of a united and vigorous effort to render this celebration worthy of our profound and inexpressible gratitude to Almighty God—Father, Son, and Holy Spirit—for the protection of this nation, for the strength and spread of Christian doctrine and experience, and the growth and influence of the Church of Christ in these lands. Nor should we on this festive occasion, while our hearts are full of patriotism and gratitude to God, and trust in him for the future, forget that the battle of Christianity with ignorance, and corruption, and infidelity, and false religion is not yet over; and that there is now an increasing demand for vigilance and prayer that our Christian institutions may be transmitted to our successors with increased strength.

While we would urge upon all, without exception, to bring this subject before the congregation on the last Sabbath preceding the 4th of July, 1876, we would suggest that the work, for its satisfactory completion, may require to be repeated. Let all the collections and subscriptions made during the year for the strengthening of our various institutions of learning, and for the promotion of education, be specifically recorded and credited as The Centennial Contributions for the Cause of Christian Education made by the Methodist Episcopal Church in the year of our Lord 1876.

Let the aggregate swell to millions of dollars. Let all our institutions feel the mighty impulse. Let the work be thoroughly imbued with prayer and praise. Let the blessing of God be invoked on every dollar contributed, and let us hope that the century to come shall be as the past, only more abundantly marked by faithfulness on the part of the Church, and by evidence of God's approval.

[For the Centennial Address of the Bishops, see *Appendix, 2.*]

On motion, the Conference adjourned, the benediction being pronounced by W. R. Clark.

May 15.
THIRTEENTH
DAY.

Bishop
 Simpson
 Presiding.

MONDAY MORNING, MAY 15.

Conference met at the appointed hour, Bishop Simpson in the chair.

Religious services were conducted by William J. Paxson.

The Journal of Saturday's session was read and approved.

Leave of absence to
 French and
 Pershing.

G. R. French and I. C. Pershing were granted temporary leave of absence.

Z. W. Stone having been called home, John Lewis, a reserve delegate, was admitted to his seat, and appointed in his stead on the Committees.

C. Holman was substituted for S. W. Lloyd on the Committee on Boundaries. W. R. Warnock was substituted for J. F. Marlay on the Committee on Church Extension.

The regular order of business, the call of the roll for memorials, petitions, and appeals, was taken up.

ARKANSAS.

R. W. Hammett presented the following preamble and resolution, which were referred to the Committee on Itinerancy:

Whereas, There are at present no constitutional or official advisers of the Presiding Bishop of an Annual Conference; and,

Whereas, It is the privilege of every preacher to be heard by the Bishop in making the appointments of the preachers of an Annual Conference; therefore,

Resolved, That neither the Presiding Elders nor any others be constituted legal advisers of the Bishops in the Annual Conferences.

He also presented resolutions from the Arkansas Conference in relation to Conference lines, and they were referred to the Committee on Boundaries.

Also a resolution of the same Conference in regard to consolidation of Church Papers, which was referred to the Committee on the Book Concern.

BALTIMORE.

John Lanahan presented a memorial from Baltimore Conference on Exhibits of the Book Concern at New York, which was read and referred to the Committee on the Book Concern.

G. W. Cooper presented resolution of Berkeley Springs Quarterly Conference in relation to boundaries, and it was referred to the Committee on Boundaries.

CENTRAL NEW YORK.

E. O. Haven presented a memorial, signed by himself and twenty others, teachers in various institutions of learning, providing for the promotion of education by Quarterly Conferences, and it was referred to the Committee on Education.

May 15.
THIRTEENTH
DAY.

J. Lewis in-
stead of
Z. W. Stone.

Changes in
Commit-
tees.

Memorials,
Petitions,
and Ap-
peals.

ARKANSAS.

Official Ad-
visers of
Bishops.

Conference
Lines.

Church Pa-
pers.

BALTIMORE.

Exhibits of
New York
Book Con-
cern.

Boundaries.

CENTRAL
N. YORK.
Institutions
of Learning.

May 15.**THIRTEENTH
DAY.****CENTRAL
OHIO.****Proceeds of
Book Con-
cern.****CENTRAL OHIO.**

W. W. Winter presented the memorial of H. O. Sheldon on the proceeds of the Book Concern, which was referred to the Committee on the Book Concern.

**CENTRAL
PENNSYL-
VANIA.****Boundaries.****CENTRAL PENNSYLVANIA.**

Thompson Mitchell presented memorials from the official members of St. Paul's Church; from William Calder, Trustee of Grace Church; from the official members of Mt. Pleasant Church; from the official members of Grace Church, all of Harrisburgh, in regard to Conference relations; and they were referred to the Committee on Boundaries.

DETROIT.**DETROIT.****District Con-
ferences.**

J. S. Smart presented the resolution of Saginaw District to abolish District Conferences, which was referred to the Committee on Itinerancy.

DES MOINES.**DES MOINES.****Judiciary
Conference.**

H. H. O'Neal presented a memorial relating to a Judiciary Conference in the case of Peter St. Clair, which was referred to the Committee on Judiciary.

ERIE.**ERIE.****Boundaries.**

W. P. Bignell presented a petition from Petersburg, Ohio, signed by William Cunningham and twelve others, in reference to Conference boundaries, and it was referred to the Committee on Boundaries.

**Secret Soci-
eties.**

G. W. Chesbro presented petitions in regard to secret oath-bound organizations from the following places: From Freeport, Illinois, signed by J. A. Bardell and fifty-one others; from Sparta, Ohio, signed by Alexander Needels and sixty-two others; from Richland, Wisconsin, signed by Seth Austin and sixty-five others; from Boundary, Ohio, signed by J. M. Davis and nineteen others; from Sandyville, Ohio, signed by Wheeler Sanford and twenty others; from Galion, Ohio, signed by James Auten and six others; from Ellington, New York, signed by John Benedict and fifty-three others; from Bloomington, Ohio, signed by James M'Farland and two others; from Iberia, Ohio, signed by Alexander Campbell and

fourteen others; and they were all referred to the Committee on the State of the Church.

May 15.
THIRTEENTH
DAY.

EAST OREGON AND WASHINGTON.

J. H. Wilbur presented a paper opposing the consolidation of the "California" and "Pacific Christian Advocates," which was referred to the Committee on the Book Concern.

EAST OREGON AND WASHINGTON.
"California" and "Pacific Christian Advocate."

ILLINOIS.

James Leaton presented the protest of Hillsborough Station against being transferred from the Illinois to the Southern Illinois Conference, which was referred to the Committee on Boundaries.

ILLINOIS.
Boundaries.

R. N. Davies presented the memorial of the Mattoon District Conference in relation to District Conferences, which was referred to the Committee on Itinerancy.

District Conferences.

He also presented the memorial of the Quarterly Conference of Martinsville Circuit in relation to the book debt of P. F. Thornburgh, and it was referred to the Committee on the Book Concern.

Book Debt.

KANSAS.

J. Pipher presented the action of the Kansas Lay Electoral Conference on the subject of Lay Representation, which was referred to the Committee on Lay Representation.

KANSAS.
Lay Representation.

He also presented the action of the same body on the subject of the Presiding Eldership, which was referred to the Committee on Itinerancy.

Presiding Eldership.

MINNESOTA.

G. W. T. Wright presented a memorial from J. H. Johnson and others on the subject of a weekly paper for our Norwegian and Swedish members, which was referred to the Committee on the Book Concern.

MINNESOTA.
Norwegian Weekly Paper.

MISSOURI.

S. G. Brock presented the resolution of the Missouri Lay Electoral Conference on Lay Representation in the Bishop's Council, which was referred to the Committee on Itinerancy.

MISSOURI.
Laymen in Bishop's Council.

May 15.**THIRTEENTH DAY.**

NORTH OHIO.
 Lady Editor
 of the "Ladies'
 Repository."

NORTH OHIO.

George Mather presented an extract from the Journal of the North Ohio Conference in relation to a lady editor of the "Ladies' Repository," which was referred to the Committee on the Book Concern.

NORTH-WEST INDIANA.
 Election of
 Presiding
 Elders.

NORTH-WEST INDIANA.

J. L. Smith presented the action of the North-west Indiana Conference against the election of Presiding Elders, which was referred to the Committee on Itinerancy.

NORTH-WEST IOWA.
 Boundaries.

NORTH-WEST IOWA.

B. Mitchell presented a memorial from Alden Charge, North-west Iowa Conference, on the subject of Conference boundaries, which was referred to the Committee on Boundaries.

NORTHERN NEW YORK.
 Discounts on
 Books.

NORTHERN NEW YORK.

I. S. Bingham presented the report of a Committee of the Northern New York Conference on the subject of discounts on books, which was referred to the Committee on the Book Concern.

He also presented an extract from the Journal of the Conference on the same subject, which was also referred to the Committee on the Book Concern.

**Form for the
 Receipt of
 Members.**

E. C. Bruce presented the memorial of Ward W. Hunt on the form for the public reception of members, which was referred to the Committee on Revisals.

NORTH INDIANA.
 Boundaries.

NORTH INDIANA.

A. C. Swayzee presented the action of the North Indiana Lay Electoral Conference on the subject of boundaries, which was referred to the Committee on Boundaries.

NEWARK.

NEWARK.

**Reference of
 Papers.**

George J. Ferry returned a paper referring both to Lay Delegation and an Elective Presiding Eldership, and stated that the Committee on Lay Representation had taken that part of the paper relating to Lay Delegation, and desired that the balance of the paper be now

referred to the Committee on Itinerancy, and it was so ordered.

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THIRTEENTH
DAY.

He also returned a paper referred to the Committee on Lay Representation, and requested its reading and reference to some other committee. The paper was then read and referred to the Committee on the State of the Church.

NEW YORK.

NEW YORK.

H. B. Ridgaway presented a memorial on mission work among the Spanish population, which was referred to the Committee on Missions.

Spanish Mis-
sion Work.

NEW ENGLAND.

N. ENGLAND.

J. Cummings presented a memorial from the officers of the American Peace Society on the subject of International Peace Arbitration, which was referred to the Committee on the State of the Church.

Internation-
al Peace Ar-
bitration.

W. F. Warren presented a memorial from the Lynn District Stewards against the electing of Sunday-school superintendents by Quarterly Conferences, which was referred to the Committee on Sunday-Schools.

Election of
Sunday-
School Su-
perintend-
ents.

OHIO.

OHIO.

R. W. Manly presented a memorial of the Preachers' Meeting of Columbus, Ohio, protesting against division of the territory of the Ohio Conference, which was referred to the Committee on Boundaries.

Division of
Conference.

T. W. Stanley presented the memorial of S. C. Frampton, of the North Ohio Conference, asking certain verbal alterations in the Discipline, which was referred to the Committee on Revisals.

Alterations
in Dis-
cipline.

He also presented the memorial of T. H. Monroe and himself on a new form for the baptismal service, which was referred to the Committee on Revisals.

Ritual for
Baptism.

He also presented the memorial of I. F. King, and five other members of the Ohio Conference, on the ordination of Local Preachers, which was referred to the Committee on Itinerancy.

Ordination
of Local
Preachers.

R. W. Manly presented a memorial from the official meetings and members of the several congregations in the city of Zanesville protesting against any division

Division of
Conference.

May 15. of the territory of the Ohio Conference, which was referred to the Committee on Boundaries.
THIRTEENTH DAY.

He also presented a memorial from J. W. Dillon and others protesting against any division of the territory of the Ohio Conference, which was referred to the Committee on Boundaries.

R. W. Manly presented sundry memorials and protests concerning division of the Ohio Conference, which were referred to the Committee on Boundaries.

PITTSBURGH.**PITTSBURGH.****Ritual.**

I. C. Pershing presented a memorial signed by William B. Watkins concerning the Ritual, which was referred to the Committee on Revisals.

TROY.**TROY.****Boundaries.**

J. M. Webster presented memorials from Winooski, Castleton, and Brandon Quarterly Conferences, and sundry persons, relating to boundaries, which were referred to the Committee on Boundaries.

Changes in Church Economy.

He also presented a memorial signed by O. F. Thomson relating to changes in Church economy, which was referred to the Committee on Episcopacy.

Boundaries.

T. A. Griffin presented a memorial from Burlington Quarterly Conference relating to boundaries, and it was referred to the Committee on Boundaries.

VIRGINIA.**VIRGINIA.****Division of Washington Conference.**

A. J. Porter presented a memorial from the Washington Conference relating to the division of said Conference, which was referred to the Committee on Boundaries.

WESTERN NEW YORK.**WESTERN NEW YORK.****Boundaries.**

S. Hunt presented the petition of nine persons against a change of Conference name, which was referred to the Committee on Boundaries.

Annual Conference in Norway.

Bishop Simpson presented a petition from missionaries in Norway concerning the organization of an Annual Conference, and it was referred to the Committee on Missions; also, one from M. J. Cramer, which was referred to the same Committee.

WISCONSIN.

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DAY.

W. P. Stone presented a memorial from O. E. Peterson and others relating to a Norwegian Catechism, which was referred to the Committee on that subject.

WISCONSIN.
Norwegian
Catechism.

He also presented a memorial concerning the organization of a Norwegian Mission Conference, which was referred to the Committee on the State of the Church.

Norwegian
Mission
Conference.

WEST WISCONSIN.

WEST WIS-
CONSIN.

W. Hamilton presented a memorial from the Ministerial Association of Kilburn District asking changes in Discipline, which was referred to the Committee on Revisals.

Memorial for
changes in
Discipline.

WYOMING.

WYOMING.

J. G. Eckman presented the action of the Conference on the subject of boundaries, which was referred to the Committee on Boundaries.

Boundaries.

The call of the Conferences for resolutions and miscellaneous business was taken up.

Resolutions.

BALTIMORE.

BALTIMORE.

T. R. Carskadon offered the following, which was referred to the Committee on the Book Concern, namely:

Official Pa-
pers.

Resolved, That it is the sense of this General Conference that the official papers of the Church should so elucidate and advocate the peculiar doctrines of the Church as to give to each his portion of meat in due season, and thus avoid the necessity of the introduction of other papers for that purpose.

CENTRAL GERMAN.

CENTRAL
GERMAN.

J. Rothweiler, one of the Fraternal Delegates to the General Conference of the Evangelical Association, presented a report of his visit to that body, which was read, as follows:

Report of
Fraternal
Delegates
to Evangel-
ical Associ-
ation.

To the General Conference of the M. E. Church, assembled in Baltimore, May, 1876.

DEAR FATHERS AND BRETHREN: By the action of the General Conference of 1872 Rev. Jacob Rothweiler and Rev. J. F. Chalfant, D.D., were appointed Fraternal Delegates to the General Conference of the Evangelical Association, which met in the city of Philadelphia, Pa., on the 14th day of October, 1875; and while I regret that my colleague, Dr. Chalfant, was unable, on account of sickness, to be present, yet it gives me great pleasure to say that Rev. Bishop Simpson, D.D., who had then just returned from his episcopal visit in Europe, kindly consented to accompany me,

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DAY.

though not as a delegate, but as a friend and brother. We were cordially received, and a suitable hour on the 24th of April, was fixed for the formal presentation of your delegates, and to hear what they had to say. Our fraternal message and addresses were received, as they were delivered, in the spirit of Christian fraternity and love. It is due that I should say, that the brethren were especially pleased and greatly encouraged by the address of Bishop Simpson, which was so rich in thought, sympathetic in love, and inspiring for Christian hearts.

The Conference appointed two of its honored members, the Rev. J. M. Carothers, of Pennsylvania, and Rev. W. F. Schneider, of Cleveland, O., to bear their fraternal greetings to your body, who will, it is hoped, be able to appear before you at your present session in Baltimore.

In the hope that the fraternal relations between the Evangelical Association, an Episcopal Methodistic body, and the M. E. Church may be perpetual, unless dissolved by an organic union,

Respectfully submitted,

JACOB ROTHWEILER.

CENTRAL
PENNSYLVANIA.

Form of
Lord's
Prayer.

CENTRAL PENNSYLVANIA.

N. S. Buckingham offered the following, which was referred to the Committee on Revisals:

Whereas, Our Lord's prayer, in complete and perfect form, is found on record in only one place in the New Testament, namely, Matthew vi, 9-13; therefore,

Resolved, That this form be substituted and published in our book of Discipline instead of that form now in use.

DES MOINES.

DES MOINES.

Amendment
of Baptis-
mal Ritual.

E. M. H. Fleming offered the following, which was referred to the Committee on Revisals:

Resolved, That the Committee on Revisals inquire into the expediency of striking out the words "Holy Catholic Church," and insert in lieu thereof the words "one universal Church of Christ" in the baptismal ritual.

HOLSTON.

HOLSTON.

Division of
Public
School
Funds.

H. Presnell offered the following, which was referred to the Committee on Education:

Whereas, We have always, as a Church, accepted the work of education as a duty enjoined by our commission "to teach all nations;" and,

Whereas, A system of common schools is indispensable to the perpetuation of republican institutions; and,

Whereas, The very existence of our common schools is endangered by the combined and persistent efforts of the Romanists and others; therefore,

Resolved, That we will encourage every effort calculated to make our common schools permanent and more efficient.

Resolved, That, in our judgment, the division of the common school funds among religious denominations for educational purposes is wrong in principle, and hostile to the spirit of our free institutions and the cause of education as well.

J. W. Ramsey offered the following, which was referred to the Committee on the State of the Church :

Resolved, That the Holston and Georgia Conferences be permitted to organize during the next four years a Conference to include East Tennessee and such counties of Georgia as lie north of Floyd and Barton Counties, provided a majority of the colored ministers in East Tennessee and these counties in Georgia desire it, and the Bishop presiding concurs.

May 15.
THIRTEENTH
DAY.

Division of
Holston and
Georgia
Confer-
ences.

ILLINOIS.

W. S. Prentice offered the following, which was referred to the Committee on the State of the Church :

Resolved, That the Committee on Itinerancy be instructed to consider and report upon the propriety of so changing the second Restrictive Rule that it shall read, "They shall not allow of more than one ministerial representative for every fourteen members of the Annual Conference, nor allow of a less number than one for every sixty," etc.

ILLINOIS.

Change of
Restrictive
Rule.

Also the following, which was referred to the Committee on Sunday-Schools and Tracts :

Resolved, That the Committee on Revisals be instructed to consider and report upon the propriety of electing Sunday-school Superintendents in all cases by the Quarterly Conference, and of placing the Sunday-schools more thoroughly under the control of the Quarterly Conferences.

Election of
Sunday-
school Su-
perintend-
ents.

W. J. Henry offered the following, which was referred to the Committee on Lay Representation :

Resolved, That the next General Conference be and are hereby respectfully petitioned to arrange for the admission of Lay Delegates to seats in the Annual Conferences, to have equal rights and privileges with the ministers in all matters save those affecting ministerial character.

Lay Repre-
sentation.

KANSAS.

S. W. Lloyd offered the following, which was read and referred to the Committee on the State of the Church :

Resolved, That a Committee of three be appointed to take into consideration the change in the Restrictive Rule relating to the representation of the Annual Conferences in the General Conference, with instructions to report such a change as shall leave to the General Conference to fix the ratio of representation.

KANSAS.

Representa-
tion of An-
nual Con-
ferences.

MICHIGAN.

W. H. Perrine offered the following, which was read and referred to the Committee on the Book Concern :

Whereas, Methodism is not only local, but connectional ; and,
Whereas, There is a constantly increasing demand not only for local papers for local purposes, but for a grand General Conference paper for general, official, and connectional purposes ; and,

MICHIGAN.

Enlarge-
ment of
Christian
Advocate.

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DAY.

Whereas, All the papers now under the patronage of this body, in their respective districts, have too much the character of locals to be largely of connectional value, and too much the character of connectionals to be of special value as locals; and,

Whereas, So far as financial profit or loss is concerned, according to the published reports of our Book Agents, with two exceptions, the Church would neither gain nor lose in any considerable sums by the continuance or discontinuance of General Conference patronage; and,

Whereas, The value of these papers as the local representatives of Methodism consists in the fact that they are local, not that they are official; therefore,

Resolved, 1. That the supervision of all the papers hitherto under the patronage of this body save one, so soon as they shall have become self-supporting, be transferred, with all of their editorial and financial appointments, to the government of local boards of control, said boards to be chosen by the patronizing Conferences.

Resolved, 2. That the New York "Christian Advocate" be so enlarged and improved as to make it commensurate to the needs and worthy to be styled the official organ of a great Church, and that to this end five of the ablest writers under the orders of this body be put in charge of its respective departments, to wit: first, the department of theological and ecclesiastical literature; second, the department of education, science, and art; third, the department of news, religious and secular; fourth, the department of missions, home and foreign; and, fifth, the department of Sunday-school instruction; the two latter to be in charge of the respective Secretaries of these departments.

"Ladies' Repository."

George B. Jocelyn offered the following, which was referred to the Committee on the Book Concern:

Resolved, That the word "Ladies" be dropped from the title of the "Ladies' Repository," and that it be transformed into a general national magazine.

Valuation of
 Real Estate
 of the Book
 Concern.

Also the following, which was referred to the same Committee:

Resolved, That the Book Agents, in making their report, shall hereafter report the real estate at its cost.

MAINE.

MAINE.

District Con-
 ferences.

S. F. Wetherbee presented the following papers, which were referred to the Committee on Revisals:

Whereas, According to episcopal ruling, there is no provision by which to discontinue the District Conference where once inaugurated except by action of General Conference; and,

Whereas, The District Conference has in many localities proved a miserable failure from the non-attendance of its members; and,

Whereas, The influence of the District Conference has been to destroy the Quarterly Conference by absorbing its more important functions; therefore,

Resolved, That paragraph 127, page 63, be amended by adding the following provision: "The District Conference may be discontinued on any district at the close of the Conference year by the ballot vote of a majority of the Quarterly Conferences on the District."

On motion of W. S. Birch, the further reading of resolutions was dispensed with.

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THIRTEENTH
DAY.

MINNESOTA.

MINNESOTA.

J. D. Blake offered the following, which was referred to the Committee on Episcopacy :

Conduct of
Bishops.

Whereas, The duties of our General Superintendents are "to oversee the spiritual and temporal business of our Church ;" therefore,

Resolved, That it is unwise, and contrary to the spirit of their office while exercising its functions, for them to publicly attempt to lead political movements, or to shape the nominations for important offices of State.

Resolved, That in the management of the business of the Church, and in the service of the Prince of Peace, our General Superintendents should avoid unnecessarily exciting popular prejudice, and thus stirring up strife against our Church and people, (rather let them attempt to restore harmony and peace,) except it be to the sacrifice of truth, justice, and the interests of the cause of Christ.

He also presented a paper from Rochester charge in regard to Duties of Bishops, which was referred to the Committee on Episcopacy.

Duties of
Bishops.

MISSOURI.

MISSOURI.

J. W. Caughlan presented the following resolution, which was referred to the Committee on Revisals :

District
Stewards.

Resolved, That the Committee on Revisals be requested to inquire into the expediency of so amending the Discipline that the District Stewards shall meet in connection with the District Conference and submit their report to said Conference for action, as the Pastor's estimate is submitted to the Quarterly Conference.

NEBRASKA.

NEBRASKA.

E. H. Rogers presented the following resolution, which was referred to the Committee on Church Extension :

Aid to Needy
Churches.

Resolved, That the Committee on Church Extension be directed to inquire into, and, if found desirable, to report such amendment to the present methods of assisting needy Churches as shall leave the Church assisted, after the receipt of the assistance from the Society, free from all debt except to the Church Extension Society.

NORTH OHIO.

N. OHIO.

W. H. Painter presented the following resolution, which was referred to the Committee on Itinerancy :

District Con-
ferences.

Resolved, That the Committee on Revisals be instructed to inquire into the expediency of abolishing the District Conferences altogether or making them obligatory in the whole connection. If

May 15. continued voluntarily with the several districts, as now, that some provision be made whereby a District Conference once organized according to the requirements of the Discipline may, if found necessary, disband, and the powers taken from the Quarterly Conference sent to them again. Also, to define more definitely the powers of the District Conference in the renewal of license of Local Preachers and Exhorters.

Probationary system.

He also presented the following resolution, which was referred to the Committee on Revisals:

Whereas, It is believed by many that the necessity of a probationary system of membership in the Methodist Episcopal Church no longer exists, and that by it a large number of her converts are lost to the Church every year, and that it is the occasion of backsliding and loss of soul to many who do unite with the Church; therefore,

Resolved, That the Committee on Revisals are requested to consider the propriety of abolishing the probationary system of membership as now existing in our Church, and prepare and present for adoption a suitable plan for the examination and reception of applicants for membership in the Church.

NEWARK.

NEWARK.

Devotional Services.

L. R. Dunn offered the following resolution, which was read, and, on motion, laid on the table:

Resolved, That the Rules of Order be so amended that they shall read, "The Conference shall meet at nine o'clock A.M., and adjourn at one o'clock P.M., and that the first half hour be spent in devotional services."

NEW ENGLAND.

NEW ENGLAND.

Law Questions and arrest of Character.

William Rice presented the following resolution, which was referred to the Committee on Revisals:

Resolved, That the Committee on Revisals be instructed to consider the expediency of changing paragraph 329 of the Discipline so that it may read as follows:

"A preacher is answerable on a complaint of maladministration to the Annual Conference of which he is a member, provided, however, that the character of a preacher shall not be arrested for rulings in Church trials; but when a member claims that his rights have been infringed through the decisions of a minister, he may submit the law question involved for the decision of the Bishop at the ensuing session of the Annual Conference."

W. R. Clarke presented report of his official visit to the Wesleyan Conference of Eastern British America, which was read. [See *Appendix*, 59.]

Paragraphs 128 and 135.

He also offered the following resolution, which was referred to the Committee on Revisals:

Whereas, There is a discrepancy between paragraph 128 and paragraph 135 of the Discipline; therefore,

Resolved, That the Committee on Revisals be instructed to inquire into the expediency of inserting after the word "Stations," in the

fifth line of paragraph 128 of the Discipline, the words, "who are members of our Church," and of striking from the seventh line of the same paragraph the words, "Trustees and."

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THIRTEENTH
DAY.

On motion, the rules were suspended to receive the Fraternal Delegate of the Presbyterian Church, the Rev. F. I. Patton, D.D., Professor in the Theological Seminary of the North-west.

Reception of
Delegates of
Presbyteri-
an Church.

He was introduced to the Conference, and made an address. [See *Appendix*, 40.]

At the close of the address, Henry Wheeler offered the following resolution, which was adopted unanimously by a rising vote :

Resolution
of apprecia-
tion.

Resolved, That we have received with great pleasure the Christian salutations of the Presbyterian Church through their accomplished representative, the Rev. Dr. Patton ; and that we rejoice in the continual advancement of that branch of the Church of Christ, regarding her prosperity as the common heritage of all the Churches ; and that we will ever pray that her future may be as her past, only "much more abundant."

The call for resolutions was resumed.

NEW YORK EAST.

NEW YORK
EAST.

D. A. Goodsell presented the following resolution, which was referred to the Committee on Itinerancy :

Term of proba-
tion for
Ministers
coming
from other
Churches.

Resolved, That the Committee on Itinerancy be directed to inquire into the expediency of requiring all ministers coming to us from other Churches or denominations to remain on probation two years before being admitted into full connection, said probation not to affect the recognition of their orders.

PHILADELPHIA.

PHILADEL-
PHIA.

W. J. Paxson presented the following resolution, which was referred to the Committee on Revisals :

Standing
Committee
on location
of Church-
es, etc.

Resolved, That the Committee on Revisals be instructed to inquire into the expediency of amending the Discipline, part ii, chapter i, section 3, by adding the following new paragraph :

"125. To appoint at its first meeting after the session of the Annual Conference a committee of not less than nine nor more than thirteen ministers and laymen, of whom the Presiding Elder shall be chairman *ex officio*, to be denominated the Standing Committee, who shall be consulted in all cases with respect to the location of new Church enterprises or edifices, or incorporation of Churches, or amendment of Church charters, and without whose written approval no houses of worship shall be purchased or erected in new locations, or any new Church organization effected or recognized."

SOUTH CAROLINA.

SOUTH CAR-
OLINA.

A. Webster presented the following resolution, which was referred to the Committee on the Book Concern :

May 15.
THIRTEENTH
DAY.
Local Ch'rch
Papers.

Resolved, That the Committee on the Book Concern be requested to take into consideration the practical value of a plan to encourage the establishment of local Church papers in various sections of our work, by furnishing one side of a printed sheet from our Book Concern at New York or Cincinnati, with the other side to be filled under the supervision of a local editor, who can give it interest and adaptation to meet the wants for a local paper within the section it is designed to serve, and that beyond this no financial liabilities be assumed by the Church in the establishment and maintenance of local papers.

Transporta-
tion of
Teachers
for Colored
Schools.

He also presented the following resolution, which was referred to the Committee on Education :

Whereas, Most of the Southern States have adopted a plan for furnishing children within their bounds with the advantages of free schools ; and,

Whereas, A serious difficulty in the way of securing such advantages is the want of suitable persons to be employed as teachers ; therefore,

Resolved, That the Committee on Education be requested to take into consideration the availability of a plan to meet this demand by encouraging and aiding in the transportation of teachers from other sections, and securing them positions as teachers in said schools.

TEOY.

TROY.

Lens on
Churches
aided by
Church Ex-
tension So-
cietly.

Thomas A. Griffin presented the following resolution, which was referred to the Committee on Church Extension :

Resolved, That the Committee on Church Extension be requested to inquire into the expediency of striking out the resolution requiring that a lien be placed on Churches receiving donations from the Church Extension Society, as found in the Appendix to the Book of Discipline, paragraph 33, resolution 1.

UPPER
IOWA.

UPPER IOWA.

Distinctly
Religious
Reading in
Weekly Pa-
pers.

J. B. Taylor presented the following resolution, which was referred to the Committee on the Book Concern :

Resolved, That, in the judgment of this General Conference, greater care should be taken by our Book Agents and Editors to furnish our people with distinctively religious reading in our weekly papers.

WEST VIR-
GINIA.

WEST VIRGINIA.

Time of Ad-
jourment.

J. W. W. Bolton and three others offered the following resolution, which was read, and, on motion, laid on the table :

Whereas, It is a fact well known that the business of legislative assemblies is never so fully expedited unless it is known that the time in which to work is limited to a specified number of days or weeks ; therefore, be it

Resolved, That this General Conference fix upon Monday, May 29, at twelve M., as the time for adjournment.

WYOMING.

H. Wheeler presented the following preamble and resolution, which were read, and, on motion, adopted :

Whereas, The Missionary work of the Methodist Episcopal Church must in all its essential features and character be one ; and,

Whereas, The relations of the Woman's Foreign Missionary Society to the Missionary Society of the Methodist Episcopal Church should, for harmony and unity, be made as close as possible, and in order to effect this it seems desirable that the Executive Committee of said Society should meet at the same time and near the same place as the General Committee of the Missionary Society of the Methodist Episcopal Church ; and,

Whereas, In order to get a clear view of the whole missionary work of our Church the reports of the two Societies should be published at the same time and in one volume ; and,

Whereas, It seems desirable to some that the treasuries of the two Societies should have a closer connection than they now have ; and,

Whereas, These changes can all be made without the least infringement upon the prerogatives of either Society ; therefore,

Resolved, That a Committee of three be now appointed to visit the Executive Committee of the Woman's Foreign Missionary Society, now in session in Washington, to confer with them, and, if possible, bring about so desirable a result.

Bishop Harris announced the Committee to visit the Executive Committee of the Woman's Foreign Missionary Society, namely : Henry Wheeler, William P. Stowe, H. B. Ridgaway.

CINCINNATI.

J. M. Walden presented the following resolution, which was referred to the Committee on Itinerancy :

Resolved, That the following report on the Presiding Eldership, adopted by the General Conference of 1820, be referred to the Committee on Itinerancy for consideration :

"The Committee appointed to confer with the Bishops on a plan to conciliate the wishes of the brethren on the subject of choosing Presiding Elders, recommend to the Conference the adoption of the following resolution, to be inserted in the proper place in our Discipline :

"*Resolved*, That whenever in any Annual Conference there shall be a vacancy or vacancies in the office of Presiding Elder, in consequence of his period of service of four years having expired, or the Bishop wishing to remove any Presiding Elder, or by death or otherwise, the Bishop or President of the Conference, having ascertained the number wanted from any of these causes, shall nominate three times the number, out of which the Conference shall elect by ballot, without debate, the number wanted ; *provided*, when there is more than one wanted, not more than three at one time shall be nominated, nor more than one at a time elected ; *provided also*, that in case of any vacancy or vacancies in the office of the Presiding Elder in the interval of any Annual Conference, the Bishop shall have authority to fill said vacancy until the ensuing Annual Conference."

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WYOMING.

Relating to the Woman's Foreign Missionary Society.

Committee to visit Executive Com. of W. F. M. S.

CINCINNATI.

Report on Presiding Eldership, adopted by General Conference of 1820.

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DAY.
Freedmen's
Aid Society.

J. M. Walden presented the report of the Board of Managers of the Freedmen's Aid Society, which was referred to the Committee on Freedmen. [See *Appendix*, 50.]

CALIFORNIA.
Of Liquors
and Wines.

CALIFORNIA.

W. S. Turner presented the following preamble and resolution, which were referred to the Committee on Revisals :

Whereas, There is nothing specific in our General Rules forbidding the manufacturing spirituous liquors and abetting therein ; and,

Whereas, In certain portions of our connection, especially in California in the wine districts, we are involved in trouble on this point ; therefore, be it

Resolved, That this General Conference at its present session be earnestly urged to give us immediate relief in this matter, or measures looking thereto.

MISSISSIPPI.

MISSISSIPPI.

Monument
to James
Lynch.

M. Adams presented the following document, which was referred to the Committee on the State of the Church :

Whereas, The Mississippi Legislature has given \$1,000 toward purchasing a monument to the memory of Rev. James Lynch ; and,

Whereas, The Presiding Elders, and ministers, and congregations in the Mississippi Conference have raised \$200 for said monument ; and,

Whereas, There are \$600 yet remaining unpaid ; and,

Whereas, Mrs. L. Lynch has given a lien on her house and lot to get her husband's monument finished ; and,

Whereas, Her lot and house are likely to be sold for said debt,

We therefore respectfully ask this honorable body of Bishops and ministers, and laymen and friends, to help the widow in this struggle.

Report No. I,
Committee
on Missions.

The call for reports from Standing and Special Committees was made.

Report
No. II.

The Committee on Missions presented Report No. I, which was read, and laid over under the rule.

The Committee also presented Report No. II, which was laid over and ordered to be printed.

Report No. I,
Committee
on Church
Extension.

The Committee on Church Extension presented Report No. I, which was adopted, as follows :

The Committee on Church Extension respectfully return the following resolution, and recommend that it be adopted, and that the Committee be appointed as proposed.

Resolved, That a Committee of seven be appointed to prepare and report to this body a paper on the exemption from taxation of property belonging to religious, educational, and charitable institutions.

Nomination
of Fraternal
Delegates.

J. P. Newman moved that the Committee on Correspondence be instructed to nominate Fraternal Delegates

to the various Christian Churches which have sent Fraternal Delegates to this body.

May 15.
THIRTEENTH
DAY.

Amendments and substitutes having been offered, the following was finally adopted:

Resolved, That the Bishops nominate the Fraternal Delegates, and the Committee on Correspondence name the number thereof.

On motion of K. P. Jervis, the Bishops were requested to nominate one of their own number to visit the British Wesleyan Conference.

A Bishop to
visit the
British
Wesleyan
Conference.

A similar motion with reference to the Methodist Episcopal Church, South, was laid on the table.

Reuben Nelson offered the following, which was adopted:

Resolved, That the Book Agents be authorized to pay the necessary expenses of members of the Commission on the Ecclesiastical Code, authorized by the last General Conference.

Certain ex-
penses or-
dered paid.

On motion, the Conference adjourned. The doxology was sung, and the benediction pronounced by Bishop Scott.

TUESDAY MORNING, MAY 16.

May 16.
FOURTEENTH
DAY.

Conference met at the appointed hour, Bishop Ames in the chair.

Bishop Ames
Presiding.

Religious exercises were conducted by Cyrus Brooks.

The Journal of yesterday's session was read and approved.

Bishop Harris announced the following Special Committees:

Special Com-
mittees.

ON TAXATION OF CHURCH PROPERTY.

Taxation of
Church
Property.

A. M'Keown, W. J. Henry,
C. E. Hendrickson, J. Horner,
E. M'Chesney, N. B. Moore,
Peter Bohl.

ON THE METROPOLITAN CHURCH.

Metropolitan
Church.

Will Cumback, J. B. Weaver,
C. Aultman.

The regular call for memorials, petitions, and appeals was taken up.

May 16.

FOURTEENTH

DAY.

CALIFORNIA.

Status of
Bishops.

CALIFORNIA.

H. C. Benson presented memorial from John Spencer and one other asking for a definition of the status of the Bishops, which was referred to the Committee on Revisals.

CENTRAL
ILLINOIS.
Presiding
Elders.

CENTRAL ILLINOIS.

G. R. Palmer presented the action of Central Illinois Conference in regard to the Presiding Elders, and it was referred to the Committee on Itinerancy.

District Con-
ferences.

J. G. Evans presented abstract from Journal of Central Illinois Conference in regard to District Conferences, and it was referred to the Committee on Itinerancy.

Baptism

He also presented memorial from W. M. Clark in regard to baptism, which was referred to the Committee on Revisals.

Class-meet-
ings.

He also presented memorial from M. H. M'Gavran on class-meetings, and it was referred to the Committee on the State of the Church.

J. M. Walden presented a memorial in reference to changes in paragraphs 277 and 278 of the Discipline, and it was referred to the Committee on Revisals.

DETROIT.

DETROIT.

Presiding
Eldership.

Arthur Edwards presented two papers from the Flint District Conference, one asking the abolition of District Conferences, the other adverse to the elective Presiding Eldership, and they were both referred to the Committee on Itinerancy.

ERIE.

ERIE.

Boundaries.

G. W. Clark presented petition of Centennial Educational Convention, held in Jamestown, New York, against any change in boundaries of Erie Conference, and it was referred to the Committee on Boundaries.

MISSISSIPPI.

MISSISSIPPI.

Bishop of
Color.

A. C. M'Donald presented transcript from Journal of the Conference on the election of a Bishop of color, and it was referred to the Committee on Episcopacy.

NEWARK.

May 16.

FOURTEENTH
DAY.NEWARK.
Church
debts, etc.

S. B. Ransom presented memorial of John M. Howe, on Church debts and costly churches, and it was referred to the Committee on Church Extension.

NEW ENGLAND.

N. ENGLAND.

Statue of
Bishop
Asbury.

A. M'Keown presented resolution of the Boston Preachers' Meeting on a statue of Bishop Asbury, and it was referred to the Committee on the State of the Church.

NEW YORK.

NEW YORK.

Report of
Trustees of
Minard
Home.

John Miley presented report of the Trustees of the Minard Home, which was referred to the Committee on Missions. [See *Appendix*, 58.]

NEW YORK EAST.

NEW YORK
EAST.Report of
John-street
Church.

A. S. Hunt presented report of John-street Church to the General Conference; also, nominations for the Board of Trustees of said Church, and they were referred to the Committee on John-street Church.

ROCK RIVER.

ROCK RIVER.

Freedmen's
Aid Society

C. H. Fowler presented memorial from C. G. Smith in relation to the Freedmen's Aid Society, and it was referred to the Committee on Freedmen.

TENNESSEE.

TENNESSEE.

Color line.

John Braden presented memorial from West Tennessee District Conference against division of the Conference on the Color line, which was referred to the Committee on the State of the Church.

VIRGINIA.

VIRGINIA.

Church
Property.

A. J. Porter presented a paper from the Conference on Church property, which was referred to the Committee on the State of the Church.

WEST WISCONSIN.

WEST WIS-
CONSIN.Christian
Baptism.

P. S. Mather presented petition of J. Lester Williams asking for change in Discipline on the subject of Christian Baptism, and it was referred to the Committee on Revisals.

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FOURTEENTH
DAY.

The call of Conferences for resolutions and miscellaneous business was then made.

BALTIMORE.

Sunday-
school
Hymn
Book.

A. Hartman presented the following preamble and resolution, which were referred to the Committee on Sunday-Schools and Tracts:

Whereas, Our Sunday-school Hymn Book does not meet the present wants of our schools, and has largely fallen into disuse; and,

Whereas, Our people are patronizing to a great extent the publications of other houses than our own; therefore,

Resolved, That the Book Agents be instructed to publish such a Sunday-school Hymn Book as will meet the requirements of the Methodist schools at the present time.

BALTIMORE.

CENTRAL
ILLINOIS.

Profit and
loss on Pe-
riodicals.

CENTRAL ILLINOIS.

W. H. Hunter presented the following resolution, which was referred to the Committee on the Book Concern:

Resolved, That the Book Committee be instructed to inquire into the expediency of instructing the Book Agents, in making their usual exhibit to the Annual Conferences, to give the name of each periodical under their management, and also to give the profits and losses connected with their publication.

Book Agents
as Treasur-
ers.

Also the following resolution, which was referred to the same Committee:

Resolved, That the Book Committee be instructed to inquire into the expediency of instructing the Book Agents, if any of them should be appointed treasurers for any of the benevolent societies of the Church, that no moneys passing through their hands as such treasurers should be allowed to appear on the books of our Book Concern.

Books pub-
lished by
Agents to
be sent to
Methodist
Educational
Institu-
tions.

J. G. Evans and two others presented the following preamble and resolution, which were read and referred to the Committee on the Book Concern:

Whereas, It is the great object of our publishing interests to aid the pastors of our Churches and teachers in our Church schools in the noble work of instructing the people and giving a Christian culture to each successive generation; and,

Whereas, The Church must largely depend upon the culture of young men and women who go out from our Church schools for her efficient workers in the future; and,

Whereas, It is of the highest importance that our universities and colleges be well supplied with the best religious literature, to which the students may have free access; and,

Whereas, Our colleges have ever been the conservators of Methodism, and the great centers of spiritual power, from which many of our most successful ministers and laymen have gone out to labor for the Master; therefore,

Resolved, That our Book Agents at New York and Cincinnati be and are hereby instructed to furnish for the library of each school of Theology, University, and College under the control and patronage of the Methodist Episcopal Church a copy of each book and pamphlet that shall hereafter be issued from the New York or the Western Book Concern, and also to furnish for the reading-rooms of said institutions of learning copies of all our Advocates, the Quarterly Review, and Ladies' Repository, provided that all postage and expenses of carriage shall be paid by the institutions severally.

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CENTRAL PENNSYLVANIA.

D. S. Monroe presented the following preamble and resolution in regard to admission into Annual Conferences, which were referred to the Committee on Itinerancy :

Whereas, It is customary for many of our Churches to ask for Pastors who are not members of the Annual Conference within the bounds of which said Churches are situated, thereby crowding the Conference, to the detriment of the members thereof, and often embarrassing the Bishops ; therefore,

Resolved, That Annual Conferences shall have the right to vote upon the question of the admission of transferred preachers into their body.

CENTRAL
PENNSYLVANIA.

Transferred
Preachers.

CINCINNATI.

J. M. Walden offered the following paper, which was referred to the Committee on Revisals :

The Discipline provides, page 112, paragraphs 276, 277, and 278, as follows :

"276. It shall be the further duty of the Preachers in charge :

"277. I. To make a regular catalogue of the Societies in towns and cities as they live in the streets.

"278. II. To leave his successor a particular account of the Circuit, including an account of the subscribers for our periodicals."

To change paragraphs 277 and 278 to read as follows :

"277. I. To make a regular catalogue of the Societies in towns and cities as they live in the streets, which, together with a particular account of the Circuit, he shall prepare for and leave with his successor.

"278. II. This shall include, 1. An alphabetical list of both the names and residences of the members and congregations, including their families. 2. The relation of the parents to the Church, and of their children to the Sunday-school and Church, and whether these have been baptized. 3. The names of all the subscribers to our Church periodicals. 4. The times and places of preaching, prayer-meetings, Sunday-schools, and classes, and names of official members."

Granville Moody presented the following resolutions, which were referred to the Committee on Revisals :

Resolved, That the official approval of the General Conference be given to the book entitled "Baker on the Discipline."

Resolved, That the willful neglect of the assumed obligation to contribute to the support of the Gospel and the various benevolent enterprises of the Church, etc., (item 594,) shall be actionable as a neglect of duty, and be added in item 339.

CINCINNATI.

Duties of
Preachers.

Baker on the
Discipline.

Neglect to
contribute
Money to
be regarded
as neglect
of duty.

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Resolved, That all the Superintendents of our Sabbath-schools shall be appointed by the Quarterly Conference of each Circuit or Station on the recommendation of the Preacher in charge of such pastoral work, and a majority of the teachers and officers of the school and Official Board of the Church where the school is located.

Resolved, That the word "ordinance" be substituted for the word "sacrament" wherever it occurs in the Discipline.

Resolved, That the words "or may remand it for a new trial" be added to the fifteenth line of item 363, so as to read "from which minutes the case shall be determined, or may remand," etc.

Certificates
 of member-
 ship.

Resolved, That a certificate of membership in the Methodist Episcopal Church shall be valid only for six months, unless the holder shall show to the Preacher in charge and the Leaders and Stewards' Meeting satisfactory reasons for not presenting it.

Resolved, That the last sentence of item 490, to wit, "In no case, however, shall the Church or Conference be holden accountable for any deficiency, as in the case of debt," be stricken out.

EAST ORE-
 GON AND
 WASHING-
 TON.
 Indian Serv-
 ice.

EAST OREGON AND WASHINGTON.

J. H. Wilbur presented the following paper, which was referred to the Committee on Missions :

Whereas, The Indian Service, under the present policy, has been turned over to the different Churches, giving the Churches the privilege of nominating the agent, and the agents appointed thus by the Churches the nomination of their *employés*; and,

Whereas, The Indians gathered on the different agencies, under the direction of agents and *employés* thus appointed, are entirely free to missionary effort; and,

Whereas, In the adoption of the present policy the Government invites and exhorts the co-operation of the Churches in civilizing and Christianizing the Indians; and,

Whereas, Wherever faithful missionary work has been performed great and glorious results have followed in the salvation of the Indians; therefore,

Resolved, That while the Church, through her missionary societies, is contributing largely of her means for the salvation of the heathen in foreign lands, and of the Chinamen coming to our shores, the Indians, natives of our own soil, have peculiar claims upon the sympathies and labors of the Church for their elevation.

HOLSTON.

HOLSTON.

Sunday-sch'l
 Agent for
 the South.

H. Presnell presented the following preamble and resolution, which were referred to the Committee on Sunday-Schools and Tracts :

Whereas, The Sunday-school work of the Methodist Episcopal Church in the South and South-west, for want of concentrated effort, for want of Sunday-school literature, and for want of supervision, fails to produce the desired results; therefore,

Resolved, That the Committee on Sunday-Schools be requested to devise some plan by which an agent may be put in this field to organize and superintend this important work.

ILLINOIS.

ILLINOIS.

W. S. Prentice presented the following, which was referred to the Committee on the State of the Church :

Resolved, That the Committee on the State of the Church be instructed to consider the propriety of requiring the use of our Standard Hymn Book invariably in our regular public services ; and that said Committee further inquire into the expediency of instructing the Book Agents to give in all future editions of the Standard Hymn Book the page in the Hymn and Tune Book on which each hymn may be found.

MINNESOTA.

J. D. Blake presented the following paper, which was referred to the Committee on the Book Concern :

1. That, as the value of the real estate of the New York Book Concern has been reduced by the estimate of the Book Committee since last General Conference \$160,904 13—nearly 20 per cent. discount on previous valuation—it be ascertained if the property is now worth more or less than that valuation ; and if so large a decline in values does not make the rentals of the Concern much higher than ordinary rents, after adding interest on investment, taxes, insurance, and expenses ; and if the carrying of such large amounts of real estate is not a dangerous and unwise policy, which should be remedied ; and why the investment in land in New Jersey and Long Island ; and should not the net profits of the New York Concern of \$219,512 12 be reduced by the reduction of real estate to \$160,904 13, leaving but \$58,607 99, which is much less than the net profits of the Western Book Concern ; and whether the decrease in capital value from November 30, 1871, (\$1,055,179 57,) to June 29, 1872, (\$794,175 17,) equaling \$261,004 40, and exceeding the profits for the succeeding three years of \$219,512 12 by \$41,492 28, does not prove a real loss, instead of 9 per cent. profit, as reported.

2. That the policy of buying property in San Francisco, unavailable as a Book Depository, while using a building for its purposes on a long lease with several years to run, be considered, and whether, with the interest on property equal to some \$3,600, currency value and expenses, an excessive rental is not paid for the uses of the "California Christian Advocate," and to ascertain the terms of lease and length of time to run on the store used as a Depository.

3. That as to the statement "Capital as per Ledger," pages 5 and 7, New York Agents' Report, it be ascertained if the amounts there stated are from actual invoices.

4. That it be recommended that the annual reports be made up to April 30 of each year, that the report may show at the next General Conference how the Book Concern stands at that time ; or, if this is impracticable, that both Concerns close their reports December 31 of each year.

5. That item No. 4, in exhibit of assets, temporary loans, (\$114,050,) the securities and rate of interest, and to whom the loans are made, be ascertained ; and whether of these temporary loans and cash on hand, amounting to about \$170,000, a large portion should not be applied toward payment of its notes and mortgages.

6. That while the former standard of invoice, that of the assumed selling price, was the worst kind of financial fiction, yet it be ascertained if at the present standard of cost the real values are worth the rates of cost fixed in the invoice.

7. That, whereas periodicals have been charged for work and material at the same rate as to outside parties, should not the basis of such charges be at cost, and make the periodicals chargeable for their proportion of rents and general expenses, according to room used and volume of business.

8. That the reports of the Agents near the close, recommending

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The use of
our Stand-
ard Hymn
Book.

MINNESOTA.

Assets New
York Book
Concern.

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DAY.

that the profits be not diverted from the improvement and cheapening of publications, be carefully considered, and that the book trade be encouraged in the sale of our publications by a wider difference in discounts between their rates and those to preachers.

9. That the meaning of the expression in report, page 19, "by the offer of issuing an edition" for a Methodist author, "to secure him an outside publisher," and its policy be ascertained.

10. That the resolution of the Book Committee, that the support of the Bishops should be by the Church, separate from the Book Concern, be affirmed.

Losses in
Book De-
positories.

He also presented the following, which was referred to the Committee on the Book Concern :

Resolved, That the Committee on the Book Concern investigate the causes of the large losses occurring in the Boston Book Depository in the three years, amounting to \$13,597 82, with sales of \$327,472 84 ; also at Buffalo, a loss of \$1,723 34 in the past year ; also at San Francisco, a loss last year of \$4,016 83, being more than has ever been made, and which would be largely increased by adding fair value for rentals ; also at Chicago, a loss during the last three years of \$23,550 62, which, with a fair rental for real estate, would swell the loss to more than \$60,000 on sales of over \$550,000, and not include losses in the former quadrennium of over \$100,000 ; also at St. Louis, a loss during the last three years of \$10,860 26 on about one quarter of a million dollars' sales, which, with a fair estimate of value of real estate rental, would swell the loss to over \$15,000 ; also at Atlanta, a loss of \$19,447 98 in four years on only \$44,611 87 sales ; and that this Committee ascertain, as far as possible, the manner of conducting the business, the clerical force, and how employed, at each of these Depositories, and any facts tending to show why these losses have occurred, and report upon any safeguards that may prevent future losses, and upon the expediency of closing up any of said Depositories ; also report upon the methods of doing business, and keeping books and accounts at the different Depositories.

Book Con-
cern.

He also presented the following paper, which was referred to the Committee on the Book Concern :

Resolved, That the Committee on the Affairs of the Western Book Concern be directed to ascertain—

1. To what extent the Western Book Concern is, or was at the date of its statement, owing subscribers for advance payment on periodical subscriptions.

2. If the items of presses, plates, printing paper, material, and tools in bindery and stereotype foundry, not estimated as available assets in the memorial of individuals from Baltimore Conference, amounting to \$154,042 61, (such machinery and material being subject by use to constantly changing value and to depreciation) be of the true value as stated in the report ; and whether they are available assets at the value therein fixed ; and what is the manner of fixing the standard of such value—whether from actual invoice at value or cost, or from books of the Concern, showing only what should belong to such items as aggregate cost.

How much of the \$33,739 80 of additional estimated value reported to real estate in St. Louis and Chicago belongs to each city, and the reason for the increased estimate by the Committee, and to what figures were the additions made.

Whether, at the present time, the property is worth its appraisal.

Whether the additions by purchase in these cities are now worth the

cost of purchase ; and whether all the real estate is at present worth the amount published in the statement.

4. How far the statement, page 6, of the Western Book Concern, that the business for four years shows by *our books* a profit of \$93,311 81, is verified by actual invoice and real cash values ; and whether the following statement of the business : Making up the loss from reduced valuation of real estate of \$26,575 86, making actual profits \$119,887 67, there should not be deducted \$33,739 80 therefrom for increase of valuation in real estate in Chicago and St. Louis.

5. The rate of interest now paid on \$38,000 mortgage on Chicago, and \$30,000 mortgage on St. Louis property, and the terms of payment of mortgage.

6. How long has the leasehold in St. Louis to run, and what its present value ; and whether, if not needed for present use, it should not be sold to increase cash or available assets.

7. How much more or less than fair rental value for the needs of the Book Concern at different places does the real estate cost, charging as rental a fair rate of interest on capital invested, (perhaps taking the interest paid on mortgages as a basis ;) also, insurance, taxes, repairs, and expenses on the same, and deducting receipts from rentals now received.

8. Whether the Agents' Reports should not, in accordance with paragraph 435, separately specify the profit or loss on books, periodicals, etc. ; also, the profit or loss on outside job work, and if it is in accordance with Church policy to do such work ; also, the profit or loss on merchandise outside of our book and periodical departments, and how far it is expedient to extend this branch of the business ; also, the profit or loss in publishing subscription books, and any losses that may have occurred from accounts made in these branches of the business ; also, the expediency of publishing exclusive subscription books not distributed directly through the Depositories of our Church.

9. By what standard the cost of books is determined, and whether, in the exhibit of the Book Concern, all rents, expenses, interest, etc., are taken into account in reckoning costs.

10. What books have been published whose sales have not exceeded two thousand copies, and which, therefore, have not paid for stereotype plates from present rates of profits ; and whether all necessary care is exercised in publishing books of a limited circulation.

11. How the statement of but five months' business now outstanding harmonizes with the Chicago Depository account, showing sales for 1875 of \$88,016 56, (besides periodicals supposed to be always cash in advance,) while the outstanding notes and accounts are \$102,634 05, or fifteen per cent. more than the entire year's sales now out on credit ; and also, whether the charge that one of the Depositories is conducted with exceptional looseness and lack of discrimination in credits, and of energy in collections, and a general sleepiness of management that cannot insure success, be correct ; and also to ascertain the propriety of the statement of losses on page 22, Western Book Agents' report, showing a third of one per cent. only as charged to profit and loss in sixteen years, while twenty-five per cent. of all accounts on hand are estimated as probable losses, largely increasing this per centage ; also, what is the amount of credits overdue more than one year, and whether, except facts show to the contrary, they should not be considered worthless, adding thereto such more recent accounts as are supposed to be uncollectable ; and whether the amount of notes and accounts then left be more or less than seventy-five per cent. of the whole amount ; also, whether interest, and at what rates, is collected on accounts not paid within ninety days, now allowed as cash notes ; also, whether or not, a large portion of the profits is

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absorbed in carrying a load of past-due accounts; and whether those not availing themselves of the liberal cash rates offered, are not unworthy of credit on ordinary business principles.

12. The debt due from Western to New York house, rate of interest paid, on how long time, and what amount past due, if any.

13. The correctness of the Agents of the Western Book Concern's statement, pages 17 and 18, and concerning the profits on sales from cost of manufacture of about three hundred per cent.; also, whether the retail price of books may not be largely reduced, by more efficient management, greater economy, and larger distribution through the book trade, thereby discontinuing unprofitable Depositories, and still affording a large net profit. The present gains seem not to bear proper proportion to the increasing sales.

NEWARK.

NEWARK.

Theological
Students
Exempt
from Exam-
inations in
certain
Studies.

J. F. Hurst presented the following, which was referred to the Committee on Education:

Candidates for the ministry who may be in attendance at any one of our recognized Theological Schools, or have graduated regularly from the same, shall not be required to pass an examination on such studies as they may have pursued at the Theological School; provided, however, they furnish a written certificate, signed by the President and Secretary of the Faculty, to their having passed a satisfactory examination in said studies.

Report of
Drew Sem-
inary.

He also presented the report of the Drew Theological Seminary, which was referred to the Committee on Education. [*See Appendix, 54.*]

NEW HAMP-
SHIRE.

NEW HAMPSHIRE.

Ritualism in
Book of
Discipline.

L. D. Barrows offered the following, which was referred to the Committee on Revisals:

Resolved, That the Committee on Revisals be requested to inquire if there is not already a dangerous and harmful growth of forms and ritualism in our book of Discipline.

N. JERSEY.

NEW JERSEY.

Women to
be eligible
to all Ch'ch
Offices.

Thomas Hanlon offered the following, which was referred to the Committee on the State of the Church:

Whereas, The Scriptures do not prohibit persons on account of sex from entering the wider fields of opportunity for every good word and work; and,

Whereas, It would greatly add to the working forces of the Church to admit Christian women to certain offices of the Church; and,

Whereas, Many women of our Church are now practically doing the work of said offices without official recognition or authority; therefore be it

Resolved, That paragraphs 77, 78, 80, 297, 298, 299, 300, 301, 305, and 307 be so amended that women shall be eligible to the office of Leader, Steward, Exhorter, and Local Preacher.

NEW YORK EAST.

D. A. Goodsell offered the following, and it was referred to the Committee on Revisals:

Resolved, That the Committee on Revisals be directed to consider the propriety of striking out from the form for the reception of members into full connection the last question and answer relating to the contribution of earthly substance in paragraph 594.

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NEW YORK
EAST
Amendment
of Form for
Reception of
Members

NORTH-WEST INDIANA.

John L. Smith offered the following preamble and resolutions, which were referred to the Committee on the State of the Church:

Whereas, As "embassadors" of the Lord Jesus Christ, we are acting under the high commission, "Go ye into all the world, and preach the Gospel to every creature;" and,

Whereas, Our itinerant evangelical labor for and care of the flocks over which the Holy Ghost hath made us overseers is of the issues of the great commission, and should be maintained intact; and,

Whereas, The high places of honor and trust, such as that of Agents, Editors, and Missionary Secretaries, have enough in them to allure the Pastor, and lead him to desire such positions, even without unjust discriminations in his favor in the matter of salary; therefore,

Resolved, 1. That we have, as we have ever had; an abiding conviction that the itinerant system in the Methodist Episcopal Church should be maintained in all its vigor, and handed down to the generations following unimpaired as we received it from the fathers.

Resolved, 2. That the Book Committee, or those to whom shall be committed the duty of fixing the salaries of the General Conference officers hereafter to be elected, are hereby instructed to fix said salaries so as to make them equal to but not above the average salary of the Pastor or Pastors in the town or city where any such General Conference officer may reside.

NORTH-WEST
INDIANA.

Salaries of
Agents,
Editors, and
Secretaries.

PHILADELPHIA.

T. W. Price presented the following paper, which was referred to the Committee on the Book Concern:

Whereas, At the organization of the Methodist Episcopal Church the fathers declared it to be their belief "that God's design in raising up the preachers called Methodists in America was to reform the continent and spread Scripture holiness over the lands;" and,

Whereas, This declaration of God's design "in raising up the preachers called Methodists" has been repeated in every quadrennial edition of our Discipline over the signatures of our Bishops; and,

Whereas, The Church at an early date began to print and circulate religious books as an important means to the accomplishment of the work of reforming the continent and "spreading Scripture holiness over these lands;" and,

Whereas, It is no part of the work of the Church of Christ to engage in the printing of books or the manufacturing of articles that do not lead men to a knowledge of the truth as it is in Jesus, or to build up the Church in her most holy faith; and,

PHILADEL-
PHIA.

Limitation of
publications
by Book
Agents.

May 16.
FOURTEENTH
DAY.

Whereas, Our Agents have engaged in the manufacturing of articles and the printing and publishing of books of a purely secular character, having no relation to the work for which God raised "up the preachers called Methodists;" therefore,

Resolved, That the Book Agents be and are hereby directed by this General Conference to desist from the publishing of any books not of a purely religious character, and from engaging in the business of printing or binding books that do not tend to the reforming of this continent and "spreading Scripture holiness over these lands."

Ladies' and
Pastors'
Christian
Union.

R. M. Hatfield presented the following, which was referred to the Committee on the State of the Church:

Resolved, That the Committee on the State of the Church be requested to report to this body whether the continued existence of the "Ladies and Pastors' Christian Union" is necessary or desirable.

PROVIDENCE
Residences
of Bishops.

PROVIDENCE.

J. Kendrick presented the following, which was referred to the Committee on the Episcopacy:

Whereas, It is evident that the rule fixing the residences of the Bishops works great inconvenience to the Bishops, without corresponding advantage to the Church; therefore,

Resolved, That the Bishops be allowed to select their places of residence, with the understanding that not more than one shall reside in the same State or Territory.

R. RIVER.

ROCK RIVER.

Examination
of Probationers
in Doctrines,
Discipline,
and History.

R. F. Queal presented the following preamble and resolution, which were referred to the Committee on Revisals:

Whereas, It is essential that probationers coming into the Church should be well acquainted with our doctrines, discipline, and history; and,

Whereas, Cheap and excellent books for the above purpose are published by our Book Concern, and are within the reach of all such persons; therefore,

Resolved, That the Discipline be so amended as to present and require the use, by all Pastors, of a list of questions for the examination of probationers on the above subjects, previous to their reception into full membership.

SOUTH-EAST-
ERN INDI-
ANA.

Invitation to
Sacramental
Table.

SOUTH-EASTERN INDIANA.

Will Cumback presented the following, which was referred to the Committee on Revisals:

Resolved, That the Committee on Revisals consider the propriety of so changing the invitation to the sacramental table as to include the members of other Evangelical Churches.

WASHING-
TON.

WASHINGTON.

T. B. Snowden presented the following, which was referred to the Committee on Sunday-schools and Tracts:

Whereas, The Sunday-school is an institution of paramount value to any Church, and should be so regarded by every member of the Methodist Episcopal Church ; and,

Whereas, There seems to be a lack of a proper Sunday-school spirit among many of our Church members, so much so that their children exercise the right of choice in this matter, and go to any Sunday-school that they may choose to select, or do not go to any school at all ; therefore,

Resolved, That this General Conference do hereby recommend and insist that it is the duty of all members of the Methodist Episcopal Church to send their children to the Sunday-school of said Church as far as it is practicable, and to do otherwise is a violation of our faith and practice.

Resolved, That it is the duty of every minister who has a pastoral charge to instruct his members that they are in duty bound to send their children to Sunday-schools of the Methodist Episcopal Church, and no other, unless there is no one of said schools in their neighborhood.

N. M. Carroll presented the following, which was read, and referred to the Committee on Temperance :

Whereas, The use of tobacco is a great evil, and often leads to other evils ; and,

Whereas, It seriously impairs ministerial influence and example, especially among the young ministers of our Annual Conferences ; and,

Whereas, The Discipline makes it the duty of the Ministers in charge to recommend every-where decency and cleanliness ; therefore,

Resolved, That in order to discourage and abolish the use of tobacco, the General Conference do hereby recommend and advise the several Annual Conferences not to receive into full connection, nor ordain any Minister to the office of Deacon or Elder, unless he refrain entirely from the use of tobacco.

WEST VIRGINIA.

J. M. Powell presented the following, which was referred to the Committee on Revisals :

Resolved, That the Committee on Revisals inquire into the expediency of striking from the Discipline paragraph 41, page 36, as it is in conflict with the general invitation given to those to commune. And further, of inserting in line thirteenth from the top, between the words "eat" and "the," these words, "By faith ;" so it shall read, "So to eat, by faith, the flesh," etc.

WISCONSIN.

H. Colman presented the following, which was read and adopted :

Resolved, That the annual salary of each officer of the General Conference shall be published in the papers of the Church during the first six months of each quadrennium.

Resolved, That the amount paid to each officer or family of a deceased officer on account of salary, and the amount paid each on account of traveling expenses, shall be reported to the next ensuing General Conference.

May 16.

FOURTEENTH

DAY.

On sending
Children to
Sunday-
school,

The use of
Tobacco.

**WEST VIR-
GINIA.**

On invitation
to the Lord's
Supper.

WISCONSIN.

Publication
of Salaries.

May 10.
FOURTEENTH
DAY.

Discount on
Publica-
tions.

He also presented the following, which was referred to the Committee on the Book Concern :

Whereas, The statement of the Western Book Concern, at the foot of page 17, that if fifty per cent. discount was allowed Depositories there would still remain a manufacturer's profit (not including the cost of the plates) of from forty to fifty per cent. to aid in paying for the plates, still largely increased where no copyright is paid, from which it may be inferred that the cost of many of the books published is but about thirty-three and a third per cent. of the retail price ; therefore,

Resolved, That the Committee on the Book Concern, should they find this statement correct, ascertain the feasibility of a general reduction of not less than ten per cent. in the retail prices of most books published by the Book Concerns.

Resolved, That the Book Agents be instructed to make reductions in the retail price list of publications to correspond with the decline in value and changed conditions in trade.

Resolved, That the discounts between Depositories remain as at present—forty per cent. on a basis of four months.

Resolved, That the trade discount be thirty-five per cent., and five per cent. for cash within thirty days, and that no longer time than four months be given in any case.

Resolved, That Preachers who act as Agents of the Concern and sell again be allowed thirty per cent. discount sixty days, or thirty-three and a third per cent. cash with order, or on receipt of goods, when the order shall not be less than twenty-five dollars for the month.

Resolved, That all other Preachers and other orders be allowed a discount of twenty per cent. on sixty days' time, or twenty-five per cent. when cash accompanies the order, and that no order shall be filled on credit while an existing liability that is due remains unpaid, and that no trade credits be allowed except by careful scrutiny and approval of the Agents.

Resolved, That all bills where special terms of credit in accordance with these rules are not granted must be settled at the close of each month.

Represent-
ing Pastors
and
Charges.

J. M. Walker presented the following, which was referred to the Committee on Revisals :

Resolved, That the Committee on Revisals be instructed to insert in the Discipline a paragraph requiring the Presiding Elders to represent the Pastors and their charges in open Conference as their names are called.

WYOMING.

WYOMING.

Roll of next
General
Conference.

W. H. Olin presented the following resolutions, which were read and adopted :

Resolved, That the Secretaries of the several Annual Conferences, and of the Lay Electoral Conferences, be and are hereby instructed to forward to the Secretary of this General Conference certificates of the election of the Delegates to the General Conference of 1880, that the Secretary may be present with the roll of members in readiness for the organization of the next General Conference.

Resolved, That the Book Agents at New York and Cincinnati be instructed to forward, addressed to the Secretary of each Annual Conference next preceding the General Conference of 1880, a blank

certificate of election of Clerical and Lay Delegates, accompanied with a request that said blank be properly filled out and signed, and returned to the Secretary of the General Conference, whose address at that time the Agents shall state on said blank.

May 16.
FOURTEENTH
DAY.

On motion, the order of the day was taken up, namely :

THE MEMORIAL SERVICES.

Memorial
Services.

Bishop Ames requested C. C. M'Cabe to lead the singing.

J. M. Trimble announced hymn 956, commencing,

"Come, let us join our friends above
That have obtain'd the prize ;"

after the singing of which he led in prayer.

Bishop Janes then pronounced eulogies upon Bishop Morris, late senior superintendent, and Bishop Roberts, Missionary Bishop of Africa.

Bishops
Morris and
Roberts.

The Conference joined in singing,

"My latest sun is sinking fast."

R. L. Dashiell reverted to the life and character of the Rev. Thomas M. Eddy, D.D., late one of the secretaries of the Missionary Society, and was followed by E. O. Haven in a tribute to the memory of Rev. Dallas D. Lore, D.D., late editor of the Northern Advocate, and by J. Cummings, commemorative of the services of the Rev. N. E. Cobleigh, D.D., late editor of the Atlanta Advocate. [For Addresses see *Appendix*, 42.]

Dr. Eddy.

Dr. Lore.

Dr. Cobleigh

Conference then joined in singing hymn 930, commencing,

"There is a land of pure delight."

D. N. Cooley, from the Committee on the Book Concern, presented Report No. V, which was read, and after discussion, on motion, adopted, as follows :

Report No.
V, on Book
Concern.

BOOK CONCERN—REPORT NO. V.

Your Committee, to whom was referred the matter of fixing the time and order of electing General Conference officers, beg leave to report as follows :

We recommend that the election of the Editor of the Quarterly Review and books ; the Editor of Sunday-school books, papers, and tracts ; the Editor of the Christian Apologist ; and the Editor of the German Family Magazine, and Sunday-school books, periodicals, and tracts, be the special order for Wednesday next, at half past ten o'clock A. M., and that the remaining General Conference officers be elected as rapidly as possible, from day to day, at the pleasure of the General Conference, and in the order set down.

May 16.
FOURTEENTH
DAY.

1. The Agents of the Book Concern, New York.
2. The Agents of the Book Concern, Cincinnati.
3. The Editor of the Christian Advocate, New York.
4. The Editor of the Pittsburgh Christian Advocate.
5. The Editor of the Northern Christian Advocate.
6. The Editor of the California Christian Advocate.
7. The Editor of the Pacific Christian Advocate.
8. The Editor of the Western Christian Advocate.
9. The Editor of the Ladies' Repository and Golden Hours.
10. The Editor of the North-western Christian Advocate.
11. The Editor of the Central Christian Advocate.
12. The Editor of the Methodist Advocate, at Atlanta.
13. Corresponding Secretaries of the Missionary Society.
14. Corresponding Secretaries of the Church Extension Society.
15. Corresponding Secretaries of the Freedmen's Aid Society.

On motion, the Conference adjourned. The doxology was sung, and the benediction pronounced by Jeremiah H. Bayliss.

May 17.
FIFTEENTH
DAY.

Bishop Bowman presiding.

WEDNESDAY MORNING, MAY 17.

Conference met pursuant to adjournment, Bishop Bowman in the chair.

The religious services were conducted by Jacob Rothweiler.

The Journal of yesterday's session was read and approved.

Committee on Commissioners to the Church South.

Bishop Harris announced the following Special Committee :

ON COMMISSIONERS TO THE CHURCH SOUTH.

Clinton B. Fisk,	F. C. Holliday,
A. C. George,	J. D. Blake,
Oliver Hoyt,	W. R. Clark,
J. W. W. Bolton.	

Leave of Absence.

H. T. Davis, C. W. Rowland, and D. S. Monroe were granted temporary leave of absence.

B. W. Huston admitted instead of D. Preston.

B. W. Huston, reserve lay delegate of Detroit Conference, took the place of David Preston, who had not arrived.

F. A. Clapp instead of G. L. Wright.

G. L. Wright, of the New England Conference, having returned home, Frederick A. Clapp, a reserve lay delegate, was admitted to his seat, and placed in his stead on the Committees.

Dr. Porter invited to Platform.

Rev. J. S. Porter, D.D., of the Newark Conference, was invited to a seat on the platform.

Bishop Harris presented a letter from the Rev. Lovick Pierce, D.D., which was read, and, on motion, it was ordered to be printed in the Daily Advocate, and Albert S. Hunt was requested to send a suitable reply.

The Report of the Fraternal Delegates to the General Assembly of the Presbyterian Church was read as follows :

FATHERS AND BRETHREN: We hereby report the performance of the trust committed to us in being charged to convey the Christian salutations of the General Conference to the General Assembly of the Presbyterian Church. The reception awarded us and our message was generous and brotherly, and the official mingling of Arminian and Predestinarian, not in the arena of stern controversy, but in the fellowship of brotherly words, was a spectacle not without its value and its interest.

The Assembly appointed one of its members, Professor F. L. Patton, D. D., of Chicago, to convey to the General Conference an expression of its fraternal regards. We trust that interchanges of brotherly words between the two Churches, so widely differing in faith and Church order, may go forward with ever-increasing interest.

Respectfully submitted,

S. H. NESBITT.

J. B. GRAW.

The Report of the Trustees of the Chartered Fund was read, and, on motion, was referred to a Special Committee of three. [See *Appendix*, 56.]

Bishop Janes presented a petition from four hundred persons relative to secret societies, which was referred to the Committee on the State of the Church.

Also, the Appeal of Thomas Baker, of the Georgia Conference, which was referred to the Committee on the Judiciary.

On motion, the Rules were suspended, and J. S. Smart presented the following Report of the Committee on Centennial Observance for May 21, which was read, and, on motion, adopted :

Your Committee respectfully recommend that appropriate Centennial services in commemoration of the session of a Methodist Conference in this city, May 21, 1776, be held in the Academy of Music, May 21, 1876, at three o'clock P. M., and that the Bishops be requested to select one of their number to preside and speak upon the occasion ; and also that the delegates of the Baltimore Conference be requested to designate one minister and one layman from among themselves, or resident in this city, to make addresses. We would further recommend that the Baltimore Conference delegation make arrangements for music, and whatever else may be necessary to give interest and success to the observance.

The call of the roll of the Conference for resolutions and miscellaneous business was made.

May 17.

FIFTEENTH DAY.

Letter from Rev. Lovick Pierce, D.D.

Report of Fraternal Delegates to Presbyterian Church.

Report of Trustees of Chartered Fund.

Secret Societies.

Appeal of T. Baker.

Report on Centennial Observance for May 21.

May 17.

FIFTEENTH
DAY.CENT. PENN-
SYLVANIA.Assist. Mis-
sionary Sec-
retary for S.
Schools.

CENTRAL PENNSYLVANIA.

Henry R. Mosser presented the following preamble and resolution, which were read, and referred to the Committee on Missions:

Whereas, The Missionary Society must depend largely upon our Sunday-schools for present and future support; and,

Whereas, Missionary zeal is more readily and permanently established, as a principle, in our children, by reminiscence and fact given from personal experience, than from printed or other modes of appeal; and,

Whereas, Rev. J. D. Brown, of the Central Pennsylvania Conference, fifteen years a missionary to India, driven from the field by impaired health, is now in this country, and who is eminently fitted by his experience and burning zeal for the missionary cause to stimulate and instruct our Sunday-schools upon the great mission work; therefore,

Resolved, That this General Conference suggest to the Missionary Board the propriety of his appointment as an assistant Secretary, and assign him special work in the Sunday-schools of our Church in the missionary interest.

DES MOINES.

DES MOINES.

E. M. H. Fleming presented a paper, previously referred to the Committee on the Episcopacy, and asked its reference to the Committee on Itinerancy, and it was so ordered.

EAST GER-
MAN.

EAST GERMAN.

Internat'l
Sunday-
school Les-
sons.

J. W. Freund offered the following preamble and resolution, which were referred to the Committee on Sunday-Schools and Tracts:

Whereas, Many Sunday-schools of our Church, in both hemispheres, discard the regular "International Berean Bible Lessons" in their scriptural studies, and as it is very desirable, for the better advancement of Bible knowledge among our children and youth, that unanimity and harmony should prevail in this important service of Bible study; therefore,

Resolved, That the "International Berean Bible Lessons," authorized and adopted by the Sunday-school Society of the Methodist Episcopal Church, and published by our Book Concerns, be the standard lessons for Bible study for all the Sunday-schools throughout our Church, and that all Sunday-schools of the Methodist Episcopal Church in both hemispheres be earnestly requested to adopt and use them in their scriptural studies.

ILLINOIS.

ILLINOIS.

Appendix to
printed
Journal.

James Leaton presented the following resolution, which was read and adopted:

Resolved, That the Editor of the "Journal of the General Conference" be instructed to insert in the Appendix only such Reports as may be adopted by the General Conference and as are not embodied in the Journal itself—the Address of the Bishops, the Reports of the

Book Committee and of the Agents of the Book Concern, Reports of Officers of our Benevolent and Connectional Institutions, and Reports and Addresses of Fraternal Delegates to and from our Church.

May 17.
FIFTEENTH
DAY.

He also offered the following resolution, which was read and adopted :

Blanks for
Reports.

Resolved, That a Committee of three be appointed to prepare blank forms for all the Reports called for in the Discipline, and that the Book Agents be instructed to publish such forms.

He also presented the following resolution, which was read and adopted, and ordered to be printed in the Appendix to the Discipline; and it was further ordered that all resolutions referring to the administration of preachers be printed in the Appendix to the Discipline :

Resolutions
to be pub-
lished in
Appendix to
Discipline.

Resolved, That all propositions to change Conference lines or boundaries shall be submitted to the Conferences affected by such change at their sessions next preceding the General Conference, and unless such notice shall have been given, the General Conference shall not consider the proposed change.

MICHIGAN.

MICHIGAN.

D. F. Barnes presented the following resolution, which was referred to the Committee on Revisals :

Probation for
Members-
hip.

Resolved, That we are decidedly opposed to any change in the law requiring probation to membership in our Church.

W. H. Perrine offered the following resolution, which was read, and, on motion, laid on the table :

Nominations
for Standing
Committees.

Resolved, That in order to facilitate the General Conference organization, the Chairman of each Annual Conference Delegation to each General Conference is hereby requested to send to the Secretary of the previous General Conference the respective nominations of the delegation to the various Standing Committees, that they may be announced for confirmation on the first day of the session.

NORTHERN NEW YORK.

NORTHERN
NEW YORK.

I. S. Bingham presented the following resolution, which was read, and, on motion, adopted :

Vacancies in
Gen. Com-
mittees.

Resolved, That when a minister or layman shall be elected a member of any General Committee, to wit, The Book Committee, the General Missionary Committee, the Church Extension Committee, or the Freedmen's Aid Committee, he shall reside within the General Conference District that he represents at the time of his appointment. And if, for any cause, he shall remove beyond the limits of such District, or shall cease to be a member of the Methodist Episcopal Church, his office shall become vacant; and the Bishop having charge of the Conference in which the member may have resided, shall appoint his successor from the same Conference to which the retiring member belonged, or within the bounds of which he resided.

May 17.
FIFTEENTH
DAY.

Appointm't
of Tellers.

He also presented the following, which was read and adopted :

Resolved, That when the order of the day shall be taken up to-day two sets of tellers shall be appointed, and that two ballots for different officers be taken before either set of tellers shall retire. Then the tellers shall retire, and one of the Secretaries with each set, for the purpose of canvassing the ballots cast, allowing the General Conference meantime to go on with its business.

Election of
General
Conference
Officers.

The hour of ten o'clock having arrived, the order of the day, the election of General Conference officers, was taken up.

On motion of Sandford Hunt, it was ordered that when but one nomination is made the election be by acclamation.

Editor of
Quarterly
Review.

Daniel D. Whedon was elected, by acclamation, editor of the Quarterly Review.

Editor of
Sun. School
books, etc.

John H. Vincent was similarly elected editor of Sunday-school books, papers, and tracts.

Christian
Apologist.

The election for editors of the Christian Apologist and other German publications was postponed until to-morrow, at 10 A. M.

Book Agents
at N. York
and Cincin-
nati.

Reuben Nelson and John M. Phillips were, by acclamation, elected Agents of the Book Concern at New York, and Luke Hitchcock and John M. Walden Agents of the Book Concern at Cincinnati.

Nominations
for Editor
of Christian
Advocate.
Tellers.

D. Curry and C. H. Fowler were nominated for editor of the Christian Advocate.

The Bishop announced the following as tellers, and the Conference proceeded to vote for the editor of the Christian Advocate, namely: John W. Ray, Joseph M. Trimble, L. C. Matlack, J. C. Hartzell, L. R. Dunn, W. B. Slaughter.

Elections
postponed.

On motion, the election for editors of the Western, Northwestern, Central, and Pittsburgh Christian Advocates, and the Methodist Advocate at Atlanta, was postponed until to-morrow, at 10:30 A. M.

The election for editor of the Northern Christian Advocate was, on motion, postponed until to-morrow.

Editor of
California
Christian
Advocate.

Henry C. Benson was elected, by acclamation, Editor of the California Christian Advocate.

Election
postponed.

On motion, the election for Editors of the Pacific Christian Advocate and Ladies' Repository was postponed.

The order of business was suspended, and Report No. I from the Committee on Missions was taken up and read.

May 17.
FIFTEENTH
DAY.

Report on
Missions,
No. I.

Pending its discussion the tellers were permitted to retire.

The consideration of the Report of the Committee on Missions was then resumed.

John B. Cornell moved to amend the first paragraph by striking out the word "two" and inserting the word "one."

John B.
Cornell's
Amendm't.

William R. Clark moved to strike out "one" and insert "three," but the motion was laid on the table.

W. R. Clark's
Amendm't.

William H. Olin moved, as a substitute, that we now proceed to elect one Missionary Secretary and one Assistant Missionary Secretary. On motion of B. I. Ives, the substitute was laid on the table.

W. H. Olin's
Substitute.

Laid on the
table.

Pending the discussion the tellers returned, and the Chair announced the following as the result of the ballot for Editor of the Christian Advocate published at New York :

Whole number of votes cast, 321. Necessary to a choice, 161.

Charles H. Fowler received, 162.

C. H. Fowler
elected
Editor of
"Christian
Advocate."

Charles H. Fowler having received a majority of the whole number of votes cast, was declared elected.

The consideration of the Report of the Committee on Missions was resumed, and the amendment to strike out the word "two" and insert the word "one" was lost.

Amendment
to Mission
Report lost.

The report was then, as a whole, adopted as follows :

Report
adopted.

MISSIONS—REPORT NO. I.

The Committee on Missions would respectfully report to the General Conference that they recommend the election of two Corresponding Secretaries.

They also recommend that the Board of Managers have authority to employ, with the concurrence or by the appointment of one or more Bishops, such assistants as they may deem necessary.

The usual notices were given, and the Conference adjourned in the usual form, Gardner Baker pronouncing the benediction.

May 18.
SIXTEENTH
DAY.

THURSDAY MORNING, MAY 18, 1876.

Bishop
Harris
presiding.

Conference met at the appointed hour. Bishop Harris in the chair.

Hooper Jolley conducted the religious services.

The Journal of Wednesday was read and approved.

Address of
the Irish
Conference.

Bishop Jones presented the address of the Irish Conference, which was read, and, on motion, referred to the Committee on Correspondence. [See *Appendix*, 13.]

W. M. Meek
admitted.

Wm. M. Meek, the alternate of C. W. Rowland, was announced as in his place, and he was assigned the places on the Committees formerly filled by C. W. Rowland.

Reports of
Standing
Committees

The rules were suspended to consider the following resolution, offered by J. M. Walden, which was read, and, on motion, adopted :

Resolved, That the Chairmen of the Standing Committees be authorized to pass to the Secretary of the General Conference their Reports, and that they be printed in the Daily Advocate in the order in which the Committees were raised.

Special Com-
mittees.

Bishop Harris announced the following special Committees :

On Char-
tered Fund.

ON THE CHARTERED FUND.

William H. Olin, William B. Wood,
Jacob B. Graw.

To prepare
blanks.

TO PREPARE BLANKS.

James Leaton, David S. Monroe,
Daniel A. Goodsell.

G. C. Round
admitted.

George C. Round was admitted to the place of W. M. Wright in the Conference and on the Committees.

Leave of
absence.

W. J. Henry, of Illinois Conference, was, on motion, granted leave of absence for the remainder of the session.

Reference of
papers.

A. S. Hunt returned a paper from the Committee on Episcopacy, to be referred to the Committee on Missions.

Call of
Commit-
tees.

The call of the roll of Standing and Special Committees was made.

Reports
presented.

The Committee on Missions presented Reports Nos. III, IV, V, and VI.

The Committee on Education presented Reports Nos. I, II, and III. **May 18.**
SIXTEENTH
DAY.

The Committee on Revisals presented Reports Nos. I, II, III, IV, V, VI, VII, and VIII.

The Committee on Sunday-schools and Tracts transferred a paper to the Committee on the Book Concern.

C. H. Fowler presented the Report of the Corresponding Secretary of the Tract Society. [See *Appendix*, 48.]

The Committee on the State of the Church presented Report No. I.

The Committee on the Book Concern presented Reports Nos. IV, VI, and VII.

The rules were further suspended to read and consider section two of Report No. VI from the Committee on the Book Concern, namely:

That the Pittsburgh Christian Advocate be published by the New York Agents, and that it be under the control of the General Book Committee.

Bishop Cummins, a fraternal delegate of the Reformed Episcopal Church, was introduced.

C. W. Smith moved to strike out the second section of the report under consideration, but the motion was laid on the table, and the section adopted.

W. H. Olin moved to reconsider the action by which section second was adopted. Pending the discussion of the motion for reconsideration, the hour for the special order of the day having arrived, namely, the election of an Editor for the Christian Apologist and other German publications:

On motion, William Nast was elected Editor of the Christian Apologist by acclamation.

Henry Liebhart was, on motion, elected Editor of the Haus und Herd by acclamation.

On motion of C. W. Smith the second special order of the day was taken up, namely, the election of Editors for the Western, North-western, Central, Northern, and Pittsburgh Christian Advocates, and of the Methodist Advocate in Atlanta.

Francis S. Hoyt and J. H. Bayliss were nominated for Editor of the Western Christian Advocate.

Report
No. VI of
Committee
on Book
Concern.

Fraternal
Delegate
of the Re-
formed
Episcopal
Church.
Item two
of report
adopted.

W. H. Olin
moves a
reconsider-
ation.

Election of
Editor of
Christian
Apologist.

W. Nast
elected.

Editor of
Haus und
Herd.

Editor of
Western
Christian
Advocate.

May 18.
SIXTEENTH
DAY.

Blank
ballots.

The second set of tellers collected the ballots, and were permitted to retire.

On motion, by a vote of 174 to 66, it was ordered that the tellers be instructed not to count blank ballots in making up the aggregate vote.

Editor of
North-
western
Christian
Advocate.

Arthur Edwards was, on motion, elected Editor of the North-western Christian Advocate by acclamation.

Central
Christian
Advocate.

Benjamin St. James Fry and William B. Slaughter were nominated for Editor of the Central Christian Advocate.

W. Nast in-
vited to a
seat on the
platform.

William Nast was, on motion, invited to a seat on the platform during the remainder of the session.

W. B. Slaughter was excused from acting as teller during the ballot for Editor of the Central Christian Advocate, and W. H. Hunter appointed in his place.

Editor of
Northern
Christian
Advocate.

O. H. Warren was, on motion, elected Editor of the Northern Christian Advocate by acclamation.

Book
Concern.

The matter before the Conference when the special order of the day was taken up, namely, the Report of the Committee on the Book Concern, was resumed.

The tellers in the case of the election for Editor of the Western Christian Advocate returned, and reported the following as the result of the ballot:

Editor of
Western
Christian
Advocate.

Whole number of votes cast, 322; necessary to a choice, 162.

Francis S. Hoyt received 215

Francis S. Hoyt, having received a majority of all the votes, was declared elected.

The tellers in the case of the election for Editor of the Central Christian Advocate returned, and reported the following as the result of the ballot:

Editor of
Central
Christian
Advocate

Whole number of votes cast, 318; necessary to a choice, 160.

Benjamin St. James Fry received 249.

Benjamin St. James Fry, having received a majority of all the votes, was declared elected.

On motion, Conference proceeded to vote for Editor of the Pittsburgh Christian Advocate.

Pittsburgh
Christian
Advocate.

Editor of
Methodist
Advocate.

E. Q. Fuller was, on motion, elected Editor of the Methodist Advocate at Atlanta by acclamation.

The tellers in the case of the Editor of the Pittsburgh Christian Advocate were permitted to retire.

May 18.

SIXTEENTH
DAY.

It was moved to proceed to the election of an Editor of the Ladies' Repository. Before taking the ballot the third section of Report No. IV of the Committee on the Book Concern was read, and J. M. Buckley moved that the election for Editor of the Ladies' Repository be postponed until that section be considered.

Ladies'
Repository.

Pending the discussion, the tellers appointed to count the ballot for Editor of the Pittsburgh Advocate returned and announced the result of the ballot:

Editor of
Pittsburgh
Christian
Advocate.

Whole number of votes cast, 314; necessary to a choice, 158.

Alfred Wheeler received 220.

Alfred Wheeler, having received a majority of all the votes cast, was declared elected.

The consideration of the motion of J. M. Buckley to postpone the election of Editor of the Ladies' Repository was resumed, and the motion prevailed.

Election
postponed.

On motion, the Conference proceeded to the election of Editor of the Pacific Christian Advocate.

Editor of
Pacific
Christian
Advocate.

John H. Acton was, on motion, elected Editor by acclamation.

The Conference proceeded to the election of two Missionary Secretaries.

Nominations
for Mis-
sionary
Secretaries.

R. L. Dashiell, John M. Reid, John P. Newman, Joseph Cummings, A. C. George, B. B. Hamlin, and Otis Gibson were placed in nomination.

A motion to elect one Secretary at a time was laid on the table.

On motion of J. M. Walden, it was ordered that the two having the highest number of votes, provided they have a majority of all the votes cast, be declared elected.

It was further ordered that if any ticket have more than two names, the first two only be counted; also, that each delegate place the names of the two persons for whom he votes on a single slip of paper.

Instructions
to Tellers.

S. A. W. Jewett offered a motion to instruct the tellers to throw out all ballots having but a single name on them, but it was laid on the table.

On motion the time was extended, and Conference proceeded to ballot for two Missionary Secretaries.

Time of
Session
extended.

May 18.
SIXTEENTH
DAY.

On motion, it was ordered that, provided Conference adjourn before the tellers report the result of the election for Missionary Secretaries, they be instructed to put the result in a sealed envelope, and hand it to the Secretary of the Conference.

The tellers having collected the ballots, retired.

Indian
 Affairs.

Bishop Janes presented papers from William Hendricks, a member of the Cherokee Nation, which were referred to the Committee on Indian Affairs.

Monument
 to Bishop
 Kingsley.

Reuben Nelson, by permission, presented Reports Nos. I and II of the Committee on Episcopacy, and G. W. W. Hughey a minority Report from the same Committee.

Oliver Hoyt presented the following Report of the Committee appointed to Erect a Monument at the Grave of Bishop Kingsley. It was read and adopted.

DEAR FATHERS AND BRETHREN: The Committee appointed by you to provide for the erection of a monument at the grave of the revered and beloved Bishop Kingsley respectfully report that something over \$2,500 was subscribed, and for the most part paid, to the fund for the erection of this monument. By the order of the General Conference \$500 of this money was paid to the widow of the honored Bishop, as it was thought that a suitable monument might be put up for two thousand dollars; but in consequence of the heavy expenses of transportation and erection, the cost has been \$157 beyond the amount received. The monument was made of the most beautiful and substantial American granite, and has been placed upon a firm foundation in the graveyard at Beirut, where the sacred dust of the Bishop was buried, the graveyard standing upon the great highway through the Lebanon, and the monument so placed as to be seen by all travelers from the sea to the city of Damascus. In the process of its erection an Arab laborer was so injured that he lost his life, and this fact coming to the knowledge of the Committee, a handsome sum of money was contributed by some of our friends in New York as a gift to the widow of the deceased laborer, which gift was very thankfully acknowledged.

The Committee are satisfied that the monument will attract the admiration of all Americans and Methodists who may visit Syria.

The funds raised and disbursed by the Committee have been in charge of Mr. Oliver Hoyt as treasurer, and he desires that an auditing Committee may be appointed to examine the accounts. The appropriate inscriptions upon the tablets of the monument were prepared by Bishop Simpson and Bishop Ames. All of which is respectfully submitted.

GEORGE W. WOODRUFF,
 ALBERT S. HUNT,
 OLIVER HOYT.

Delegates to
 the Baptist
 Church.

Cyrus D. Foss presented the Reports of delegates to the Baptist Church, as follows:

The Fraternal Delegates appointed by the General Conference of 1872 to bear its Christian greetings to "the Baptist Churches through their Missionary Societies," respectfully report that they performed the agreeable duty assigned to them in June, 1874, in Washington.

They were very courteously received, and were listened to with earnest attention by a crowded congregation of representative ministers and laymen of the Baptist denomination.

May 18.
SIXTEENTH
DAY.

D. P. Mitchell presented a paper in relation to the Central Christian Advocate, which was ordered to be printed in the Daily Advocate, and also referred to the Committee on the Book Concern.

Central
Christian
Advocate.

Daniel Curry presented petition of B. C. Lippincott and nine others in favor of electing the Sunday-school Superintendent by the Quarterly Conference, and it was referred to the Committee on Sunday-Schools and Tracts.

Election of
Superin-
tendents of
Sunday-
schools.

L. C. Queal presented petitions signed by Miron Mead and thirty-six others, and John H. Gregory and forty-one others, in regard to stationing the Presiding Elders, and they were referred to the Committee on Itinerancy.

Stationing
Presiding
Elders.

W. B. Wood presented two papers in regard to changes in the Discipline, which were referred to the Committee on Revisals.

Changes in
Discipline.

The Conference then proceeded to elect the Corresponding Secretary of the Board of Church Extension.

Alpha J. Kynett was, on motion, elected to that office by acclamation.

A. J. Kynett
Cor. Sec. of
Board of
Ch. Exten.

The election of Corresponding Secretary of the Freedmen's Aid Society was taken up.

R. S. Rust and William Brush were nominated, but the latter declining, on motion, Richard S. Rust was elected by acclamation.

R. S. Rust
Cor. Sec. of
Freedmen's
Aid Society.

S. B. Ransom offered the following preamble and resolutions, which were read, and, on motion, adopted:—

Sale of Liq-
uors at the
Centennial
Exhibition.

Whereas, The right to sell intoxicating drinks on the grounds of the Centennial Exhibition has been sold to the highest bidders therefor by the "Board of Finance" of said Exhibition; therefore,

Resolved, 1. That such action outrages the Christian sentiment of the country, and we, in the name of religion and humanity, solemnly protest against such a desecration of the Centennial grounds, and earnestly call upon the National Commission to revoke such concessions.

Resolved, 2. That, in the name of our common Christianity, we call upon all Christian Churches of the land to join with us in this our solemn protest and request.

Resolved, 3. That a copy of these resolutions, signed by the President and Secretary of this Conference, be sent to the National Commission of the Centennial Exhibition.

The tellers appointed to receive and count the ballots for Missionary Secretaries returned, and announced the result as follows:—

May 18.
SIXTEENTH
DAY.

Whole number of votes cast, 319; necessary to a choice, 160.

R. L. Dashiell received 228.

R. L. Dashiell
Miss. Sec.

R. L. Dashiell having received a majority of all the votes was declared elected.

On motion, the Conference adjourned.

Announcements were made, the doxology was sung, and the benediction pronounced by J. S. Smart.

May 19.
SEVENTH
DAY.

FRIDAY MORNING, MAY 19.

Bishop Fos-
ter presid-
ing.

Conference met at the appointed hour, Bishop Foster presiding.

The religious services were conducted by William X. Ninde.

The Journal of yesterday's session was read and approved.

Monument
Bishop
Kingsley.

Bishop Harris announced the following Committee to Audit the Accounts of Committee having charge of the Monument over the Grave of Bishop Kingsley: James Erwin, Enoch Green, George G. Decker.

W. Van
Orsdell ad-
mitted.

James B. M'Kean, lay delegate from Rocky Mountain Conference, failing to appear, W. Van Orsdell, a reserve delegate, was admitted to his seat, and appointed in his place on the Committees.

A. S. Ladd
admitted.

A. S. Ladd, reserve delegate of the Maine Conference, was admitted to the seat of H. P. Torsey.

Rules of or-
der amended

On motion of J. M. Buckley the eighth rule of order was amended so that it should read, "All motions to indefinitely postpone or lay on the table shall be taken without debate."

Election of
General
Conference
officers.

The election of the remaining General Conference officers was made the order of the day for ten o'clock this morning.

Resolutions.

The regular order, the call of the Conferences for resolutions and miscellaneous business, was taken up.

MAINE.

MAINE.

Temperance.

M. French offered the following preamble and resolution, which were referred to the Committee on Temperance:

Whereas, Sixty thousand human souls are annually hurried into the eternal world by the use of intoxicating drink, and as many more of our youth and young men are started on this terrible road; and,

Whereas, The Committee on Temperance of this General Conference have no work sent them from this great body of representative ministers and laymen, showing an alarming indifference to the ravages and destruction caused by the liquor traffic; and,

Whereas, We cannot expect the temperance cause to triumph without the earnest co-operation of the Churches; therefore,

Resolved, That the special Committee on Temperance be requested to inquire and report to this General Conference what changes can be made in our Discipline, or what can be done by the General Conference, to insure a more earnest and hearty co-operation of our Churches and ministry in suppressing and prohibiting the liquor traffic in all of our States.

NEWARK.

J. N. FitzGerald offered the following preamble and resolution, which were referred to the Committee on Ecclesiastical Code:

Whereas, The report of the Committee on Ecclesiastical Code contains no provision for an answer in writing by any party who may be complained of or charged; and,

Whereas, There is but little said concerning the qualifications of witnesses and counsel, and less concerning their duties; and,

Whereas, It is highly important that every person charged or complained of shall have the same opportunity to be heard that is afforded to his accuser; and,

Whereas, All who may be called upon to take part in investigations under our Discipline should have their powers and duties as clearly defined as possible; therefore,

Resolved, That the Committee to which was referred the report on Ecclesiastical Code be, and hereby are, directed to prepare and present to this Conference, as a part of their report, articles setting forth more fully, 1. The pleadings necessary to the joining of issue in any case of trial; 2. The qualifications and duties of witnesses; 3. The qualifications and duties of counsel.

S. B. Ransom offered the following, which was referred to the Committee on Revisals:

Resolved, That paragraph 390 of the Discipline be amended by inserting after the word "Superintendent" in the sixth line the following, "the Sunday-school Committee," and after the word "prescribed," in the seventh line, the following: "And such Society shall hold Missionary meetings at least monthly, at which collections for the Missionary cause shall be taken," so that said paragraph shall read as follows, namely:

"390. It shall be the duty of the Preacher in charge to see that each Sunday-school in our Churches and congregations be organized into a Missionary Society, under such rules and regulations as the Pastor, the Superintendent, the Sunday-school Committee, and the teachers may prescribe; and such Society shall hold Missionary meetings at least monthly, at which collections for the Missionary cause shall be taken," etc.

On motion of H. Buck, all further reading of Resolutions was dispensed with except in cases where they are put upon their passage.

The regular order was resumed.

May 19.
SEVENTH
DAY.

NEWARK.

Pleadings on
cases of
trial.

Sunday-
schools.

Reading of
resolutions
dispensed
with.

May 19.
SEVENTH
DAY.

NEW HAMPSHIRE.

Rental of
buildings for
the sale of
liquors.

NEW HAMPSHIRE.

John W. Adams offered the following preamble and resolutions, which were referred to the Committee on Revisals:

Whereas, There are members in some of our Churches who rent buildings for the sale of intoxicating drinks, to the grief and scandal of the Church; and,

Whereas, There is doubt in some minds whether those who are guilty of this sin can be tried under the charge of "immoral conduct;" therefore,

Resolved, That our Discipline be so amended that members of the Methodist Episcopal Church shall be made liable to trial for "immoral conduct" and consequent expulsion if they rent buildings for the sale of intoxicating drinks.

NORTHERN
N. YORK.

Episcopal
residences.

NORTHERN NEW YORK.

I. S. Bingham offered the following resolution, which was referred to the Committee on Episcopacy:

Resolved, That in the arrangement of Episcopal Districts for the ensuing quadrennium, Syracuse, N. Y., be recognized as the episcopal center of a district and the residence of a Bishop.

Supernu-
merary
Preachers.

He also offered the following resolution, which was referred to the Committee on Itinerancy:

Resolved, That paragraph 295 of the Discipline, relating to Supernumerary Preachers, be stricken out, thereby abolishing all provisions for a class of preachers now known as supernumeraries.

TROY.

Sale of
Church
Property.

TROY.

G. L. Clark offered the following preamble and resolution, which were referred to the Committee on Revisals:

Whereas, In some portions of the Union the laws of the State require, in order to sell and convey real estate owned by a Church or religious corporation, either for payment of debts or for investment, that application shall be made, and said sale and investment only take place by order of the Court in accordance with the laws and practice in such cases provided; therefore,

Resolved, That the Committee on Revisals are instructed to amend paragraph 511, on page 211 of the Discipline, by inserting after the words "Trustees, so authorized, may," the words, "Make application to and by virtue of the orders or decrees of the proper Court of the State wherein said Church property is situated, should the same be necessary, and," etc.

Chapter on
Slavery.

He also offered the following preamble and resolution, which were referred to the Committee on Revisals:

Whereas, American slavery has been forever abolished and prohibited by the laws of the country, and no slave can hereafter breathe the free air of this Republic; therefore,

Resolved, That the Committee on Revisals are hereby instructed

to inquire and report to this General Conference whether the time has not now come to strike from the Discipline, on page 35, the whole of section 4, paragraph 38, relating to slavery.

May 19.
SEVENTH
DAY

He also presented the following preamble and resolution, which were referred to the Committee on Temperance :

Traffic in
Liquor.

Whereas, The great evil of intemperance is largely engrossing the attention of the men and women of this land ; and,

Whereas, There is an apparent want of interest and manifest indifference in the Churches on the subject ; and,

Whereas, This terrible evil is hedging up the way of the Lord, and preventing the conversion of souls ; therefore,

Resolved, That the Committee on Temperance be instructed to inquire whether something cannot be done to thoroughly arouse our membership and people to the importance of active measures for totally prohibiting the liquor traffic ; whether section 17 of the Discipline cannot be so amended by an additional paragraph, or otherwise, as to require the minister in charge of each circuit or station to preach upon the subject of temperance at least once in each quarter ; and further, whether paragraph 136, of section 4 of the Discipline, should not be amended by adding the question, "What has been done during the quarter to advance the temperance cause?" or in some direct way to inquire whether the minister in charge has done his whole duty on this subject during each quarter.

WYOMING.

WYOMING.

H. Wheeler offered the following resolution, which was referred to the Committee on Missions :

Subscribers
to Missions.

Resolved, That it should be the policy of our Church to obtain permanent yearly subscribers to the cause of Christian missions, and that the Committee on Missions be requested to devise some plan by which this matter can be brought before and adopted by the Church at large.

The call for reports from Standing and Special Committees was made.

Reports of
Committees.

The Committee on Missions presented Reports No. VII, VIII, and IX.

Missions.

The Committee on Education presented Report No. IV.

Education.

The Committee on the State of the Church presented Report No. II, and also a Minority Report.

State of the
Church.

The Committee on Church Extension presented Report No. II.

Church Ex-
tension.

The Committee on Religious Corporations presented Report No. I.

Religious
Corpora-
tions.

The Committee on Revision of Hymn Book presented Report No. I.

Revision of
Hymn Book.

May 19.
SEVENTH
DAY.

Woman's
Foreign
Missionary
Society.

Commission
to the M. E.
Ch., South.

The Committee to visit the Executive Committee of the Woman's Foreign Missionary Society presented its report.

The Committee on the appointment of Commissioners to the Methodist Episcopal Church, South, presented their report, which was read and adopted, namely :

Your Committee to whom was referred a resolution adopted by the General Conference of the Methodist Episcopal Church, South, and borne to us with the Christian salutations of our sister Church, providing for the appointment of a Commission on the part of that body, to meet a similar Commission authorized by the Methodist Episcopal Church, beg leave to report that they recommend the adoption of the following resolution :

Resolved, That, in order to remove all obstacles to formal fraternity between the two Churches, our Board of Bishops are directed to appoint a Commission, consisting of three ministers and two laymen, to meet a similar Commission authorized by the General Conference of the Methodist Episcopal Church, South, to adjust all existing difficulties."

Additional
Missionary
Secretary.

The hour of ten o'clock having arrived, the order of the day, namely, the election of an additional Secretary of the Missionary Society, was taken up, and the Conference proceeded to vote, after which the tellers were permitted to retire.

Book Con-
cern Re-
port No. VI.

On motion of D. N. Cooley, Report No. VI of Committee on the Book Concern, second item, relating to the Pittsburgh Christian Advocate, was taken up. This item having been adopted, a motion for reconsideration was made.

Pending the discussion, the tellers returned and announced as the result of the ballot : Whole number of votes cast, 309 ; number necessary to a choice, 155.

J. M. Reid
Elected
Missionary
Secretary.

J. M. Reid having received 238 votes was declared elected.

The order of the day, the fixing the seat of the next General Conference, was, on motion, postponed until to-morrow at 10 o'clock A.M.

Rev. Bishop
Cummins
introduced.

The hour of eleven having arrived, Bishop Janes, upon invitation of Bishop Foster, took the chair, and introduced Rev. Bishop George D. Cummins, D.D., of the Reformed Episcopal Church, who addressed the Conference. [See *Appendix*, 41.]

D. A. Whedon's Reso-
lution
adopted.

At the close of the address D. A. Whedon offered the following resolution, which was read, and adopted by a rising vote :

Resolved, That we have listened with great pleasure to the brotherly and eloquent words of the Rev. Bishop Cummins, of the Reformed Episcopal Church, communicating to us the fraternal greetings of the body he so worthily represents, and we extend to him and his Church the right hand of Christian fellowship, and cordially reciprocate his expressions of love and sympathy, and will in due time respond officially by our representative, bearing our regards to his Church.

May 19.
SEVENTH
DAY.

The following telegram was presented and read, and the Secretary instructed to answer that the Conference will receive the delegate on Tuesday next at eleven o'clock A.M. :

Telegram
from Dele-
gate of Con-
gregational
Council.

WASHINGTON, D. C., *May 19, 1876.*

TO THE PRESIDING BISHOP OF THE GENERAL CONFERENCE :

When will the Conference hear the delegate from the National Congregational Council?

J. E. RANKIN.

The discussion on the second item of Report No. VI of the Committee on the Book Concern, was resumed, and the motion to reconsider the vote by which that item was adopted prevailed, and the motion to adopt the second item was lost. The item was as follows, namely :

Resolved, That the Pittsburgh Christian Advocate be published by the New York Agents, and that it be under the control of the General Book Committee.

On motion, the Conference took up the third item of Report No. IV of Committee on Book Concern.

Report No.
IV of Com.
on B'k Con-
cern, item 8.

After discussion and amendment it was adopted, as follows :

Ladies' Re-
pository.

Resolved, That the Agents of the Western Book Concern, the Editor of the Ladies' Repository, and the Western section of the General Book Committee, be authorized to change the name or modify the scope and style of the Ladies' Repository and Golden Hours, published at Cincinnati, as they may deem best.

At the request of the Chairman the balance of the report was recommitted.

On motion, the Conference proceeded to the election of an editor of the Ladies' Repository.

Editor of the
Ladies' Re-
pository.

E. Wentworth, J. F. Marlay, S. H. Nesbitt, G. M. Steele, Miss Frances E. Willard, and B. F. Cray were nominated.

The tellers having collected the ballots, were permitted to retire.

R. L. Dashiell offered the following, which was read and adopted :

Bishops to
nominate
Managers.

May 19.
SEVENTH
DAY.

Resolved, That the Bishops be requested to nominate to this Conference the Board of Managers of the Missionary Society, Board of Church Extension, Sunday-School Union, Tract Society, and Freedmen's Aid Society.

Missionary
Treasurers.

On motion, Conference proceeded to the election of Treasurer and Assistant Treasurer of the Missionary Society, and Reuben Nelson was chosen Treasurer, and Luke Hitchcock Assistant Treasurer, by acclamation.

Rep't No. IV
of Com. on
Book Con-
cern.

The remaining part of Report No. IV, from the Committee on the Book Concern, was then taken up, read, and acted upon item by item. Sections 1 and 2 were adopted, as follows :

Resolved, 1. That the subject of publishing a full and complete index to the Methodist Quarterly Review from its first issue till the present time is hereby referred by the General Conference to the favorable consideration of the Book Agents and the Editor of Books at New York. Such an index, it is believed, would add greatly to the value of existing volumes of the Quarterly.

Resolved, 2. That we recommend that the paper known as the Sandebudet, or Messenger, now printed in the Swedish language, be continued by the Agents of the Western Book Concern, the Editor to be appointed, and his salary fixed, by the Western Book Agents and the Presiding Elders of the Swedish Districts now belonging to the Central Illinois Conference.

Report No.
VII, items
5 and 6.

On motion, items 5 and 6 of Report No. VII were taken up and read.

Time ex-
tended.

Pending discussion, the time of the session was extended.

The tellers having returned, reported as follows :

Ballot for Ed-
itor of La-
dies' Repos-
itory.

Whole number of votes cast, 308; necessary to a choice, 155.

G. M. Steele received 104; Miss F. E. Willard, 55; John F. Marlay, 47; Samuel H. Nesbitt, 41; E. Wentworth, 32; B. F. Crary, 13.

On motion, the Conference adjourned. Notices were given, the doxology sung, and the benediction pronounced by Bishop Harris.

May 20.
EIGHTEENTH
DAY.

SATURDAY MORNING, MAY 20.

Bp. Wiley
presiding.

Conference met at the appointed hour, Bishop Wiley presiding.

The religious services were conducted by Hayden Hays.

Journal of yesterday's session was read and approved.

Under a suspension of the rules, J. P. Newman offered the report of the "Local Committee appointed to arrange a Programme for Centennial Services to be held in the Academy of Music Sunday, at 3 P. M., in commemoration of the Annual Conference held in this city one hundred years ago." The report was read, and, on motion, adopted.

An additional report of the Trustees of the Chartered Fund was received, and referred to the Committee on the Chartered Fund.

Cyrus Clark, of the Erie Conference, having returned home, George W. Clark was assigned his place on the Committee on Boundaries.

R. H. Hurlburt and F. Merrick were granted leave of absence on account of sickness.

The regular order, the call for resolutions, was taken up.

CHICAGO GERMAN.

C. A. Loeber offered the following resolution, which was referred to the Committee on Boundaries:

Resolved, That the German work in the South-west German, the North-west German, and the Chicago German Conferences be divided into four Annual Conferences, according to the following plan:

1. The Illinois German Conference: This Conference shall include the State of Illinois, with the counties of Lake, Porter, and Laporte, in the State of Indiana—eighty-two preachers.

2. The Iowa German Conference shall include the State of Iowa—forty-six preachers.

3. The North-west German Conference shall include the States of Minnesota and Wisconsin—seventy-six preachers.

4. The South-west German Conference shall include the States of Missouri, Kansas, and Nebraska—sixty-five preachers.

5. Denver, with the German work in Colorado, shall be united with the Colorado Conference.

CINCINNATI.

J. M. Walden offered the following resolution, which was read and adopted:

Resolved, That reports from Standing Committees shall be taken up in the order in which said committees were raised, and where a report from any committee elicits discussion, only one report from such committee shall be considered under each call.

DELAWARE.

H. Jolley offered the following preamble and resolution, which were referred to the Committee on Sunday-schools and Tracts:

May 20.
EIGHTEENTH
DAY.

Programme
for Centen'
of Confer-
ence of 1776.

Chartered
Fund.

Change in
Committee.

Leave of ab-
sence to R.
H. Hurl-
burt and
F. Merrick.

CHICAGO
GERMAN.
Boundaries
of German
Conferences.

CINCINNATI.

Considerat'n
of Reports.

DELAWARE.

May 20.
EIGHTEENTH
DAY.

Sunday-
school
Superin-
tendents.

Whereas, We are more than ever convinced that to create and sustain Sunday-schools is to plant and cultivate the primary Church ; and,

Whereas, Such men, and such men only, are needed to be appointed as Superintendents that have the same view, and therefore teach in that direction ; therefore,

Resolved, That the character of the Superintendent and his work of teaching be examined by the Presiding Elder at each Quarterly Conference.

DES MOINES.

DES MOINES.

Reduction
of price of
Church
Papers.

E. M. H. Fleming offered the following resolution, which was referred to the Committee on the Book Concern :

Resolved, That in order to get the Western Advocates into the hands of the people and thereby make those papers not only a power for good, but also self-supporting, we direct the Western Book Agents to reduce the price to \$2 00 per annum, or by some means provide cheaper periodical literature.

FLORIDA.

FLORIDA.

Civil Offices.

C. L. Robinson offered the following preamble and resolution, which were referred to the Committee on the State of the Church :

Whereas, While it is not the policy or purpose of the Methodist Episcopal Church in any manner to connect the Church with the State, or to bring politics into our religion, yet, in view of the impiety, unfaithfulness, and corruption that has come, in many instances, to prevail in places of public trust ; and in view of the fact that the Christian graces have had so little prominence as qualifications for official positions, and being profoundly impressed that all the blessings of civil liberty, which we so abundantly enjoy, are due directly to the enlightening influence of the Christian religion ; therefore,

Resolved, That we, the Delegates to the General Conference of the Methodist Episcopal Church in Conference assembled, at this, the dawn of the new century of our freedom, do most earnestly recommend to the members of our Church throughout the country that they endeavor by every just and proper means to place in all the civil offices of our Government only such men as are known to possess and maintain a true Christian character and principles.

Commission-
ers to M. E.
Church,
South.

Bishop Harris announced the following Commissioners to meet a similar Committee from the Methodist Episcopal Church, South, namely : Morris D'C. Crawford, Enoch L. Fancher, Erasmus Q. Fuller, Clinton B. Fisk, John P. Newman.

The regular order of business was resumed.

NEBRASKA.

NEBRASKA.

E. H. Rogers offered the following resolution, which was referred to the Committee on Boundaries :

Resolved, That the Committee on Boundaries be instructed to inquire into and report such action as may be necessary to supply the region known as the Black Hills with Methodist preachers.

May 20.
EIGHTEENTH
DAY.
Black Hills.
NORTH-WEST
INDIANA.
Management
of Mission-
ary work.

NORTH-WEST INDIANA.

C. A. Brook offered the following preamble and resolutions, which were referred to the Committee on Missions:

Whereas, Our missionary treasury is deeply involved in debt ; and,

Whereas, The financial condition of the whole country is such that we cannot hope for largely increased collections ; therefore,

Resolved, 1. That the most careful economy should be employed in the management and expenditures of our missionary funds.

Resolved, 2. That we recommend to our Missionary Secretaries and Board of Managers to devise means whereby intelligence of our missionary work and wants may be more generally diffused among our people.

Resolved, 3. That while we are always glad to receive the visits of the Missionary Secretaries at our Annual Conferences, yet we do not believe these visitations as productive of a sufficient amount of good to justify their uniform continuance.

Resolved, 4. That we recommend that the Bishops so arrange their work that they may be able to attend the missionary anniversaries at all our Annual Conferences, and that they furnish to these Conference auxiliaries all needed information in regard to our missionary operations and wants.

NORTH-WEST IOWA.

NORTH-WEST
IOWA.
Election of
Women to
Church
Offices.

B. Mitchell offered the following preamble and resolutions, which were referred to the Committee on the State of the Church :

Whereas, By a construction of the Discipline, commonly received, a disability has been placed upon the women of the Church, excluding them from certain departments of work in which they have proved themselves to be eminently useful, and to which God has most evidently called some of them ; and,

Whereas, Such construction of Discipline is as much opposed to the greatest possible good of the Church as it is to the Holy Scriptures ; therefore,

Resolved, 1. That such construction of the Discipline shall not hereafter be admissible.

Resolved, 2. That all such disabilities are hereby taken away, so that women may be elected to any and all of the offices in our Societies, and properly granted license to preach.

The Secretary presented a memorial on the Hymn Book, forwarded to him by mail, which was referred to the Committee on the Hymn Book.

Revision of
the Hymn
Book.

NEW ENGLAND.

N. ENGLAND.

William R. Clark offered the following resolution, which was referred to the Committee on Missions.

May 20.
EIGHTEENTH
DAY.
Monthly
Missionary
Magazine.

Resolved, That the Committee on Missions be instructed to inquire into and report on the expediency of directing the Board of Managers of the Missionary Society to provide as soon as practicable for the publication of a monthly magazine devoted to the subject of missions.

Caste.

W. F. Warren offered the following preamble and resolution, which were referred to the Committee on the State of the Church :

Whereas, It is of the utmost importance that the testimony of the Methodist Episcopal Church, with respect to what is known as the spirit of caste, should be clear, unequivocal, and emphatic ; therefore,

Resolved, That the Committee on the State of the Church be instructed to inquire into the expediency of inserting in the Discipline immediately after paragraph 38 (that on "Slavery") the following paragraph, to wit :

"39. We also believe that in the Church of God there is neither Jew nor Greek, circumcision nor uncircumcision, barbarian, Scythian, bond nor free ; that therefore in the government of the Church all race or caste discriminations are inconsistent with the teachings of the New Testament and offensive to the Creator and Redeemer of all men. We, therefore, ordain that no person shall be precluded or excluded from membership with us, or from any position or privilege, on account of race, color, or nationality, and all prudential rules and arrangements of the Church shall be interpreted and applied in harmony with this fundamental principle."

NEW YORK.

NEW YORK.

Select Committee on the Ladies' Repository.

R. Wheatley offered the following resolution, which was read and adopted :

Resolved, That the Bishops be, and hereby are, requested to select five men of thorough literary culture, and intimate acquaintance with the intellectual and religious wants of the Church and country, and that the brethren thus selected, with the Book Agents at New York, be added to the Committee on the Ladies' Repository, provided for in the third resolution of Report No. IV of the Committee on the Book Concern at New York.

J. Grant admitted instead of C. L. Robinson.
On Editor of Ladies' Repository.

C. L. Robinson, lay delegate from Florida, having returned home, Jeffrey Grant was admitted to his seat.

L. D. Davis offered the following resolution, which was read, and, on motion, laid on the table :

Resolved, That the election of Editor of the Ladies' Repository be postponed until the character of the magazine shall be established by the Agents and Committee already provided for, and that when this is done, the said Committee shall be authorized to fill the vacancy.

Ballot for Editor of Ladies' Repository.

Conference, on motion, proceeded to the election of an Editor of the Ladies' Repository. Daniel Curry was nominated in addition to those named yesterday. The ballots having been collected the tellers retired.

The regular order was again resumed.

May 20.

EIGHTEENTH
DAY.

UPPER
IOWA.

Monthly Ch.
Manual.

UPPER IOWA.

A. J. Kynett offered the following resolution, which was read and adopted :

Resolved, That the Board of Management of our Educational, Missionary, Church Extension, Freedmen's Aid, and Publishing Work be, and are hereby, recommended to unite in the publication of a monthly Church Manual, to be sent free to all our traveling preachers, giving such information as may be useful in presenting these several causes to our people, and that the Book Agents at New York be authorized and instructed to publish such manual, charging each department in proportion to the space assigned it a proper proportion of the actual cost of publication.

WEST VIRGINIA.

WEST VIR-
GINIA.

J. W. W. Bolton offered the following preamble and resolution, which were read and adopted :

Pittsburgh
Christian
Advocate.

Whereas, The impression is on the minds of some that the Pittsburgh Christian Advocate is the property of a private corporation ; therefore, be it

Resolved, That the said paper has been since 1840, and still is, the property of the Methodist Episcopal Church, and under the custodianship of the General Conference.

The tellers returned with the result of the third ballot for Editor of the Ladies' Repository :

Editor of
Ladies' Re-
pository.

Whole number of votes, 284 ; necessary to a choice,

143.

Daniel Curry received 200.

Daniel Curry having received a majority of all the votes cast was declared elected.

Daniel Curry
elected.

On motion, the further call of the roll for resolutions and miscellaneous business was dispensed with for the balance of the session.

Call for Res-
olutions dis-
pensed
with.

Bishop Simpson presented the memorial of A. B. Gildersleeve in regard to certificates of church-membership to members when traveling, and it was referred to the Committee on the State of the Church.

Certificates
of Member-
ship.

The report of the Delegates to the General Conference of the African Methodist Episcopal Church was presented and read, as follows :

Report of
Delegates
to African
M. E. Ch.

The Delegates appointed to bear the fraternal greetings of the General Conference of the Methodist Episcopal Church to the General Conference of the African Methodist Episcopal Church, in session in the city of Atlanta, Ga., have to report that we have discharged the duty assigned to us. During the last days of April we

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EIGHTEENTH
DAY.

received from the Board of Bishops the official notification and certificate of our appointment, and repaired to the seat of that Conference. On reaching the city we notified that honored body of our appointment to bear to it the greetings of the mother Church, and our pleasure to await any expressions of their wishes in the matter. In response, a communication was immediately received from the Conference expressive of their satisfaction on learning of our visit, as well as of their desire formally to receive us at an early date.

On the 12th inst. we were escorted to the Conference and introduced to the presiding officer, the venerable Bishop Paine, then to his episcopal colleagues and the Conference. Our reception was most cordial and hearty on the part of the entire body. Our visit awakened in the minds of many precious recollections of earlier days spent in the mother Church. Some of these memories were freshly touched in appropriate responses of Bishops Paine, Wayman, and Campbell.

In going out and in among these beloved brethren for several days, we found much to admire and love in their piety, Christian zeal, simple modes of worship, so in harmony with primitive Methodism, and in their devotion to labor for the salvation of souls. We could but feel that this Church forms an important factor in the problem of our Christian humanity this nation has to solve. In conclusion, we are happy to report that they will give expression to their fraternal feelings by a delegation to this body.

Respectfully submitted,

D. SHERMAN,
J. C. TATE.

Reports of
Commit-
tees.

On motion, the order of business was suspended to receive reports of the Standing and Special Committees in order to their publication in the Daily Advocate.

Episcopacy.

The Committee on Episcopacy presented Report No. III.

Itinerancy.

The Committee on Itinerancy presented Reports Nos. I and II.

Revisals.

The Committee on Revisals presented Reports Nos. IX, X, and XI, and minority report to No. IX.

Sunday-
Schools and
Tracts.

The Committee on Sunday-Schools and Tracts presented Reports Nos. I and II.

Freedmen.

The Committee on Freedmen presented Report No. I.

Book Con-
cern.

The Committee on Book Concern presented majority and minority Report No. VIII.

Judiciary.

The Committee on Judiciary presented Report No. I.

Metropolitan
Church.

The Committee on the Metropolitan Church presented their report.

Birthday of
Bishop E.R.
Ames.

A. C. George offered the following preamble and resolution, which were read, and unanimously adopted by a rising vote :

Whereas, Rev. Bishop Edward R. Ames has for nearly a quarter of a century been one of our general Superintendents, and is well known and highly esteemed in all our borders ; and,

Whereas, He has this day reached the ripe age of threescore and ten years, and is still able to perform, efficiently and successfully, his episcopal work ; therefore,

Resolved, That we offer our warmest congratulations to our beloved Superintendent on this interesting occasion, and earnestly pray that our heavenly Father will grant him many additional years of honor and happiness.

J. W. Freund, by consent, offered the following resolution, which was read, and, on motion, adopted :

Resolved, That the Book Agents be ordered to publish the Bishops' Address in German.

D. Sherman and J. C. Tate, Fraternal Delegates to the General Conference of the African Methodist Episcopal Church, were introduced, and gave an account of their visit.

On motion, half past ten o'clock A.M. next Monday was fixed as the time for selecting the seat of the next General Conference.

John W. Ray was substituted for Will Cumbback on the Committee on the Book Concern.

J. H. Bayliss was substituted for F. C. Holliday on the Committee on the State of the Church.

On motion, the Conference adjourned.

Notices were given, doxology sung, and benediction pronounced by William H. Olin.

MONDAY MORNING, MAY 22.

The Conference met at the appointed hour, Bishop Merrill in the chair.

The religious services were conducted by Henry Liebhart.

The Journal of Saturday's proceedings was then read and approved.

On motion of W. J. Paxson, the Conference took up the paper presented by the Bishops in regard to New Articles of Religion.

On motion, the paper was adopted, and it was ordered that it be printed in the Journal. [See pages 206-208.]

On motion of J. M. Walden, Report No. VII of the Book Concern was taken up for the consideration of items 5 and 6, the items relating to the South-western Christian Advocate, published in New Orleans, and

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DAY.

Bishops' Ad-
dress in
German.

Fraternal
Delegates
to African
M. E. Ch.

Seat of next
General
Conference.

Changes in
Committee.

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NINETEENTH
DAY.

Bishop Mer-
rill presid-
ing.

Journal ap-
proved.

New Articles
of Religion.

Committee
on the Re-
port No. VII
on Book
Concern.

May 22. Dennis N. Cooley offered the following substitution for the 5th section, to wit:

NINETEENTH DAY.

D. M. Cooley's substitute.

The Agents of the Book Concern in New York are authorized in their discretion to pay toward the publication of the semi-monthly South-western Advocate, published at New Orleans, the sum of one thousand dollars per year, in half-yearly payments, commencing with July 1, 1876, but they shall in no case assume any other or greater responsibility for or on account of such publication.

George J. Ferry moved to amend the substitute by inserting January 1, 1877, instead of July 1, 1876, but the motion did not prevail.

A motion to accept the substitute offered by D. N. Cooley was then lost by a count vote of 105 for to 152 against it.

A motion to adopt items 5 and 6 of Report No. VII of the Book Concern then prevailed by the following vote, the yeas and nays having been demanded on motion of D. N. Cooley:

Yeas.

YEAS—Adams of Mississippi, Allman, Alston, Andrus, Appel, Aultman, Baker, Barrows, Bayliss, Beeman, Bell, Belt, Benson, Bignell, Bingham, Birch, Bohl, Braden, Brown of Western New York, Brooke, Brooks, Bruce, Brush, Buck, Buckingham, Buckner, Burns, Calderwood, Call, Camp, Campbell, Carroll, Carskadon, Carter, Caughlan, Chadwick, Chesbro, Chestnut, Cilley, Cissell, Clapp, Clark of Troy, Cleveland, Cobb, Cooper of Northern New York, Cornell, Cochran, Crary, Crawford, Cummings, Dashiell, Decker of Central New York, Dennett, De Pauw, De Puy, Dickhaut, Doane, Doering, Earp, Edwards of Detroit, England, Erwin, Evans of Central Illinois, Fike, Fish, Fisher, Fisk of St. Louis, Fiske of Detroit, FitzGerald, Fleming, Foreman, Foss, Fowler, French of Central New York, Fry, Fuller, Garmoe, George, Goodrich, Graves, Grant, Griffin, Hamilton, Hamlin, Hammett, Hammond, Harbin, Hartman of Baltimore, Hartman of Central German, Hartzell, Hatfield, Haven, Haw, Hays, Heisley, Hemenway, Herrick, Hitchcock, Holliday, Holloway, Horner, Hoyt of North Ohio, Hunt of Western New York, Huntington, Hurst, Huston, Ives, Jackson, Jacokes, Jaques, Jervay, Jewitt, Jocelyn, Jolley, Keener, King, Koch, Koencke, Kynett, Ladd, Leaton, Liebhart, Lillard, Locke, Loeber, Lowrey, Lyon, Mahin, Mallalieu, Man-

ker, Manly, Marine, Martindale, Mather of North Ohio, Mather of West Wisconsin, Matlack, M'Adoo, M'Donald of Iowa, M'Donald of Mississippi, M'Elroy, M'Keown, M'Williams, Meek, Meharry, Metcalf, Miller (R. L.) of Pittsburgh, Miller of Alabama, Mitchell of North West Iowa, Molloy, Moody, Morgan of Vermont, Mosser, Muir, Nelson, Nettleton, Newman, Neu, Ninde, Ocumpaugh, Otis, Painter, Perrine, Pershing, Pierce, Pratt, Prentiss, Puffer, Queal of Central New York, Ray, Reid, Rice, Richardson, Riddle, Rogers (George), Rothweiler, Round, Ruggles, Schuler, Shinkel, Slaughter, Smart, Smith of North-west Indiana, Smith of Pittsburgh, Snowden, Stanley, Steele, Stetson, Stowe, Swayzee, Taylor, Todd, Towne, Trimble, Turner of Philadelphia, Turner of California, Van Orsdell, Walden, Walker of St. Louis, Walker of Wisconsin, Warnock, Warren, Weaver, Webster of South Carolina, Webster of Florida, Wells of Troy, Wells of Mississippi, Whedon, Wheeler of Wyoming, White, Whitney, Wilbur, Willard, Williamson, Winters, Witting, Wright of Minnesota, Zaring—217.

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DAY.

NAYS—Atkinson, Barnes, Bates, Blake, Bolton, Brock, Clarke (G.W.), Colman, Cooley, Cooper of Baltimore, Curry, Darnall, Davis of Providence, Decker of New York, Dix, Eaton, Eckman, Fagg, Ferry, French of Maine, Freund, Goodsell, Graw, Green of New Jersey, Green of Rock River, Griswold, Gunn, Haughey, Hiestler, Hendrickson, Hiett, Holman, Hughey, Hunt of New York East, Hunter, Jervis, Kendrick, Kopp, Lanahan, Leavitt, Lewis, Lloyd, Martin, M'Chesney, M'Kenzie, M'Kinley, Miley, Miller of Upper Iowa, Miller of Erie, Mitchell of South Kansas, Mitchell of Central Pennsylvania, Moore of Erie, Moore of Des Moines, Morgan of Baltimore, Mowe, Mues, Nesbit, O'Neal, Olin, Palmer, Paxson, Perry, Pettibone, Phillips, Pipher, Powell, Power, Price of Upper Iowa, Price of Philadelphia, Prindle, Ramsey, Ransom, Reynolds, Ridgaway, Rogers of Nebraska, Scudder, Smith of Rock River, Spencer, Stone of East Maine, Thoburn, Waters, Webster of Troy, Wentworth, Wetherby—84.

Absent or not voting—Adams of New Hampshire, Auld, Ball, Bodine, Brown of Iowa, Buckley, Calley, Chaplain, Clark (C.) of Erie, Clark of New England, Cum-

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NINETEENTH
DAY.

back, Cunningham, Davies, Davis of Nebraska, De-frees, Dennis, Dickey, Doelfeld, Drinkle, Dunn, Evans of Colorado, Hanlon, Harrison, Henry, Hoyt of New York East, Hurlburt, Jones, Lawrence of Alabama, Lawrence of Central Ohio, Marlay, Marquardt, Martin, Merrick, Merrill, Miles, Miller, Hiram of Pittsburgh, Monroe, Neidringhaus, Perkins, Presnell, Queal of Rock River, Searles, Sessions, Sexton, Smith of South Kansas, Tevis, Toles, Underwood, Walker (M. B.) Ware, Wheatley, Wheeler of Erie, Wood of North-west Indiana, Wood of Philadelphia—54.

The items of the Report as finally adopted are as follow, namely :—

“5. The Committee recommend that the South-western Christian Advocate, now published in New Orleans, be adopted as an official weekly Church paper, and published by the New York Book Agents, under the control of the Book Committee, beginning June 1, 1876; and that in paragraph 445 of the Discipline, in which the election of Editors of our Church papers is provided for, the following shall be inserted at the proper place: “And an Editor of the South-western Christian Advocate, published in New Orleans;” and also that in paragraph 459, in which the fixing of Editors’ salaries is provided for, the Editor at New Orleans be added to those whose salaries are to be fixed by the Book Committee.

“6. That, should the expense of editing and publishing the South-western Christian Advocate exceed two thousand dollars per year, and such excess not be provided and paid by the patronizing Conference, the Book Agents at New York are instructed to discontinue said paper.”

Leave taken
by Dr. Dun-
can.

James A. Duncan, D.D., Fraternal Delegate from the Methodist Episcopal Church, South, was introduced, and took leave of the Conference.

J. C. Cooper
in place of
J. C. Ed-
wards.

It was stated that John B. Edwards, one of the delegates from the Northern New York Conference, had been called away, and J. C. Cooper was assigned his place.

On motion, the time of the session was extended.

Reception of
Fratl Dele-
gates.

Bishop Janes having announced that the Fraternal Delegates from the African Methodist Episcopal Church were present, on motion, it was ordered that their reception be made the order of the day for to-morrow immediately after the reading of the Journal.

Death of Dr.
Geo. Peck
announced.

R. Nelson, rising to a question of privilege, announced, on behalf of the Wyoming delegation, the death of Rev. George Peck, D.D., and having offered the following paper, it was adopted by a rising vote:

The Wyoming delegation have the sad office to announce to this General Conference the death, on Saturday last, at his home in the city of Scranton, Pa., of the Rev. George Peck, D.D.

He had been for sixty years an itinerant minister. He had been for several years one of our chief editors. He had been actively and directly connected with the work of education in our connection. He was continuously a member of the General Conference from 1824 to and including that of 1872. So devoted had been his life, so active and long-continued his service, and so especially successful his work as pastor, presiding elder, editor, and author, that his life constituted an important part of the religious history of our Church during the last half century. We deem it just to make this minute touching the death of one who so magnified the grace of God in his life; therefore,

Resolved, 1. That the above minute be entered upon the Journal of this Conference as expressive of its high appreciation of the valuable life and eminent services to our Church of the late Rev. Dr. George Peck, and that in his death we recognize the truth that a truly great man in Israel has fallen.

Resolved, 2. That we hereby express our sympathy with the bereaved family, and Bishop Peck, brother of the departed, assuring them of our prayers that they may be sustained and realize the support and constant presence of the Divine Comforter.

Resolved, 3. That a copy of the above be furnished the family of the deceased by the Secretary of this Conference.

L. C. Queal presented a memorial, signed by A. C. George and others, relating to Conference boundaries. and it was referred to the Committee on Boundaries.

Boundaries.

F. C. Holliday presented the following resolution, which was referred to the Committee on Boundaries:

Resolved, That where there are two or more Conferences within the territory of the same State who may desire to readjust their Conference lines, they shall have authority to do so by the appointment of Commissioners in such manner as may to them be mutually satisfactory.

J. L. Smith presented a paper relative to the appeal of A. C. Cobb, and it was referred to the Committee on the Judiciary.

Appeal of A. C. Cobb.

B. St. J. Fry presented the action of Sedalia District Conference concerning colored Conferences, and it was referred to the Committee on the State of the Church.

Colored Conferences.

E. O. Haven offered the following resolution, which was referred to the Committee on Revisals:

Publ'g Committee of Pittsburgh Advocate.

Resolved, That the Committee on Revisals be instructed to consider the propriety of so changing paragraph 451, relating to the Publishing Committee of the Pittsburgh Christian Advocate, that it shall consist of an equal number of members from the Conferences named.

W. Keener presented the following preamble and resolutions, which were referred to the Committee on the State of the Church:

May 22.
NINETEENTH
DAY.

Differences
betw'n races
and nation-
alities.

Whereas, We have a diversity of nationalities in the United States of America; and,

Whereas, On account of their nationality they have a natural affinity to associate together in their societies, both secular and religious, because congeniality draws them together without any friction or jar; therefore, be it

Resolved, 1. That it is the sense of the General Conference that it is expedient and wise, where societies are formed by congeniality of the different races and nationalities, to recognize such natural associations.

Resolved, 2. That on the petition of not less than twenty-five preachers of any race or nationality, representing territory contiguous enough to be worked on our itinerant system, they shall be formed into Annual Conferences on account of the congeniality that exists between individuals of the same race or nationality.

Resolved, 3. We deem it unwise and impracticable by arbitrary legislation to prevent the different races and nationalities from adjusting their associations by the principle of congeniality or self-adjustment.

Resolved, 4. We do declare that it is the privilege of any race or nationality to form congregations of their own, and have Annual Conferences, provided they conform to the usage and doctrines of the Methodist Episcopal Church and the supervision of the episcopacy of our Church.

Boundaries.

I. S. Bingham offered the following resolutions, which were referred to the Committee on Boundaries:

Resolved, 1. That all resolutions, memorials, or petitions which ask for, or involve, the divisions of Conferences, or the rearrangement or reconstruction into new Conferences of territory already included within organized Conferences, shall first be passed upon by the Annual Conferences immediately interested before they shall be entertained by the General Conference.

Resolved, 2. That all changes of boundaries, of less importance than such as are provided for by resolution No. 1, shall first go for adjustment to a Commission of ten, five of whom shall be appointed by each Annual Conference concerned, at its second session preceding the General Conference, whose decision, when it shall have the concurrence of the Bishop or Bishops who may preside in such Conferences at the session immediately preceding the appointment of such Commission, shall be final; *provided*, that if the Commission so appointed shall fail to agree, or the presiding Bishop shall not concur, then the case, with its facts, together with the records of the Commission, shall come to the General Conference for final adjudication.

Boundaries.

A. O. Hiester presented a memorial from Grace Church, Harrisburgh, relative to boundaries, and it was referred to the Committee on Boundaries.

On motion, the Conference adjourned. The doxology was sung, and the benediction was pronounced by I. S. Bingham.

MAY 23.
TWENTIETH
DAY.

TUESDAY MORNING, MAY 23.

Conference met at the appointed hour, Bishop Andrews presiding.

Religious exercises were conducted by Emory Miller.

The Journal of yesterday's session was read and approved.

Hiram Price moved the suspension of the Rules to consider the following resolution, which, after being read, was laid on the table :

Bishop Andrews presiding.

Limitation of Time of Speakers.

Resolved, That hereafter until the close of this General Conference no person shall be allowed to speak longer at any one time than five minutes, except in closing the debate, as now provided for.

The call for reports of Committees was taken up.

Reports.

A minority report from the Committee on Episcopacy to Report No. III was presented.

Episcopacy.

The Committee on Sunday-Schools and Tracts presented Reports Nos. III, IV, and V.

Sunday-schools and Tracts.

The Committee on the State of the Church presented Reports Nos. III, IV, and V.

State of the Church.

The Committee on Lay Representation presented a paper, and it was, on motion, made the special order for to-morrow at ten o'clock A.M.

Lay Representation.

A minority report on the same subject was also presented.

Minority Report.

On motion of R. Nelson, Report No. II of the Committee on Episcopacy was taken up, and, after considerable discussion, it was adopted as follows :

Report No. II of Committee on Episcopacy adopted.

Your Committee on Episcopacy respectfully report :

1. That it was proposed that some one of our general Superintendents should, in the judgment of your Committee, visit all our Asiatic missions during the next quadrennium, and examine the work in detail, devoting two full years to his visitation.

2. It was resolved, as the opinion of the Committee, that one of our general Superintendents, if in the opinion of the Bishops it shall be practicable, should visit Africa during the next four years, not simply to observe the Liberia mission work, as now established, but to push somewhat into the interior with a view to an extension of our mission fields in that direction.

Pending the above two items in the Committee on Episcopacy, it was resolved to ask advice from the Bishops on the first item, to wit : The matter of plans for the visitation of our missions in Japan, China, and India. Thereupon Bishop Harris, May 16, laid the following paper from the Bishops before us :

"To the Committee on Episcopacy: Having received your communication, through Dr. Newman, touching episcopal visitations to foreign missions, we beg leave to reply : We fully agree with you as

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DAY.

to the necessity of such visitations, but do not agree entirely with the Committee as to the plan proposed. We think that the missions in Europe require at least two visitations during the quadrennium, as during the past quadrennium they had three. We do not doubt, also, that the enlargement of the work in India, Japan, and China, will require two visits during the same time. As a Bishop must be in California each summer and autumn to hold the Conferences on the coast, we judge it wisest to proceed from San Francisco to Japan and China, returning the ensuing spring, involving thus only the cost and time of the passages to and from that coast, and interfering but little with the period of holding the Conferences in this country. And as a Bishop should be in Italy at least twice, the passage from that point to Bombay through the Isthmus of Suez would be comparatively short. We think two visitations could thus be made during the quadrennium both to China and India with much less sacrifice of time and at little more cost, if not indeed at less expense, all things considered, than would be required for a Bishop to spend two years and a half, as in the plan proposed by the Committee, two summers of which would be spent in comparatively limited usefulness. After long and repeated consultations we had already arranged our plans for this method, and we believe that you will agree with us that it would be better for the Church, all interests considered, to adhere to the plan thus arranged.

"As to the mission in Africa, we think the plan alluded to in the Episcopal Address would answer all the ends to be accomplished by an episcopal visit. We, of course, desire to give the whole subject the most careful attention, and arrange the plan of our work so as to accomplish the greatest amount of supervision at the least possible expense of time and money."

Your Committee therefore recommend the adoption of the plan of visitation suggested by the Bishops, in lieu of the first item given above, and also ask you to adopt our above second item as it stands.

Itinerancy.

The Committee on Itinerancy presented Reports Nos. III and IV, and a minority report to No. IV.

Introduction
of Fraternal
Delegates.

The order of the day, the introduction of Fraternal Delegates, was taken up.

Bishop Janes
presiding.

Bishop Janes, by request of Bishop Andrews, took the chair, and introduced Rev. James H. A. Johnston, Rev. B. F. Tanner, D.D., and Rev. W. F. Dickinson, of the African Methodist Episcopal Church, who severally addressed the Conference. [See *Appendix*, 23-26.]

Resolution
of Welcome

D. A. Whedon offered the following resolution, which was adopted by a rising vote:

Resolved, That we receive with great pleasure the visit of the representatives of the African Methodist Episcopal Church, Rev. James H. A. Johnston, Rev. B. F. Tanner, D.D., and Rev. Wm. F. Dickinson, and heartily reciprocate the sentiments of fraternal regard of which they are the bearers. We rejoice in the prosperity which God has given this important branch of the Methodist family, and earnestly desire that the bonds of brotherhood between them and us may continue and strengthen more and more.

Leave of
absence.

R. F. Queal, of Rock River, was excused from attendance during the remainder of the session, and, on

motion, C. H. Fowler was substituted for him on the Committee on the Book Concern. May 23.
TWENTIETH
DAY.

A Fraternal letter was received from the National Council of the Congregational Church, and its Delegate, Rev. J. E. Rankin, D.D., was introduced and addressed the Conference. [See *Appendix*, 38, 39.] Fraternal
Delegate
from the
Congrega-
tional
Council.

Alfred Wheeler offered the following resolution, which was read, and adopted by a rising vote : A. Wheeler's
resolution
adopted.

Resolved, That we have listened with great satisfaction to the eloquent utterances of Rev. Dr. Rankin, Fraternal Delegate of the National Council of Congregational Churches, and that recognizing in them true collaborators in the great work of Protestant evangelization, we express our gratitude to God for their prosperity at home and success abroad, and hold their triumphs as the triumphs of our common Christianity.

Bishop Janes presented a letter from Mrs. E. W. Spaulding, the widow of a deceased minister, which, on motion, was referred to the Committee on Itinerancy. Letter from
Mrs. E. W.
Spaulding.

Bishop Janes also presented the following Report of the Fraternal Delegates to the British Wesleyan Conference, which was read and referred to the Committee on Fraternal Correspondence : Report of
the Frater-
nal Dele-
gates to the
British
Wesleyan
Conference.

To the General Conference of the Methodist Episcopal Church :

DEAR BRETHREN: In accordance with usage and propriety, the undersigned, who were deputed by the General Conference of 1872 to convey its fraternal messages to the British and Irish Wesleyan Conferences, submit a brief statement in regard to the execution of their mission.

It was decided by the proper authority that our visitation of these Conferences should be made at their sessions of 1874. It was matter of extreme regret to us when the time arrived that, in the case of the Irish Conference, we were able to accomplish but in part the object of our appointment. Sickness prevented one of us, and uncontrollable circumstances the other, from reaching the seat of the Conference in time to present the address in person. However, the address itself was duly forwarded, and at the proper time was read to the Conference.

We reached Camborne, Cornwall, the seat of the British Conference, in time for the opening of the session, and were permitted to witness the process of organization.

Immediately thereafter, in anticipation of our official presentation, we were informally introduced to the Conference. This secured us, without delay, pleasant personal acquaintance with many members of the body, and was the means of contributing greatly to the enjoyment of our visit. A few days later we were formally presented to a full Conference in open session. As this was the only occasion during the session in which the public would have the privilege of attendance, the crowd was very great. The Rev. Gervase Smith, Secretary of the Conference, read, in a very effective manner, the Fraternal Address of our General Conference. It was heard with evident interest both by the Conference and the assembly. We were then allowed the privilege of addressing the Con-

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ference. Our remarks, which, besides confirming the kindly sentiments of the Fraternal Letter, aimed to convey a more particular impression of the greatness of the work our Church is attempting to perform, were listened to with every mark of interest, and with frequent expressions of approval. The Rev. Dr. Punshon, President of the Conference, and the Rev. William Arthur, A.M., a distinguished ex-president, responded in behalf of the Conference. Their words, kindly as toward ourselves, and eloquent in expressions of appreciation and affection for the Church whose messengers we were, called forth earnest demonstrations on the part of the Conference, and of the assembled multitude.

In closing this brief statement we may be permitted to add that our previous exalted impressions of the British Conference, as a body of able and devoted ministers of the Lord Jesus, were heightened by what we saw and heard while in association with them. We saw in them much to admire and emulate, and left them with the prayer that on them, as on ourselves, the blessing of our common Lord might increasingly abide.

WILLIAM L. HARRIS.
JAMES A. M'CAULEY.

BALTIMORE, May 22, 1876.

Seat of the
next
General
Conference.

The rules were suspended in order to fix the place for holding the next session of the General Conference. Cincinnati, Ohio, Philadelphia, Pa., Indianapolis, Ind., and Cleveland, Ohio, were named and represented.

A count vote was ordered, and it was resolved to proceed in the order in which the places were named, and that the place receiving a majority of all the votes cast be selected as the place.

Cincinnati received 128 votes; Philadelphia, 11; Indianapolis, 110; Cleveland, 52.

Cincinnati
selected.

No one of the places named having received a majority, a new vote was taken. Philadelphia and Cleveland having been withdrawn, Cincinnati received 148 votes; Indianapolis, 136; thereupon Cincinnati was declared the place chosen.

Report No. I
of Committee
on Itinerancy.

Report No. I of the Committee on Itinerancy was, on motion, taken up.

The report related to the case of Thomas C. Wilson, of the Wisconsin Conference.

L. C. Queal's
motion.

L. C. Queal moved that the matter before us be returned to the source from which it came, that the person aggrieved may have the right to carry the case to the Court of Appeals if he desires.

G. M. Steele made a motion to lay the matter on the table, which was lost.

J. H. Bayliss moved to lay the motion of L. C. Queal on the table until the Committee on the Judiciary present their report.

Pending the discussion, Asbury Lowrey was granted leave of absence for two days.

The Secretary read the following communication from Rev. J. O. Peck, D.D., pastor of the Mount Vernon Place Methodist Episcopal Church, in Baltimore, inviting the Conference to a steamboat excursion to the capital of the State, and, on motion, the invitation was accepted :

BALTIMORE, May 23, 1876.

I am requested to tender to the General Conference, on behalf of General Ensign of the Maryland Steamboat Company, an invitation to an excursion down the beautiful bay on the elegant steamer J. W. D. Pentz to Annapolis, to visit the Naval Academy, the capitol, and the governor's mansion. If the General Conference accept the invitation, the steamer will leave pier No. 3, Light-street, Thursday next, at 1 P. M., returning about 7 P. M., and tickets will be furnished to the members to-morrow morning. Will the General Conference decide this morning its pleasure in the premises?

J. O. PECK, *Pastor Mt. Vernon Pl. M. E. Church.*

D. N. Cooley presented Reports Nos. IX and X of the Committee on the Book Concern, and G. J. Ferry a minority report to No. IX.

Book Concern.

The Conference adjourned by expiration of time.

Announcements were made, the doxology sung, and the benediction pronounced by Bishop Janes.

WEDNESDAY MORNING, MAY 24.

Conference met at the appointed hour, Bishop Haven presiding.

Religious services were conducted by C. O. Fisher.

The Journal of yesterday's session was read and approved.

The subject under discussion at the close of yesterday's session—Report No. I of the Committee on Itinerancy—was, on motion, taken up. The report was as follows :

ITINERANCY—REPORT NO. I.

The Committee on Itinerancy have had under consideration the case of Rev. T. C. Wilson, a Presiding Elder in the Wisconsin Annual Conference, and after examining the papers and hearing the verbal statements of the representatives of the case, report the following as the facts :

A private member who had been tried, but not excluded from the Church, appealed from the action of the Committee to the Quarterly Conference, at which Rev. T. C. Wilson presided as Presiding Elder ;

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Leave of absence to A. Lowrey.

Invitation to excursion to Annapolis accepted.

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Bishop Haven presiding.

Report No. I of Committee on Itinerancy.

Previous question.

O. Lunt in place of R. F. Queal.

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that Rev. T. C. Wilson ruled out the appeal, or refused to entertain it; that a charge of maladministration was preferred against said Wilson at the ensuing session of the Wisconsin Conference, and a committee, upon the hearing of the case, convicted him of maladministration.

The Discipline guarantees the right of appeal to members who have been excluded from the Church, but the appellant in this case was not excluded. The Discipline requires a Presiding Elder to decide all questions of law arising in a Quarterly Conference, subject to an appeal to the Bishop presiding at the ensuing session of his Annual Conference. If the Presiding Elder has erred in his rulings, the decision of the Bishop alone can correct it. That the Bishop did not reverse the rulings of Rev. Thomas C. Wilson in his refusal to entertain an appeal from a private member who had simply been censured, but not excluded, is *prima facie* evidence that he approved of such rulings. But be that as it may, your Committee recommend the following action in view of the above facts:

Resolved, That the action of the Wisconsin Annual Conference, by which Rev. Thomas C. Wilson, a Presiding Elder in said Conference, was convicted of maladministration, be and the same is hereby reversed.

Previous
Question.

After discussion the previous question was ordered, the vote was taken, and the motion to postpone the further consideration of the report in order to hear from a Committee having the question of law involved under consideration, prevailed.

O. Lunt in
place of
R. F. Queal.

On motion, Orrington Lunt, a reserve lay delegate from Rock River Conference, was admitted to the seat made vacant by the absence of Robert F. Queal, and assigned to the Committee on the State of the Church.

Report on
Lay Repre-
sentation.

On motion of G. J. Ferry, the order of the day, Report No. I of the Committee on Lay Representation, was taken up. The report is as follows:

LAY REPRESENTATION—REPORT NO. I.

The Committee on Lay Representation respectfully present the following report on the matters referred to them relating to Lay Representation:

The Committee have carefully considered the petitions, memorials, and resolutions submitted to them, and recommend the changes in Discipline as follows:

Section 3, paragraph 134, to read: "To elect Trustees, where the laws of the State permit, and Stewards for the Circuit or Station, and of the latter to elect one a District, and one a Recording Steward. Also to elect two Laymen, over twenty-five years of age, who have been for the last three years members of the Church, Delegates to the District Conference."

Section 3, paragraph 113, to read: "The District Conferences shall be composed of the Traveling and Local Preachers, the Exhorters, the Delegates elected by the Quarterly Conferences, the

District Stewards, and the Sunday-school Superintendents in the District ; but if there shall be more than one Sunday-school Superintendent in any Circuit or Station, then the Quarterly Conference shall designate one of them for this service."

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Section 3, paragraph 125, to read : "To provide for appropriate religious and literary exercises during its sessions for the mutual benefit of those attending upon them. And at the last session prior to the Annual Conference to elect, by ballot, as many Laymen Delegates to the Annual Conference as one to five of the effective clerical members of the District Conference ; and in case there is a remaining fraction of five, (equaling three fifths,) then one Delegate additional may be elected."

Section 2, paragraph 101, to read : "All the Traveling Preachers, both those who are in full membership and those who are on trial. Also the Laymen elected by the District Conferences, who shall have the same rights and powers as the clerical members, save in such questions as involve ministerial character and the election of ministerial delegates to the General Conference."

Section 1, paragraph 86, to read : "The Lay Delegates shall be chosen by the Lay Delegates of the Annual Conferences on the third day of the session of the Annual Conference, at the place of its meeting, at its session immediately preceding the General Conference."

A minority of the Committee on Lay Representation offered the following paper in place of the majority report. The several paragraphs named to read as follows :

Minority
Report.

LAY REPRESENTATION—MINORITY REPORT NO. I.

Paragraph 85 : The Lay Delegates shall consist of as many Laymen as there are Ministerial Delegates allowed to the Annual Conference.

Paragraph 86 : The Lay Delegates shall be elected by the lay members of the Annual Conference at the same time as the election of Ministerial Delegates, but they shall meet separately for that purpose.

Paragraph 87 : The District Electoral Conference shall be composed of one layman from each Circuit or Station within the bounds of the Annual Conference, such Layman to be elected by the male members over twenty-one years of age who are in full connection with the Church, the election to be held at least five weeks before the meeting of the District Electoral Conference.

Paragraph 88 : The District Electoral Conference shall elect Lay Delegates to the Annual Conference equal in number to one for every four ministerial members of the Annual Conference residing in the district, who shall have all the rights of ministers, except that of voting on the characters of ministers and of voting for ministerial Delegates to the General Conference ; *provided*, that no Layman shall be chosen a delegate to the Electoral Conference, or to either the General or Annual Conference, who shall be under twenty-five years of age, or who shall not have been a member of the Church in full connection for five consecutive years preceding the election.

Paragraph 89 : The Presiding Elder shall appoint the time and

May 24. place of holding the first District Electoral Conference. Thereafter the time and place of meeting shall be determined by the preceding Conference; *provided*, that the time appointed shall be at least one month before the meeting of the Annual Conference.

Substitute
by W. H.
Perrine.

W. H. Perrine offered the following as a substitute for so much of the report as relates to the General Conference :

84. The General Conference shall consist of a Clerical Senate and House of Lay Representatives.

85. I. The Clerical Senate shall be composed of two delegates in elder's orders from each Annual Conference, to be appointed by seniority or choice, at the discretion of such Annual Conference; said Clerical Delegates to hold their office during the first three regular and consecutive sessions of the General Conference following the date of their election.

86. At all times when the clerical Senate is met it shall take two thirds of the Clerical Delegates to constitute a quorum for the transaction of business.

87. One of the General Superintendents shall preside in the Clerical Senate; but in case no General Superintendent be present, the Clerical Senate shall choose a president *pro tempore*.

88. The Clerical Senate shall have sole power to try all impeachments of Bishops, Agents, Secretaries, Editors, and all other officers of the Church who are elected by the General Conference.

89. The General Superintendents, or a majority of them, shall have power to convene, in the *interim* of the regular sessions of the General Conference, an extra session of the Clerical Senate to sit as a high court of impeachment; and when so assembled, no person shall be convicted except upon the concurrence of two thirds of the Clerical Delegates present.

90. The Clerical Senate shall have the initiative in all measures relating to changes in the Ritual and moral discipline of the Church. And in cases of amendments arising in the House of Lay Representatives, the final determination thereof shall be with the Clerical Senate.

91. II. The House of Lay Representatives shall be composed of one lay representative for every ten thousand members of the Church within the bounds of his Annual Conference, and also an additional delegate for every additional six thousand members, said Lay Representatives to be chosen by the Lay Stewards of the Annual Conferences on the day fixed for the election of the Clerical Delegates to the General Conference, but, by a separate vote, each Lay Representative to hold his office until the next triennial election, provided that no layman shall be eligible for an election to the General Conference who shall be under twenty-five years of age, and who shall not have been a member of the Church for five consecutive years preceding the date of his election.

92. At all times when the House of Lay Representatives is met it shall take two thirds of all the Lay Representatives elect to constitute a *quorum* for the transaction of business.

93. One of the General Superintendents shall preside in the House of Lay Representatives; but in case no General Superintendent be present, the House of Lay Representatives shall proceed to choose a president *pro tempore*.

94. The House of Lay Representatives shall appoint a standing Judiciary Committee, who shall have sole power of impeachment.

95. The General Superintendents, or a majority of them, shall have power to summon at any time this Judiciary Committee, and when so summoned they shall proceed to conduct before the Clerical Senate all trials of impeachment that may be instituted at any time against any of the officers of the Church elected by the General Conference.

96. The House of Lay Representatives shall have the initiative in all measures relating to finance or other temporalities of the Church ; and, in case of amendments thereto arising in the Clerical Senate, the final determination thereof shall be with the House of Lay Representatives.

97. III. These two distinct and separate Houses of the General Conference shall have concurrent power, as above described, to make all rules and regulations for our Church under the following limitations and restrictions, namely : (1st Restrictive Rule,) (2d,) (3d,) (4th,) (5th,) and (6th.)

98. Joint sessions of the two Houses may be held upon the reception of Fraternal Delegations, the Bishops' Address, and for the election of all the chief officers of the Church by the General Conference ; but no legislation shall be valid except it be by the concurrent action of the two distinct and separate Houses.

99. All elections in joint sessions of Bishops, Agents, Secretaries, and Editors, shall be invariably by ballot.

100. Neither House during the session of the General Conference shall adjourn for more than three days without the consent of the other, nor to any other place than that in which the General Conference shall be sitting.

101. IV. The General Conference shall meet in the city of Cincinnati on the first Thursday in May, in the year of our Lord 1880, and thenceforward on the first Thursday of May, once in three years perpetually, in such place or places as shall be fixed upon from time to time ; but the General Superintendents, or a majority of them, by and with the consent of two thirds of all the Annual Conferences, shall have power either to change the place previously fixed upon by the General Conference, or to call an extra session of the General Conference, all vacancies to be filled in the usual way.

This substitute was, on motion, laid on the table, and, on motion of J. M. Buckley, the report of the majority was also laid on the table.

The minority report was then taken up, and, after discussion, was laid on the table.

D. N. Cooley moved a reconsideration of the vote by which the minority report was tabled, and, on motion, the motion to reconsider was laid on the table by a vote of 151 yeas and 113 nays.

On motion of J. M. Reid, Report No. II of the Committee on Missions was taken up and considered *seriatim*, and, after discussion and amendment, was adopted, as follows :

The Committee on Missions, to whom was referred the matter of a revision of the Constitution of the Missionary Society of the Methodist Episcopal Church, have had the same under consideration, and submit the following :

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FIRST DAY.

Substitute
and major-
ity report
laid on the
table.

Minority re-
port laid on
the table.

Motion to re-
consider laid
on the table.

Report No.
II, on Mis-
sions.

May 24.

TWENTY-
FIRST DAY.
Constitution
of Missionary
Society.

ARTICLE I.—NAME AND OBJECTS OF THE SOCIETY.

The name of this association shall be "THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH." Its objects are charitable and religious; designed to diffuse more generally the blessings of education and Christianity, and to promote and support missionary schools and Christian missions throughout the United States and Territories, and also in foreign countries, under such rules and regulations as the General Conference of the Methodist Episcopal Church may from time to time prescribe.

ARTICLE II.—MEMBERS, HONORARY MANAGERS, AND PATRONS.

The payment of twenty dollars at one time shall constitute a member for life. Any person paying one hundred and fifty dollars at one time into the treasury shall be an honorary manager for life; and the contribution of five hundred dollars shall constitute the donor an honorary patron for life. Any such honorary manager or patron shall be entitled to a seat, and the right of speaking, but not of voting, in the Board of Managers.

ARTICLE III.—BOARD OF MANAGERS.

The management and disposition of the affairs and property of the said corporation shall be vested in a Board of Managers, consisting of the Bishops of said Church, who shall be *ex-officio* members of said Board, and thirty-two laymen and thirty-two traveling ministers of the Methodist Episcopal Church, elected by the General Conference of the Methodist Episcopal Church, according to the requirements of the existing charter of the Society. Vacancies in the Board shall be filled as the charter provides. The Board shall also have authority to make by-laws, not inconsistent with this Constitution or the charter; to print books for Indian and Foreign Missions, and missions in which a foreign language is used; to elect a President, Vice-Presidents, and a Recording Secretary; to fill vacancies that may occur among the officers elective by its own body; and shall present a statement of its transactions and funds to the Church in its Annual Report; and also shall lay before the General Conference a report of its transactions for the four preceding years, and the state of its funds.

ARTICLE IV.—CORRESPONDING SECRETARIES.

There shall be two Corresponding Secretaries appointed by the General Conference.

They shall be subject to the direction and control of the Board of Managers, by whom their salaries shall be fixed, and their salaries shall be paid out of the treasury. They shall be exclusively employed in conducting the correspondence of the Society, in furnishing the Church with missionary intelligence, and, under the direction of the Board, in supervising the missionary work of the Church, and by correspondence, traveling, and otherwise, in promoting the general interests of the Society.

Should the office of either of the Secretaries become vacant, by death, resignation, or otherwise, the Board shall have power to provide for the duties of the office until the Bishops, or a majority of them, shall fill the vacancy.

ARTICLE V.—ELECTION OF OFFICERS.

At the regular meeting of the Board in June, next succeeding the final adjournment of the General Conference, the officers to be elected by the Board shall be chosen, and hold their office for the term of one year, or until their successors shall be elected; or if a vacancy occur during the year, by death, resignation, or otherwise, it may be filled at any regular meeting of the Board.

ARTICLE VI.—PRESIDING OFFICER.

At all meetings of the Board, the President, or in his absence one of the Vice-Presidents, and in the absence of the President and of all the Vice-Presidents a member appointed by the meeting for that purpose, shall preside.

ARTICLE VII.—QUORUM.

Thirteen Managers, at any meeting of the Board, shall be a quorum.

ARTICLE VIII.—MINUTES.

The minutes of each meeting shall be signed by the Chairman of the meeting at which the same are read and approved.

ARTICLE IX.—AUXILIARY SOCIETIES.

It is recommended that within the bounds of each Annual Conference there be established a Conference Missionary Society auxiliary to this institution, under such regulations as the Conferences shall respectively prescribe.

ARTICLE X.—SPECIAL DONATIONS.

Auxiliary societies or donors may designate the mission or missions, under the care of this Society, to which they desire any part or the whole of their contributions to be appropriated, which special designation shall be publicly acknowledged by the Treasurer. But in the event that more funds are raised for any particular mission than are necessary for its support, the surplus shall be at the disposal of the Board for the general purposes of the Society.

ARTICLE XI.—GENERAL MISSIONARY COMMITTEE.

The General Conference shall divide the Annual Conferences into twelve Mission Districts, from each of which there shall be one representative, to be appointed for the term of four years by the General Conference at each of its sessions, on the nomination of the delegates of the Annual Conferences within the Mission Districts respectively, and twelve representatives, to be appointed annually by the Board of Managers from its own members, who, with the Secretaries and Treasurers of the Society and the Board of Bishops, shall constitute a committee, to be called the General Missionary Committee; *provided*, that the Bishops shall fill any vacancy that may occur among the members appointed by the General Conference, so that each Mission District may be fully represented at each annual meeting.

The General Missionary Committee shall meet annually in the city of New York, and at such time in the month of November as shall be determined by the Secretaries and Treasurers, of which due notice shall be given to each member; and the Bishops shall preside over the deliberations.

Said General Missionary Committee shall determine what fields shall be occupied as foreign missions, the number of persons to be employed on said missions, and the amount necessary for the support of each mission; and it shall also determine the amount for which each Bishop may draw for the domestic missions of the Conferences over which he shall preside, and the Bishop shall not draw on the Treasurers for more than said amount. Nevertheless, in the intervals between the meetings of the General Missionary Committee, the Board of Managers may provide for any unforeseen emergency that may arise in any of our missions, and to meet such demands may expend any additional amount not exceeding twenty-five thousand dollars.

The General Missionary Committee shall be amenable to the General Conference, to which it shall make a full report of its doings. Any expenses incurred in the discharge of its duties shall be paid from the treasury of the Society.

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May 24. ARTICLE XII.—SUPPORT OF SUPERANNUATED AND OTHER MISSIONARIES.
TWENTY-FIRST DAY.

The Board may provide for the support of superannuated missionaries, widows, and orphans of missionaries, who may not be provided for by their Annual Conferences respectively, it being understood that they shall not receive more than is usually allowed to other superannuated ministers, their widows and orphans.

The amount allowed for the support of a missionary shall not exceed the usual allowance of other itinerant preachers; and in the case of domestic missions, the Bishop or President of the Conference shall draw for the same in quarterly installments, and shall always promptly notify the Treasurer of all drafts made by him. The administration of appropriations to foreign missions shall be under the direction of the Board of Managers.

No one shall be acknowledged as a missionary, or receive support as such from the funds of this Society, who has not some definite field assigned to him in the service of the Society, or who could not be an effective laborer on a circuit, except as above provided.

ARTICLE XIII.—AMENDMENTS.

This Constitution shall be subject to alteration or amendment only by the General Conference of the Methodist Episcopal Church.

J. Rothweiler moved to print the report in the Appendix to the Discipline, but the motion was laid on the table.

Report No.
III. on Mis.,
adopted.

The Committee on Missions presented Report No. III, which was read and adopted, as follows:

The Committee on Missions, to whom was referred the subject of providing for the election of missionary Bishops, after a thorough consideration of the question have decided that it is not advisable to do so at this time, and therefore make this adverse report.

Report No.
IV. on Mis.,
adopted.

Also Report No. IV, which was read and adopted, as follows:

The Committee on Missions, to whom was referred a proposition to place the Foreign and Domestic work in separate departments and under regulations, after a consideration of the subject, report against the measure.

Report No.
V. on Mis.,
adopted.

Also Report No. V, which was read and adopted, as follows:

The Committee on Missions respectfully recommend to the General Conference:

1. That an Annual Conference be formed in China, to be called the Foochow Conference, which Conference shall include the Fookien Province in China.

2. That two Conferences be organized in India, to be denominated and bounded as follows:

(1) The North India Conference shall include the Province of Oudh, and the Districts of Rohilcund, Cawnpore, Kumaon, and Gurhwal in the North-west Province.

(2) The South India Conference shall include all those parts of India not embraced in the North India Conference.

3. That a Conference be formed, to be styled the Conference of Sweden, which shall embrace Sweden, in Europe.

4. That a Conference be organized in Norway to embrace that country, and to be called the Conference of Norway. May 24.

5. That authority be granted to the Bishops to organize an Annual Conference in Italy before the session of the next General Conference, if they shall deem such action desirable. TWENTY-FIRST DAY.

The Committee request that this action, in so far as boundaries are concerned, be referred to the Committee on Boundaries for their favorable action.

Report No. I of the Committee on Education was taken up and adopted, as follows: Report No. I, on Education, adopted.

The Committee on Education respectfully recommend the following additions to the Discipline:

In paragraph 137, line four, between the words "on Tracts," and (4) "on Church Extension," insert (4) on Education; so that the paragraph shall read as follows:

"137. The Committees ordered to be appointed by the Quarterly Conference are: (1) on Missions; (2) on Sunday-schools; (3) on Tracts; (4) on Education; (5) on Church Extension; (6) on Church Records; (7) on Parsonages and Furniture; (8) on Church Music; (9) on Estimating the Preachers' Salaries; (10) on Estimating the Amount Necessary for Conference Claimants."

They also recommend that after paragraph 371, page 150, there be inserted the following:

"372. VI. It shall be the duty of each Presiding Elder to bring the subject of education in individual Churches before the first Quarterly Conference of each year; and said Quarterly Conference shall appoint a Committee, of which the Preacher in charge shall be *ex-officio* chairman, to organize whenever practicable a Church Lyceum, under the supervision of the Quarterly Conference, for mental improvement; to develop facilities for social intercourse; to organize free evening schools; to provide a library, text-books, and books of reference; to popularize religious literature by reading-rooms or otherwise; to seek out suitable persons, and, if necessary, assist them to obtain an education with a view to the ministry; and to do whatever shall seem best fitted to supply any deficiency in that which the Church ought to offer to the varied nature of man."

On motion of J. M. Walden, the rules were suspended to proceed to the election of an editor of the South-western Christian Advocate. Rules Suspended.

Joseph C. Hartzell, William Brush, E. Wentworth, H. R. Revels, and C. O. Fisher, were nominated. Election of Editor of the South-western Christian Advocate.

The Conference proceeded to ballot, and the tellers were permitted to retire.

W. H. Olin offered the following resolution, and it was referred to the Committee on the Book Concern: Report of Book Ag'ts.

Resolved, That the following changes be made in the Discipline, paragraph 435:

Beginning with the sixth line of the paragraph, strike out all to the end of the sentence, and substitute therefor the following: "Their reports to the Book Committee at its annual meetings and to the General Conference the amount of sales of books, the receipts and expenditures of each periodical and depository under their control,

May 24. with whatever profit or loss may have accrued on each, determining the cost of each periodical by charging it for material furnished and work done at the rate the house would charge any outside party for the same. They shall also furnish to the Annual Conferences an exhibit of the condition of each publishing house, and a statement showing its sales and those of the depositories, together with the circulation of the several periodicals."

Return of
Ordination
Parch-
ments.

D. S. Monroe offered the following preamble and resolution, which were referred to the Committee on Revisals :

Whereas, It has sometimes occurred that members of an Annual Conference have withdrawn therefrom, and have refused to surrender their parchment ; therefore,

Resolved, That the Committee on Revisals be instructed to report a rule whereby such withdrawal shall not be recognized without such return of parchments, unless the Conference otherwise direct.

Report No.
VII. on Re-
visals.

Report No. VII of the Committee on Revisals was taken up, and, after amendment, was adopted, as follows :

We recommend the following as a substitute for paragraph 136, page 66, of the Discipline :

136. V. The order of business in the Quarterly Conference shall be to inquire*—

- [1] 1. Let the Conference roll be called.
2. Who are approved as Trustees or Sunday-school Superintendents?
- [4] 3. What Committees shall be appointed?
4. Are there any complaints?
5. Are there any appeals?
6. Are there any reports—
 - (1.) From the Pastor?
 - (2.) From Class Leaders? †
- [4] (3.) From Trustees?
- (4.) From Committees?
- [1] 7. What amounts have been apportioned to this Charge this year for the support of the ministry—
 - (1.) For the Pastor?
 - (2.) For the Assistant?
 - (3.) For the Presiding Elder?
 - (4.) For the Bishops?
 - (5.) For the Conference Claimants?
 - (6.) For rent?
 - (7.) For traveling and moving expenses?
8. What amounts have been received for the support of the Gospel this quarter, and how have they been applied?

Received—

- (1.) For the Preachers and Presiding Elder?
- (2.) For the Bishops?
- (3.) For rent?
- (4.) For traveling and moving expenses?

* The questions marked thus, [1], [4], are to be asked only at the Quarterly Conferences thus indicated.

† For Form of Report for Class Leaders, see Appendix, paragraph—.

Applied,

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- (1.) To the Pastor.
- (2.) To the Assistant.
- (3.) To the Presiding Elder?
- (4.) To the Bishops?
- (5.) On rents.
- (6.) On traveling and moving expenses.

- [1] 9. What amounts have been apportioned to this Charge this year for benevolent purposes—
- (1.) For Missions?
 - (2.) For Church Extension?
 - (3.) For Freedmen's Aid Society?
 - (4.) For Education?
 - (5.) For Tract Society?
 - (6.) For Sunday-School Union?
 - (7.) Miscellaneous?
- [4] 10. What amounts have been raised for benevolent objects this year?
- (1.) For Missions?
 - (2.) For Woman's Foreign Missionary Society?
 - (3.) For Church Extension?
 - (4.) For Freedmen's Aid Society?
 - (5.) For Education?
 - (6.) For Tract Society?
 - (7.) For Sunday-School Union?
 - (8.) Miscellaneous?
11. Are the Sunday-schools organized into Missionary Societies?
12. Is any change desired in the Board of Stewards?
- [4] 13. Who shall be Stewards for the ensuing Conference year?
- [4] 14. Who shall be the Recording Steward?
- [4] 15. Who shall be the District Steward?
- [4] 16. Who are the Trustees of Church and Parsonage Property?
17. Are there any recommendations for License to Preach?
- [4] 18. Are there any recommendations of Local Preachers for Orders?
- [4] 19. Are there any recommendations for Admission into the Traveling Connection?
- [4] 20. Are there any recommendations for the recognition of Orders?
- [4] 21. Has the character of the Local Preachers and Exhorters been examined, and have their licenses been renewed?
22. Have the General Rules been read this quarter?
23. Have the Rules respecting the instruction of children been observed?
24. Are the Church Records properly kept?
25. Where and when shall the next Quarterly Conference be held?
26. Is there any other business?

The Committee on the State of the Church presented Reports Nos. III, IV, V, and VI.

The Committee on Taxation of Church Property presented its Report.

The Committee on Episcopacy presented Report No. IV.

The Committee on Itinerancy presented Reports Nos. V and VI.

Reports.
 State of the
 Church.

Taxation
 of Church
 Property.

Episcopacy.

Itinerancy.

May 24.
TWENTY-
FIRST DAY.

Continued
Existence
of General
Conference.

National
Temperance
Publishing
House.

C. W. Heisley presented a paper in respect to continued existence of the General Conference, which was referred to the Committee on Revisals.

S. B. Ransom presented the following preamble and resolutions, which were referred to the Committee on Temperance :

Whereas, The Temperance reform has a strong hold on the heart and conscience of the membership of the Methodist Episcopal Church ; and,

Whereas, The great want of our membership is reliable information upon this subject ; and,

Whereas, The National Temperance Society and Publication House has been for a number of years past, and now is, engaged in the publication of a Temperance literature, embracing standard works on all the various phases of the Temperance reform—moral, religious, scientific, physical, and financial ; and,

Whereas, The said society published a series of books on this subject, especially adapted to the young, and designed for a place in our Sunday-school Libraries ; therefore,

Resolved, 1. That we cheerfully recommend to our Churches, ministers, and membership the publications of "The National Temperance Society and Publication House," located at No. 58 Reade-street, in the city of New York.

Resolved, 2. That the Sunday-school publications of this society are entitled to a place in all our Sunday-school libraries, and we earnestly commend them to the favorable notice of all our Sunday-schools.

Report No.
VIII on
Revisals.

The Committee on Revisals presented Report No VIII, requiring quarterly reports of Class Leaders.

Report not
adopted.

The previous question having been ordered, the report was not adopted.

Editor of the
South-west-
ern Chris-
tian Advo-
cate

The tellers returned and reported the ballot for Editor of the South-western Christian Advocate as follows :

Whole number of votes cast, 301 ; necessary to a choice, 151.

H. R. Revels received 162, and was declared elected.

Report No.
V, on Sun-
day-schools
adopted.

Report No. V of Committee on Sunday-Schools and Tracts was taken up, and, after discussion, was adopted, as follows :

Item 1. The Committee on Sunday-Schools and Tracts respectfully recommend the addition of the following to paragraph 372 of the Discipline :

"Every Sunday-school of the Methodist Episcopal Church shall be under the supervision of a Sunday-school Board, and shall be auxiliary to the Sunday-School Union of the Methodist Episcopal Church. The Sunday-school Board shall consist of the Preacher in Charge, the Sunday-school Committee appointed by the Quarterly Conference, the Superintendent, the Assistant Superintendents, the Secretary, the Treasurer, the Librarian, and the teachers of the school. The Superintendent shall be nominated and elected by the Sunday-school Board, and approved by the Quarterly Conference at its next

session after such election. The other officers of the school shall be elected by the Sunday-school Board. The teachers of the school shall be nominated by the Superintendent, with the concurrence of the pastor, and elected by the Board. In case of the withdrawal of officers or teachers from the school they cease to be members of the Board, and the place of any officer or teacher habitually neglecting his or her duty, or being guilty of improper conduct, may be declared vacant by a vote of two thirds of the Board present at any regular or special meeting."

Item 2. We respectfully recommend the following change in paragraph 135 of the Discipline, so that it shall read :

"To have supervision of all the Sunday-schools within the bounds of the Circuit or Station, and to inquire into the condition of each ; to approve Trustees not elected by the Quarterly Conference ; to approve Sunday-school Superintendents as such, and also as members of the Quarterly Conference ; and to remove any Superintendent who may prove unworthy or inefficient."

C. D. Foss, by general consent, was allowed to present the following additional item from the Committee on Sunday-Schools and Tracts, which was read and adopted, as follows :

Insert in paragraph 373 of the Discipline, after the word "Chairman" in the tenth line of the paragraph, the following words, to wit : "Who shall be members of the Sunday-school Board, and," so that this part of the paragraph as amended will stand as follows :

"Said Quarterly Conference shall proceed to appoint a Committee of not less than three nor more than nine, who shall be members of our Church, to be called the Committee on Sunday-Schools, of which the Preacher in charge shall be the Chairman, who shall be members of the Sunday-school Board, and whose duty it shall be," etc.

J. H. Bayliss presented a paper in respect to the Color line, which was referred to the Committee on the State of the Church.

The Committee on Education presented Reports Nos. V, VI, and VII.

The Committee on Missions presented Reports Nos. X, XI, and XII.

The Committee on Freedmen presented Reports Nos. II and III.

On motion, Conference adjourned.

The doxology was sung, and the benediction was pronounced by W. R. Clark.

THURSDAY MORNING, MAY 25.

Conference met at the appointed hour, Bishop Peck presiding.

Religious services were conducted by W. C. Graves.

The Journal of yesterday's session was read and approved.

May 24.
TWENTY-
FIRST DAY.

Supplement-
ary Report
adopted.

Color line.

Education.

Missions.

Freedmen.

May 25.
TWENTY-
SECOND
DAY.

Bishop Peck
presiding.

May 25.
TWENTY-
SECOND
DAY.

J. Lanahan presented a memorial, which was referred to the Committee on Church Extension.

R. L. Dashiell presented a paper, which was referred to the Committee on Itinerancy.

Limitation
of speeches.

S. Hunt moved a suspension of the rules to introduce a resolution limiting speeches to five minutes.

The previous question having been ordered, the rules were not suspended, by a vote of 157 yeas and 129 nays.

The regular order of business was resumed, and Report No. II of the Committee on Church Extension was taken up, and considered *seriatim*.

The eighth item of the Report in respect to insurance of Church property, in the words following, was stricken out, namely :—

That the insurance of our church property is a consideration of great importance, and should receive more general attention. We are persuaded, 1) That but a small proportion of our churches are insured, especially in the rural districts; and, 2) That if they could be generally insured, much lower rates than those usually charged could be afforded. The Board of Church Extension has authority, under paragraph 402 of the Discipline, to take such measures as may be necessary; and we recommend that the Board make careful inquiry, and either constitute a special corporation and procure a special charter for the purpose, or provide a channel of communication between our Trustees of church property and some companies of known responsibility through which more favorable terms may be procured, and ample insurance be more generally effected.

The tenth item was also stricken out of the report as follows, to wit :

That the following changes be made in the Discipline : In paragraph 420, page 170, sixth line from the top, after the word "Conference," insert the words, "when his name is called," so that the clause shall read, "And shall at each Conference, when his name is called, report the amount asked and the amount received for Church Extension;" and that the editor of the Discipline be instructed to insert the headings to the several sections in the Discipline, the same as in the Appendix to the Report of the Board to this General Conference.

The remaining items of the report were adopted, as follows :

The Committee on Church Extension respectfully submit for adoption by the General Conference the following :

1. That the General Committee and the Board of Church Extension have performed their duties with great care and fidelity, and have submitted to this General Conference full, clear, and satisfactory reports, and are entitled to the thanks of the General Conference and of the Church.

2. That the publication of a Church Extension Annual, including, with the Annual Reports of the General Committee and of

the Board, much valuable information connected with this department, has our hearty approval, and we recommend its continuance.

3. That we approve and commend the efforts of the Board to secure improvement in our Church Architecture, and especially the publication in the Annual of plans and descriptions, and the preparations of lithographic plans, with printed specifications for the cheaper class of churches, and we recommend that these efforts be continued and enlarged as the experience of the Board may justify, care being taken to keep the expenses incurred, as far as practicable, within the amount received for plans thus furnished. We unite with the Board in the acknowledgment of obligations to Mr. Samuel Sloan and other architects who have generously assisted in this department.

4. That the Charter obtained by the Board in pursuance of the action of the last General Conference is in conformity with the provisions of the Discipline, and places the Board under the full control of the General Conference, with such legal powers and prerogatives as are necessary to the proper performance of the duties devolving upon it.

5. That the Loan Fund is established upon a good and safe foundation, and has been prudently administered by the Board; and we recommend that the Board continue to adhere strictly to the plan upon which it is founded, and especially to see to it that "no part of the said fund shall ever be donated for any purpose or used for current expenses, but shall be preserved without diminution a perpetual fund."

6. That we do earnestly urge all our Presiding Elders and Preachers in charge to observe carefully the provisions of paragraphs 419 and 420 of the Discipline, in order that in each Conference the entire amount asked from year to year for this cause may be received, and the Board be thereby furnished with funds needed for the prosecution of its work.

7. That the plan provided and recommended by the Board for the organization of City Boards of Church Extension is, in our judgment, well suited to the end proposed, and we commend it to the favorable consideration of our people in all large cities.

8. That, in the judgment of this General Conference, all Churches which have heretofore received from the Church donations of five hundred dollars or over should execute the conditional obligation required by the last General Conference, and that in future the Board of Church Extension be instructed to require such obligation in the case of any donation of three hundred dollars or over.

A. J. Kynett presented a paper amending the report, and, after discussion, it was laid over one day, under the rule requiring such delay in all matters involving a change in the Discipline.

Report No. I of the Committee on Freedmen was taken up, and, on motion, adopted, as follows:

May 25.
TWENTY-
SECOND
DAY.

Report No. I,
on Freed-
men,
adopted.

The Committee on Freedmen beg leave to present their report to the General Conference, as follows:

A brief outline of the history of the Freedmen's Aid Society has already been placed in the hands of the members of this body in the report of the Board of Managers. The Society is closing the first decade of its history. The General Conference only recognized it fully in 1872, by placing it among the recognized benevolent institutions of the Church, with the same standing as the Missionary and

MAY 25. Church Extension Societies. In its earlier history it aided a multitude of schools of primary grade. By the advancement of the pupils, and the great need of competent teachers for the school-room and intelligent preachers for the pulpit, its work in later years has been almost exclusively, and, we think, wisely too, devoted to the Normal and theological training of the students who have crowded its schools.

From the financial statement of the Corresponding Secretary we find, for three years and four months of the past quadrennium, the amount collected from the Churches and other sources is \$191,169 89, and from loans effected to meet the demand for new buildings which pressed the Society at different times, \$18,028 46, making a total of receipts \$209,198 35. This amount was expended as follows: Real estate, \$50,190 38. For teachers' salaries, school expenses, etc., \$115,799 56. Repairs on buildings, insurance, and interest, \$5,512 50. Endowments by personal donation, \$17,370. Corresponding Secretary, office postage, and traveling expenses, \$12,348 03. General agent, \$7,975 33. The total disbursements since the organization in 1866 amount to \$524,320 70.

While the income of nearly all the other great benevolent institutions of the Church has decreased, the increase of this one has been steady and comparatively rapid, showing that its appeal to our people, if duly presented, will meet with a liberal and cheerful response, proving that this great interest is becoming deeply and permanently fixed in their affections and confidence.

During the past four years the work of the Society has been prosecuted with vigor and success. New schools have been established, and those formerly existing have been strengthened and enlarged. When we remember that this Society has a real estate accumulated for the use of the Church in the South valued at more than \$200,000; that it has kept in the field from fifty to one hundred and fifty teachers annually; that it has aided hundreds of students while preparing for teachers, and for the ministry, and as missionaries to Africa, we deem the financial management of the Society worthy of the fullest confidence of the Church. The work accomplished by the Society is worthy of note. It has now fourteen schools, with fifty teachers and over two thousand students. These schools are located in Tennessee, Mississippi, Louisiana, Texas, Georgia, Alabama, Maryland, Virginia, North Carolina, South Carolina, and Florida. All the institutions are above the grade of the common school. They are training schools, preparing teachers and preachers for efficient work among the colored people. Thousand of these students, with more or less preparation for their work, have engaged in teaching their people. As an illustration of the work done by this Society we call attention to the following statement of one of these schools, which, in the work accomplished and in its results, is true of all. Of more than two hundred students now attending the Central Tennessee College, at Nashville, about one hundred of them have been teachers. Their schools were in Tennessee, Kentucky, Mississippi, Alabama, Virginia, Illinois, Georgia, and Texas. These students had taught till they found their scholars as far advanced as themselves, or till they had saved enough of their earnings to pay for a few months more of schooling, and thus be better fitted for usefulness among their people. About four fifths of the students in this school are preparing for preachers or teachers, who are greatly needed all through the South. These students, when thus educated, work directly for the Church. The Bible instruction, which forms a regular part of the course of study, aids these young persons in the work of Sunday-school organization and instruction. In most cases these teachers organize, and conduct Sunday-schools in connection with their day-schools. In some parts of our work among the colored people no Sunday-

schools are held in our Churches except by these school teachers, as they are the only persons in the neighborhood who can do this work.

The theological department in this freedmen work is most important. Many of our older and some of the younger colored preachers can barely read. The true interest of the Church demands that all these preachers should have at least a fair knowledge of the common English branches. These schools propose to meet these wants, by affording these preachers and candidates for the ministry opportunities, as far as practicable, to secure the needed qualifications for their work, as they are to be, to a great extent, leaders of the colored people. This people, the great mass of whom are uneducated, look to their preachers for instruction and guidance, hence the importance of an educated ministry. Without intelligence the preachers can hardly prove wise leaders of a people who are destined to have no small part in the history of this nation in the future, as they have in the past.

The importance of the education of the colored ministry of the South cannot be overestimated. The best possible facilities should be afforded these candidates for the pulpit to secure a thorough acquaintance with the common English branches, and the fundamental doctrines of the Bible. Scores, if not hundreds, of these men are deprived of this preparation by their poverty, and the Society has not the means to help them. The Methodist Episcopal Church is the only Church (with a single exception, the Baptist) that has a large membership among the colored people in the South, that is doing anything for their education. The Freedmen's Aid Society is the instrumentality through which the Church proposes to do this educational work in the South, and this Society has been eminently, not to say exceptionally, successful. Practical wisdom in devising, and energy in executing, its work appear to have been most happily combined with rigid economy in the use of money and untiring diligence on the part of those intrusted with its work. But compared with the extent of the field of the Society's labors, and the necessities of the people whom it seeks to benefit, all that has been yet done is very little. Nearly five millions of our countrymen, separated by complexion, race, and the traditional disabilities of a hitherto invincible prejudice on the part of the whites, are calling to us for the means of intellectual instruction and of moral and religious culture. They are our fellow-citizens, endowed with all the rights and privileges, political and otherwise, of members of this great American Republic; and, as such, the commonwealth requires of them that they shall render the services and perform all the high duties that grow out of their political positions and relations, which, however, they cannot do without some good degree of mental training. As their compatriots, therefore, we are called upon by all the sacred claims of an enlightened and Christian patriotism to seek for them the means at least of a primary and elementary education. So large an element of the population of the country as this class constitutes cannot fail to affect very largely the moral condition of the whole country, and if it shall continue in a condition of moral and mental depression the whole body must suffer. We cannot, therefore, as a Christian country, afford to leave these people in the condition in which they are now found; and especially as Christians and a Christian denomination, with our relations and responsibilities to God and man, are we bound to make provision for the proper care of this element of our population.

These people are eminently Protestant; much more so, in proportion, than the whites. Only in a few Southern cities, and in small portions of the extreme South, are there any considerable numbers of adherents to the Church of Rome found among them. As a peo-

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DAY.

ple, they have lived and increased until they have become a great multitude among Protestant influences, and their tastes and tendencies are all of them still in the same direction. They will continue to form a large Protestant element in our American Christianity and civilization if they shall be properly cared for by the Protestant Churches of this land. But it should not be concealed from ourselves that there is real danger that they may become, to a large degree, perverted to Rome. Emissaries of this Church are already at work among them, and they are meeting with success. They are filling their schools with the children and their asylums with the orphans of the colored people. But the plans of the Papal Propaganda are far-reaching, and they never make haste. It is very well understood that whoever shall educate the freedmen will also possess them ecclesiastically; and the Romish Church has earnestly entered upon this work. It is said that there is a large class of colored young men from the South, some say nearly a hundred, under training in Rome for the priesthood, who will after a few years reappear in their native land as propagators of the Romish faith. It is not as alarmists that we state these things, but simply as uttering a warning that the Protestants of America should hear and heed at the peril of the interests of their own religious faith. The duty of educating and evangelizing this people belongs peculiarly and eminently to ourselves—to the Methodist Episcopal Church. A large proportion of the best religious element among the freedmen belongs to us. They are Methodists of the genuine primitive stock, and they gravitate, by virtue of their social, religious, and political affinities, toward our denomination. They recognize us as their friends, are ready to receive our counsels and instructions, and they are confidently teachable, and ready to follow our leadership. A wonderful opportunity is thus afforded to do them good, which, if rightly improved, will bring with it success and recompense, but if we neglect it, disaster not unminged with guilt must ensue. To neglect the education of this people will, therefore, be to perpetuate the wrongs inflicted by slavery, increase the peril of the nation, bring disgrace upon the Church, and provoke the just judgment of heaven. In view of the work which must be done for our Church by the Freedmen's Aid Society in promoting Christian education among the colored people of the South, your Committee beg leave to submit the following recommendations for adoption:

1. That the Freedmen's Aid Society retain substantially its present organization.
2. In view of the importance and extent of its work, that a very large increase of its annual income should be contributed by the Church.
3. That the Board of Managers of this Society are hereby instructed to apportion the amount annually determined to be asked for among the several Annual Conferences.
4. That, in the management of the funds committed to its trust and work accomplished, the Freedmen's Aid Society is worthy the fullest confidence and heartiest support of the Church.
5. That we commend the collections for this Society to the preachers and people, assuring them that no more worthy charity calls for their aid, and that no field of Christian effort promises better returns for money and labor expended than this work among the freedmen of the South.

Rep't No. III
 of Com. on
 Freedmen.

Report No. III of the Committee on Freedmen was taken up, read, and adopted, as follows:

Whereas, The Constitution of the Freedmen's Aid Society of the Methodist Episcopal Church is a part of its incorporation under the

general laws of Ohio, and therefore beyond change or amendment by this General Conference ; be it

Resolved, 1. That the Board of Directors are hereby instructed to secure by legislation, if need be, such changes in said Constitution as will conform it to the action taken by the General Conference of 1872.

Resolved, 2. That until such changes are secured the officers and directors of said Society, in order to an official recognition as an institution of the Methodist Episcopal Church, shall observe the following by-laws in conducting its affairs, namely :

BY-LAWS.

1. The Freedmen's Aid Society shall annually elect the General Officers elected for it by the General Conference and the Board of Managers ; also the Executive Committee appointed by the Board of Managers.

2. The Corresponding Secretary and Treasurer shall annually make an exhibit of the transactions and condition of the Society to the Annual Conferences, and a quadrennial report to the General Conference.

Resolved, 3. That the Board of Bishops be requested to appoint one of their number to attend the Annual Meeting and Anniversary of the society.

Report No. II from the Committee on Freedmen was taken up, read, and, on motion, adopted, as follows :

Rep't No. II
of Com. on
Freedmen.

The Committee on Freedmen, having had under consideration the subject of certain resolutions referred to them by this General Conference in reference to the election or employment of a colored Assistant Secretary for the Freedmen's Aid Society, beg leave to report that they have carefully considered the subject, and offer for adoption the following resolution :

Resolved, That we recommend the Board of Managers of the Freedmen's Aid Society to employ a colored man as Assistant Secretary or Agent at any time if, in their judgment, the interests of the Society will be promoted by such appointment.

On motion, Conference resolved to adjourn at twelve o'clock.

Adj'rment
at 12 M.

The rules having been suspended, M. D'C. Crawford moved that Report No. IV of the Committee on Itinerancy be made the special order for to-morrow at ten o'clock A. M., and the motion prevailed.

Special Or-
der for Fri-
day at ten
A. M.

On motion, the rules were further suspended to receive reports from Committees.

Rules sus-
pended.

Reports were then presented as follow :

No. XI, from the Committee on the Book Concern.

Reports pre-
sented.

Nos. XII, XIII, and XIV, from the Committee on Revisals.

No. VII, from the Committee on Sunday-Schools and Tracts.

No. VII, from the Committee on Itinerancy.

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No. VIII, from the Committee on Education.

No. I, from the Committee on Expenses of Judicial Conferences.

No. XIII, from the Committee on Missions.

No. I, from the Committee on the Chartered Fund.

The Conference adjourned by expiration of time.

The benediction was pronounced by J. S. Porter.

May 26.TWENTY-
THIRD DAY.
Bish'p Janes
presiding.**FRIDAY MORNING, MAY 26.**

Conference met at the appointed hour, Bishop Janes presiding.

Religious services were conducted by S. H. Nesbit.

The Journal of yesterday's session was read and approved.

Communica-
tion from
Evangelical
Association.Jacob Rothweiler presented a communication from the Fraternal Messengers appointed by the Evangelical Association, which was read, and, on motion, referred to the Committee on Correspondence. [See *Appendix*, 36.] It was also ordered that Fraternal Delegates to the Evangelical Association be appointed by this body.Resolutions
on excursion
to Annapolis.

Granville Moody offered the following papers, which were read and adopted :

Whereas, Dr. Peck, pastor, and the ladies and brethren of Mount Vernon Place Methodist Episcopal Church of this city, and General Ensign, proprietor of the steamboat J. W. D. Pentz, extended the courtesy of an excursion yesterday to this General Conference, and delighted us with excellent arrangements, a band of musicians, the choir of their Church, a sumptuous collation on board, and a splendid sail down the bay to Annapolis and return, without accident or any thing to mar our enjoyment ; therefore,

Resolved, 1. That we hereby express our high appreciation of this evidence of esteem with which they have honored us, and that among the many pleasant reminiscences of the session of the General Conference of 1876, in the hospitable city of Baltimore, this day of delightful intercourse and recreation shall be retained as among the purest and best.

Resolved, 2. That these resolutions be published in the Daily Christian Advocate, and that a copy be presented to the Pastor and members of Mount Vernon Place Methodist Episcopal Church of this city.

Thanks to
Admiral
Rogers.

Whereas, Admiral Rogers, Commandant of the Naval Academy at Annapolis, extended to this General Conference yesterday a very kindly reception to the grounds and various departments of that institution ; and,

Whereas, Through the courtesy of the officers we received high gratification in witnessing the soldierly deportment of the cadets, as they exhibited the military drill and evolutions ; and,

Whereas, The order and beauty of all the appointments of the Naval Academy at Annapolis evince the highest taste and ability in

its management; therefore, we desire to express our appreciation in the following resolutions:

Resolved, 1. That we have the honor to thank Admiral Rogers and his officers for the courteous manner in which they received our visit to the United States Naval Academy.

Resolved, 2. That we desire to express our gratification with the superb appearance and accomplished demeanor of the young gentlemen, the cadets, of the institution.

Resolved, 3. That we devoutly pray that the Divine blessing may rest upon the entire institution, the commandant, the officers, the cadets, and all who pertain to that post.

Resolved, 4. That these resolutions be published in the Daily Christian Advocate, and a copy be sent to Admiral Rogers, with the request that the same may be read in the presence of the officers, cadets, and corps of musicians of the Naval Academy of the United States at Annapolis, Md.

On motion, the paper presented yesterday by A. J. Kynett, and laid over under the rules, was taken up and adopted, as follows:

Whereas, The General Conference of 1872 provided for the appointment of a Board of Church Extension by the adoption of paragraph 395 of the Discipline, and did also constitute the Bishops *ex-officio* members of such Board; therefore,

Resolved, That the editor of the Discipline be instructed to add to paragraph 395 the words, "The Bishops shall be *ex-officio* members of the Board."

A. S. Hunt offered the following resolution, which was read, and, on motion, adopted:

Resolved, That the Chairmen of the several Standing Committees of this body be, and they hereby are, appointed a committee to devise, if possible, some plan which we may recommend to the favorable consideration of the General Conference of 1880 for the more speedy and efficient organization of the Standing Committees and of the Conference.

Report No. X of the Committee on Missions was taken up, read, and adopted, as follows:

The Committee on Missions respectfully report the following, to wit:

Resolved, That the new Conferences in foreign lands shall not be organized until a Bishop shall be present.

Report No. XI of the same Committee was taken up, read, and adopted, as follows:

The Committee on Missions respectfully recommend:

That the Bishop having episcopal supervision of the Conferences in India be authorized to annex the District of Cawnpore to the South India Conference at any time during the next four years; provided that the consent of both the Annual Conferences in India to such change of boundaries be first obtained.

Report No. XII of the same Committee was taken up, read, and adopted, as follows:

May 26.
TWENTY-THIRD DAY.

Bishops *ex-officio* members of the Board of Ch. Extension.

Plan for organization of Com'tees.

Rep. No. X on Missions adopted.

Rep. No. XI on Missions adopted.

May 26. The Committee on Missions respectfully report the following resolution, to wit:

TWENTY-THIRD DAY.
Rep. No. XII on Missions adopted.
Resolved, That paragraph 108 of the Discipline be so changed as to require the Annual Conferences, in reporting the missions and appropriations, to report also the number of years that each mission has received appropriations from the Missionary Treasury, and whether consecutively or otherwise.

Regular order. The regular order was called.

State of the Church. Report No. II on the State of the Church was taken up and read. The report of the minority on the same subject was read, and they were made the order of the day for to-morrow, at ten A. M.

Rep. No. IV on Itiner'cy. The order of the day, Report No. IV of the Committee on Itinerancy, was taken up.

C. W. Heisley moved, that in the discussion of the report the delegations be called in their order, and that one from each delegation have the privilege of representing it. The motion was laid on the table.

Majority and minority reports. The report was then read, and M. D'C. Crawford moved its adoption. The minority report on the same subject was read.

During discussion motions to extend the time of several speakers were lost.

Ransom's amendment laid on the table. S. B. Ransom offered the following amendment, and it was laid on the table:

4. The transfer of the power of fixing the number and boundaries of the Presiding Elders' Districts from the Bishops to the Annual Conferences would, in our opinion, be unwise, if not a violation of the third Restrictive Rule; we therefore deem it inexpedient to make any change in our law in this respect.

Olin's substitute laid on the table. W. H. Olin offered the following substitute for paragraph 4, which, on motion, was also laid on the table:

That each Annual Conference shall have power, without debate, to elect a number from among the elders thereof, from time to time, of not more than one in ten, from among whom the Bishops shall make the appointments to the office of Presiding Elder.

I. S. Bingham's resolution laid on table. I. S. Bingham offered the following resolution, which, after reading, was also laid on the table:

Resolved, That the Bishops be and hereby are requested to communicate to this General Conference their opinions of the true intent and meaning of the third Restrictive Rule, and specially its bearing on the question now pending.

Time extended. On motion, the time of the session was extended twenty minutes.

It was moved to lay the subject on the table until to-morrow morning.

It was moved as a substitute that when we adjourn it be to meet this evening in Mount Vernon Place Church. **May 26.**
TWENTY-THIRD DAY.

The substitute was lost.

Another substitute was offered, that we adjourn to meet at 3 P. M.

Pending a motion to lay on the table, Conference adjourned by expiration of time.

The doxology was sung, and the benediction pronounced by George W. Woodruff.

SATURDAY MORNING, MAY 27.

May 27.

TWENTY-FOURTH DAY.

Bishop Scott presiding.

Conference met at the appointed hour, Bishop Scott in the chair.

Religious services were conducted by John W. Ray.

The Journal of yesterday's session was read and approved.

J. S. Smart announced the death of Hon. Henry Fish, a member of the last General Conference, and offered the following resolution, which was read and adopted:

Announcement of death of Hon. Henry Fish.

Resolved, That we, as a General Conference, tender our most earnest sympathies to his bereaved family and friends, praying that God may comfort and sustain them in this their day of sorest trial.

Resolution.

On motion, the order of business was suspended to receive Reports of Committees, and the following were presented:

Reports.

Committee on Code of Ecclesiastical Jurisprudence presented its report.

Ecclesiastical Jurisprudence.

Committee on the Book Concern presented Reports Nos. XII and XIII.

Book Concern.

Committee on Education presented Reports Nos. IX and X.

Education.

Committee on Itinerancy presented Reports Nos. VIII and IX.

Itinerancy.

Committee on American Bible Society presented its Report.

American Bible Society.

Committee on John-street Church presented its Report.

John-street Church.

Committee on Revisals presented Reports Nos. XV and XVI.

Revisals.

Consent was given the Committee on Fraternal Cor-

May 27. response to present a Report, which was read and adopted, as follows:—

TWENTY-FOURTH DAY.
Report on Fraternal Correspondence adopted.

The Committee on Correspondence, in obedience to their instructions to report the number of persons to be appointed as delegates to the several Christian bodies in fraternal correspondence with this General Conference, respectfully recommend that two delegates be deputed to the British Wesleyan Conference, two to the Methodist Episcopal Church, South, and one to each of the other bodies that are in correspondence with us, to wit:

The Irish Wesleyan Conference; Methodist Church of Canada; Methodist Episcopal Church of Canada; African Methodist Episcopal Church; Methodist Church; Methodist Protestant Church; the Evangelical Association; the National Council of Congregational Churches; the General Assembly of the Presbyterian Church; the Reformed Episcopal Church; Colored Methodist Episcopal Church of America; African Methodist Episcopal Zion Church.

L. Snell admitted.

J. M. M'Kenzie, of Nebraska, was excused, and Levi Snell, a reserve delegate, was admitted to his seat.

Change of hours of meeting.

It was, on motion, resolved, that on and after Monday next three sessions be held: one from 9 A. M. to 1 P. M.; another from 3 P. M. to 6 P. M.; and the third from 8 P. M. to 10 P. M.; and that the Conference finally adjourn on Wednesday at the close of the morning session.

Change of Rules.

On motion of John Lanahan, it was ordered that hereafter when the previous question is called it shall apply only to debate, and not exclude amendments.

Leave of absence was asked for Seba F. Weatherbee, but the request was not granted.

Bish. Harris presiding.

By invitation of Bishop Scott, Bishop Harris took the chair.

Rep't No. IV on Itiner'y.

Report No. IV of the Committee on Itinerancy, under discussion at the hour of adjournment yesterday, was taken up.

Substitute by G. G. Reynolds.

G. G. Reynolds offered the following substitute for part of paragraph 4 of the majority report, to wit:—

Resolved, That if two thirds of this General Conference shall recommend, and three fourths of all the members of the several Annual Conferences who shall be present and vote on the recommendation at their session next ensuing shall concur, the third Restrictive Rule shall be suspended in order to permit a modification of the plan of our itinerant General Superintendency by adding to paragraph 218 these words: "The Conferences having authority to determine the number of districts, provided no Conference shall have less than two nor more than eight districts, nor shall any district have more than sixty pastoral charges;" so that the whole paragraph shall read: "To form the districts according to his judgment, the Conferences having authority to determine the number of districts, provided no Conference shall have less than two nor more than eight districts, nor shall any district have more than sixty pastoral charges."

On motion of D. N. Cooley, the previous question was ordered on the whole subject.

W. J. Paxson moved to amend the substitute of G. G. Reynolds by striking out all after "Superintendency," and inserting the following words :

May 27.
TWENTY-
FOURTH
DAY.
Previous
question.
Paxson's
amendment.

1. That paragraph 218, which reads, "To form the Districts according to his judgment," be amended so as to read :

"To form the districts according to his judgment, with the advice of the Presiding Elders, the Conference having first determined the number ; provided, however, that there shall not be less than two nor more than ten districts in a Conference, except in Mission Conferences.

2. That paragraph 229, which reads, "Presiding Elders are to be chosen by the Bishops, by whom they are also to be stationed and changed," be amended to read as follows :

"Presiding Elders shall be appointed by the Bishops, on the nomination of a majority of the Annual Conference by ballot, without debate ; provided, however, that in case the Bishops shall deem that the interests of the Church demand that any person so nominated be otherwise employed, they shall communicate their judgment to the Conference, which shall then proceed to make other nominations until the required number is obtained."

3. That after the above paragraph 229, a new paragraph be added to read as follows :

"If any Annual Conference shall decline or fail to nominate, the Bishop presiding at that Conference shall choose and appoint the Presiding Elders ; and if any vacancies occur in the office in the interim of Conference, the Bishop shall fill the vacancy until the next Annual Conference."

The amendment was lost.

John L. Smith offered as a substitute for the whole the following, which was not accepted :

J. L. Smith's
substitute.

Whereas, In the judgment of many of the members of this General Conference the question now pending touching the manner of choosing Presiding Elders is one of very grave import, the determining of which hastily may be far-reaching in its injurious effects upon the future of the Church ; and,

Whereas, There is an honest difference of opinion among the good and wise men of this body as to the powers of this Conference under the third Restrictive Rule to make the proposed change ; therefore,

Resolved, 1. That the changes asked for in the minority report of the Committee on Itinerancy shall be submitted to all the Annual Conferences for their sanction or their non-approval.

Resolved, 2. That the Bishops are authorized and hereby directed to lay this matter before all the Annual Conferences at the session of each next preceding the General Conference of 1880.

Resolved, 3. That if the requisite number "of all the members of the several Annual Conferences," as provided in paragraph 99 of the Discipline, "shall recommend the proposed changes, then the General Conference next ensuing may adopt the changes, as proposed in the minority report."

The time of the session was extended.

Time
extended.

A. J. Kynett offered the following paper as an amendment, but it was not adopted, namely :

May 27.**TWENTY-
FOURTH
DAY.****Kynett's
amendment.**

Resolved, That the third Restrictive Rule be amended by adding thereto the words, "and the Annual Conferences may determine the number of Presiding Elders' Districts."

Resolved, That the Bishops be instructed to submit the above proposed amendment to the several Annual Conferences, and when three fourths of the members of all the Annual Conferences present and voting concur, the Bishops shall declare the third Restrictive Rule amended as above, and the following shall then be added to paragraph 218: "the Annual Conferences determining the number of Presiding Elders' Districts."

**J. S. Smart's
substitute:
Minority
Report.**

J. S. Smart moved as a substitute for the whole subject the Report of the Minority of the Committee, as follows:

DEAR FATHERS AND BRETHREN: The minority of the Committee on Itinerancy beg leave to submit the following report: We have had that portion of the Episcopal Address which was referred to this Committee relating to the Presiding Eldership, and all other papers, including memorials, petitions, and resolutions, and the action of Annual, District, and Quarterly Conferences, and also of Lay Electoral Conferences, under careful consideration. We find that twenty-seven Annual Conferences have reported action in favor of, and eighteen Conferences against, some modification in this office. The Conferences which have taken action in favor of modification are represented on this floor by one hundred and five delegates, those against by forty-four delegates. We find also that twelve Lay Electoral Conferences have reported action in favor of modification and eight against it.

In those Conferences which have voted against change we learn that the minority has often been very large. Thirty-five Conferences have not reported upon this subject, but we have information from delegates and from other sources that in many or most of these there is very considerable dissatisfaction with the existing order of things.

That there is a wide-spread and growing desire for some modification in the Presiding Eldership as now constituted is a fact which cannot be doubted.

Our beloved Bishops, in their admirable address, allude to the selection of Presiding Elders as their "most important and responsible duty;" and the considerations already presented clearly indicate that it is the most difficult and embarrassing, as well as responsible, department of their work. They evidently need, and they ought to have, the active co-operation and the earnest moral support of the Conferences, and any modifications of our economy which will secure this must be regarded as eminently desirable.

The points of objection to the present system, which are specially referred to in the various memorials which have been submitted to our consideration, relate mainly to the number and formation of the Districts; and the mode of selecting and appointing the Presiding Elders, and the recommendations which are appended, have reference also to these two subjects. They embody the sentiments of the most conservative of the advocates of modification; they are clearly, in our opinion, within the powers of the General Conference; and we recommend their adoption as calculated, in our judgment, to strengthen the episcopal authority, and to make the Presiding Eldership not only more acceptable, but also more honorable, more efficient, and more useful.

We recommend therefore the following changes in the Discipline, namely:

1. That paragraph 218, which reads, "To form the Districts according to his judgment," be amended to read, "To form the Districts according to his judgment, with the advice of the Presiding Elders, the Conference having first determined the number; provided, however, that there shall not be less than two nor more than ten Districts in a Conference, except in Mission Conferences." May 27.
TWENTY-
FOURTH
DAY.

2. That paragraph 229, which reads, "Presiding Elders are to be chosen by the Bishops, by whom they are also to be stationed and changed," be amended to read as follows:

"Presiding Elders shall be appointed by the Bishops, on the nomination of a majority of the Annual Conference, by ballot, without debate; provided, however, that in case the Bishops shall deem that the interests of the Church demand that any person so nominated be otherwise employed, they shall communicate their judgment to the Conference, which shall then proceed to make other nominations until the required number is obtained."

3. That after the above paragraph 229 a new paragraph be added, to read as follows:

"If any Annual Conference shall decline or fail to nominate, the Bishop presiding at that Conference shall choose and appoint the Presiding Elders; and if any vacancy occur in the office in the interim of the Conference, the Bishop shall fill the vacancy until the next Annual Conference."

4. That paragraph 235, which reads, "IV. To be present at, as far as practicable, and to hold all the Quarterly Meetings, and to call together at each Quarterly Meeting the Quarterly Conference, to hear complaints," etc., be amended to read, "IV. To be present at the Quarterly Meetings as far as practicable, to call together the Quarterly Conferences, and to attend them at least twice a year, and oftener if the Annual Conference so determine, to hear complaints," etc.

All of which is respectfully submitted.

WILLIAM RICE,	W. DENNETT,
J. F. MARLAY,	G. BELL,
J. S. SMART,	G. TODD, JUN.,
H. H. MOORE,	W. M. ZARING,
K. P. JERVIS,	J. W. ADAMS,
L. C. QUEAL,	C. A. LOEBER,
W. G. WATERS,	H. KOCH,
C. W. HEISLEY,	J. ROTHWEILER,
A. MARINE,	J. M. THOBURN,
T. W. STANLEY,	J. W. EATON,
E. M'CHESNEY,	R. MORGAN,
N. S. BUCKINGHAM,	F. KOPP.
C. W. SMITH, }	
W. A. SMITH, }	as to first and fourth amendment.

Oliver Hoyt, upon this motion, called for a separate vote of the laymen, but the call was not sustained, the requisite two thirds not concurring in the demand, 32 voting for and 69 against, as follows:

YEAS—Blake, Clark of Troy, Cooley, Cochran, Cornell, Davis, Decker of New York, Ferry, Fish, Fisk, Gunn, Hartman of Baltimore, Hendrickson, Hoyt, Huston, Kendrick, Mahin, Metcalf, Miller, Pettibone, Price of Philadelphia, Prindle, Ransom, Ray, Reynolds, Richard-

O. Hoyt's
call for a
separate
vote of Lay-
men lost.

Yeas and
Nays.

May 27. son, Rogers of Nebraska, Snowden, Snell, Towne, Van
TWENTY-FOURTH DAY. Orsdell, Weaver—32.

NAYS—Appel, Atkinson, Aultman, Ball, Bell, Bodine, Bohl, Brock, Camp, Carskadon, Carter, Chestnut, Cissell, Cooper of Northern New York, Cunningham, Darnall, Decker of Central New York, De Pauw, Dickhaut, Doelfeld, French of Central New York, French of Maine, Garmoe, Grant, Green, Griswold, Harbin, Hartman of Central German, Haughey, Herrick, Hiester, Hielt, Holloway, Jackson, Jervey, Lewis, Lunt, Mallalieu, Marquardt, Martin, M'Adoo, M'Williams, Meek, Maharry, Mosser, Mowe, Mues, Neu, Ocumpaugh, Otis, Perry, Pipher, Presnell, Price of Upper Iowa, Ramsey, Rogers (George), Ruggles, Shinkle, Smith, Spencer, Swayzee, Todd, Warnock, Wells of Troy, Wells of Mississippi, White, Whitney, Willard, Williamson—69.

Yeas and
 Nays on
 Smart's
 substitute,
 which was
 lost.

On motion of Morris D'C. Crawford, the yeas and nays were ordered on the substitute of J. S. Smart, and it was not accepted, 123 in the affirmative, and 195 in the negative, as follows :

YEAS—Adams of New Hampshire, Andrus, Appel, Barrows, Bates, Bell, Belt, Benson, Birch, Bodine, Bohl, Brock, Bruce, Buckingham, Campbell, Caughlan, Chestnut, Cilley, Chaplain, Clapp, Clark (G. W.) of Erie, Clark of New England, Cleveland, Cobb, Colman, Cooper of Northern New York, Cummings, Curry, Darnall, Decker of Central New York, Dennett, Dickhaut, Doane, Doelfeld, Eaton, Erwin, FitzGerald, French of Central New York, French of Maine, George, Grant, Green of New Jersey, Griswold, Harbin, Hartman of Central German, Hatfield, Heisley, Hielt, Holloway, Hughey, Hunt of Western New York, Huntington, Jackson, Jervis, Jewett, Koch, Kopp, Ladd, Leavitt, Lewis, Leibhart, Lloyd, Loeber, Lowrey, Manly, Marine, Marley, Marquardt, Matlack, M'Chesney, M'Keown, M'Kinley, Meek, Meharry, Monroe, Moody, Moore of Erie, Morgan of Vermont, Mosser, Mues, Nesbit, Neu, Ninde, O'Neal, Paxson, Perry, Phillips, Price of Philadelphia, Puffer, Queal of Central New York, Rice, Richardson, Riddle, Ridgaway, Rogers (George), Rothweiler, Sexton, Smart, Smith of Pittsburgh, Smith of Rock River, Snowden, Stanley, Stetson, Stone of East Maine, Stowe,

Swayzee, Taylor, Thoburn, Todd, Towne, Turner of California, Van Orsdell, Walden, Walker of St. Louis, Walker of Wisconsin, Warnock, Warren, Waters, Wentworth, Wetherbee, Willard, Williamson, Zaring—123.

May 27.
TWENTY-
FOURTH
DAY.

Yeas, 123

NAYS—Adams of Mississippi, Alston, Atkinson, Aultman, Baker, Ball, Barnes, Bayliss, Beeman, Bignell, Bingham, Blake, Bolton, Braden, Brown of Western New York, Brooke, Brooks, Brown of Iowa, Brush, Buck, Buckley, Buckner, Call, Camp, Carroll, Carskadon, Carter, Chadwick, Chesbro, Cissell, Clark of Troy, Cooley, Cooper of Baltimore, Cornell, Cochran, Crary, Crawford, Cunningham, Dashiell, Davies, Davis of Providence, Decker of New York, De Pauw, De Puy, Dix, Doering, Dunn, Earp, Eckman, Edwards, England, Evans of Central Illinois, Ferry, Fish, Fisher, Fisk of Saint Louis, Fiske of Detroit, Fleming, Foreman, Foss, Fowler, Freund, Fry, Fuller, Garmoe, Goodrich, Goodsell, Graves, Graw, Green of Rock River, Griffin, Gunn, Hamilton, Hamlin, Hammett, Hammond, Hanlon, Harrison, Hartman of Baltimore, Hartzell, Haven, Haughey, Haw, Hays, Hemenway, Hendrickson, Herrick, Hiester, Hitchcock, Holliday, Holman, Horner, Hoyt of New York East, Hoyt of North Ohio, Hunt of New York East, Hunter, Hurst, Huston, Jacokes, Jaques, Jervey, Jocelyn, Jolley, Keener, Kendrick, King, Koenke, Kynett, Lanahan, Leaton, Locke, Lunt, Lyons, Mahin, Mallalieu, Manker, Martin, Martindale, Mather of North Ohio, Mather of West Wisconsin, M'Adoo, M'Donald of Iowa, M'Donald of Mississippi, M'Elroy, M'Williams, Metcalf, Miley, Miller (R. L.) of Pittsburgh, Miller (Hiram) of Pittsburgh, Miller of Upper Iowa, Miller of Alabama, Miller of Erie, Mitchell of North-west Iowa, Mitchell of South Kansas, Mitchell of Central Pennsylvania, Molloy, Morgan of Baltimore, Mowe, Muir, Nelson, Nettleton, Newman, Ocumpaugh, Olin, Otis, Painter, Palmer, Perrine, Pershing, Pettibone, Pierce, Pipher, Porter, Powell, Power, Prentiss, Pressnell, Price of Upper Iowa, Prindle, Ramsey, Ransom, Ray, Reid, Reynolds, Rogers of Nebraska, Ruggles, Schuler, Scudder, Shinkle, Slaughter, Snell, Smith of North-west Indiana, Smith of South Kansas, Spencer, Steele, Trimble, Turner of Philadelphia, Underwood, Weaver, Web-

May 27. ster of South Carolina, Webster of Troy, Webster of
 TWENTY- Florida, Wells of Troy, Wells of Mississippi, Wheatley,
 FOURTH Whedon, Wheeler of Erie, Wheeler of Wyoming, White,
 DAY. Whitney, Wilbur, Witting, Wood of North-west Indiana,
 Nays, 189. Wood of Philadelphia, Wright of Minnesota—195.

Absent or not voting—Allman, Auld, Burns, Calderwood, Calley, Clark (C.) of Erie, Cumback, Davis of Nebraska, Defrees, Dennis, Dickey, Drinkle, Evans of Colorado, Fagg, Fike, Gatch, Henry, Hurlburt, Ives, Jones, Lawrence of Alabama, Lawrence of Central Ohio, Lillard, Merrick, Milcs, Moore of Des Moines, Neidringhaus, Perkins, Pratt, Round, Searles, Sessions, Tevis, Toles, Walker (M. B.), Ware, Winters—37.

Several amendments were offered to strike out certain portions of the majority report, all of which were lost; and the substitute offered by George G. Reynolds was accepted in lieu of the part stricken out by a vote of 144 in favor to 111 against.

The majority report was then voted upon *seriatim*. The first item was adopted.

The second item was read, and, on motion of J. W. M'Donald, all the *reasons* given in the item why the Committee could not recommend a change in the Discipline concerning the election of Presiding Elders were stricken out, and the item was then adopted.

Third item
 stricken
 out.

On motion of Francis S. Hoyt the third item of the report was stricken out. It was as follows:

“The making the Presiding Elders an Advisory Council with the Bishops in fixing the appointments of the traveling Preachers is a proposition which we deem unconstitutional, inexpedient, and incapable of being harmoniously adjusted to our peculiar principles and machinery, and therefore we recommend no change in this particular.”

Items
 adopted.

Item fourth was read, and, as amended by the substitute of G. G. Reynolds, was adopted by a vote of 186 yeas, 67 nays. Items 5, 6, and 7 were adopted.

Walden's
 Amendment
 lost.

J. M. Walden offered the following paper as an addition to item 4, but it was not accepted:

Resolved, That the Bishops are hereby instructed to present to each Annual Conference, at its session immediately preceding the next General Conference, the rules adopted by the General Conference of 1820 for choosing the Presiding Elders, and to report the action of the Annual Conferences to the General Conference of 1880 for its consideration, said rule being as follows:

‘Whenever in any Annual Conference there shall be a vacancy or vacancies in the office of Presiding Elder in consequence of his period of service of four years having expired, or the Bishop wishing to remove any Presiding Elder, or by death or otherwise, the Bishop or President of the Conference, having ascertained the number wanted from any of these causes, shall nominate three times the number, out of which the Conference shall elect by ballot, without debate, the number wanted; *provided*, when there is more than one wanted, not more than three at one time shall be nominated, nor more than one at a time elected; *provided also*, that in case of any vacancy or vacancies in the office of the Presiding Elder in the interval of any Annual Conference, the Bishop shall have authority to fill said vacancy until the ensuing Annual Conference.’

May 27.
TWENTY-
FOURTH
DAY.

The report as a whole was then adopted as amended, and is as follows:

Report as
amended
adopted.

ITINERANCY—REPORT NO. IV.

Your Committee on Itinerancy would respectfully report that memorials and petitions have been received from twenty-seven Annual Conferences and from twelve Lay Electoral Conferences asking for modifications in the Presiding Eldership; also, that eighteen Annual and eight Lay Electoral Conferences have protested against any change; and that thirty-five Annual Conferences have not spoken at all on the subject.

We have given to the papers which have been referred to us, and also to the whole question, the most thorough examination and reflection of which we are capable, and present for the consideration and adoption of the General Conference the following conclusions:

1. The duties of Presiding Elders, as defined in the Discipline in paragraphs 231 to 242 inclusive, invest the office with great dignity and responsibility, making it, in fact, essential to the maintenance of “the plan of our itinerant general Superintendency.” And when these duties are faithfully performed the incumbent must and will receive the respect of all loyal members of the Methodist Episcopal Church.

2. The change of the Discipline so as to allow of the election of Presiding Elders, for which many have petitioned, we cannot recommend.

3. As to the proposition to transfer the power of fixing the number and boundaries of the districts from the Bishops to the Annual Conferences, we have to say that the judgment of the whole Church ought to be taken on this subject, and, in order thereunto, we recommend that the following changes and resolutions be adopted:

Resolved, That if two thirds of this General Conference shall recommend, and three fourths of all the members of the several Annual Conferences who shall be present and vote on the recommendation at their sessions next ensuing shall concur, the third Restrictive Rule shall be suspended in order to permit a modification of “the plan of our itinerant general Superintendency” by adding to paragraph 218 these words, “the Conferences having authority to determine the number of districts, provided no Conference shall have less than two nor more than eight districts, nor shall any district have more than sixty pastoral charges,” so that the whole paragraph shall read: “To form the districts according to his judgment, the Conferences having authority to determine the number of districts, provided no Conference shall have less than two nor more than eight districts, nor shall any district have more than sixty pastoral charges.”

May 27. *Resolved*, That paragraph 235 be amended by inserting after the word "meetings," in the third line, the words "especially the *first* and *fourth*;" and beginning with "at" at the close of the third line, strike out "at each quarterly meeting," so that the whole will read, "to be present at, as far as practicable, and to hold, all the quarterly meetings, especially the first and fourth, and call together the quarterly Conference to hear," etc.

TWENTY-
FOURTH
DAY.

Resolved, That paragraph 258 be amended by striking out of the second line the word "and" and the remainder of the paragraph, so that the whole will read, "To hold quarterly meetings in the absence of a Presiding Elder."

Resolved, That paragraph 129 be amended by striking out, beginning with the word "any" in the second line, and including the word "present" in the last line of the paragraph, so that the whole shall read, "The Presiding Elder shall preside in the Quarterly Conference; and in his absence the Preacher in charge shall preside."

At a quarter before three o'clock, on motion, the Conference adjourned, the benediction being pronounced by Bishop Janes.

May 29.

TWENTY-
FIFTH DAY.
Morning.
Bishop Ames
presiding.

MONDAY MORNING, MAY 29.

Conference met at the usual hour, Bishop Ames in the chair.

The religious services were conducted by W. B. Wood.

The Journal of Saturday's session was read and approved.

Letter from
Admiral
Rodgers.

The following letter from Rear-Admiral Rodgers, of the Naval Academy at Annapolis, was read by the Secretary:

REV. GEORGE W. WOODRUFF, SECRETARY OF THE GENERAL CONFERENCE.

U. S. NAVAL ACADEMY, ANNAPOLIS, MD., May 27, 1876.

REVEREND AND DEAR SIR: May I beg you to convey to the General Conference my high sense of the honor conferred upon the Naval Academy by the resolutions you have so kindly conveyed to me, expressing in such terms the gratification received by the Conference on its late visit to Annapolis.

My associates and I were very glad to do homage to a body so eminent for its talents, its services, and its devotion, and we only regret that the visit of the Bishops and clergy, and of the eminent laymen who work so efficiently with them, was so brief as to deprive us of the opportunity to pay them greater attention.

Coming as you did from every district in our country to a public school in which every Congressional District is also represented, it was a new instance of the catholic spirit of our institutions and of the ties that bind together every section and hamlet of our land, so broad in its area, but so closely connected by such common bonds.

With great respect, I am, your obedient servant,

C. R. P. RODGERS, *Rear-Admiral,*
Superintendent.

On motion of J. M. Reid the rules were suspended, and it was resolved to limit speakers hereafter to five minutes.

May 29.
TWENTY-
FIFTH DAY,
Morning.

By unanimous consent, A. J. Kynett was authorized to insert papers from the Sunday-school and Tract Society in the Manual ordered a few days ago.

Church
Manual.

On motion of D. M'Williams, the rules were suspended to allow the presentation of the Report of the Committee on Expenses of Delegates, which was read and adopted, as follows :

Report of
Committee
on Expenses
of
Delegates.

Total expenses of Delegates..... \$22,791
Total receipts, as reported by Delegates and Book Agents. 18,309

Total deficiency \$4,482

a detailed report of which, your Committee will report to your body before its adjournment.

Your Committee would recommend the following :

Resolved, That the Book Agents at New York and Cincinnati be authorized to honor the drafts of the Treasurer for an amount not to exceed five thousand dollars, (\$5,000,) or so much of said sum as is needed to meet the deficiencies of the expenses of this General Conference ; said drafts to be in the proportion of two thirds on New York and one third on Cincinnati of the whole sum drawn.

On motion of R. Nelson, the rules were suspended to allow the Chairmen of Committees to hand in their reports.

Reports.

The Committee on Episcopacy presented majority and minority Report No. V.

Episcopacy.

The Committee on the State of the Church presented Report No. VII.

State of the
Church.

The Committee on Missions presented Reports Nos. XIV and XV.

Missions.

Bishop Janes presented certificate of the Commissioners of the Methodist Episcopal Church, South, which was referred to the Chairman of the Commission appointed by the General Conference.

Commis-
sioners from
Church
South.

On motion, leave of absence was granted to L. Hartman.

Leave of
absence to
L. Hartman.

On motion, the Committee on Temperance was granted leave to retire.

W. M. Wright was announced as in his seat after leave of absence.

On motion of C. B. Fisk, Report No. II of the Committee on the State of the Church was taken up. [For Report, as adopted, see page 329.]

Rep't No. II
on the
State of the
Church.

May 29. L. C. Queal offered the following as a substitute for the whole :

TWENTY-FIFTH DAY.
Morning.
L. C. Queal's
Substitute.

Whereas, It is the legitimate office of civil government to maintain the equality of American citizens before the law ; and,

Whereas, It is the duty of a New Testament Church to so preach the Gospel and administer its affairs that the Church, like God, will not respect the person of men ; therefore,

Resolved, That the Committee on Boundaries shall so adjust the Conferences known as mixed and separate Conferences as in their judgment the prosperity of the Churches of which they will be composed demand, without regard to what is technically called the Color line.

Matlack's
Amend-
ment lost.

L. C. Matlack offered the minority report as an amendment to the above substitute, which was lost.

The minority report is as follows :

The undersigned, a minority of the Committee on the State of the Church, to which was referred sundry petitions, resolutions, and memorials on the subject of separate Conferences, present the following :

Your Committee have carefully considered the subject to which their attention has been asked, and would recommend to the Conference the adoption of the following resolution :

Resolved, That, in the judgment of the members of this General Conference in General Conference assembled, no new Annual Conference should be organized, or new Conference lines established, because of any difference existing between persons of African and Anglo-Saxon origin ; and that the Committee on Boundaries be, and they are hereby, so instructed.

Respectfully submitted,

L. C. MATLACK,
G. BELL,
A. WEBSTER,
JOSEPH CUMMINGS,
W. B. WOOD,
G. W. CHESBRO,
G. TODD, JUN.,

W. W. FOREMAN,
E. C. BRICE,
J. W. M'ADOO,
JAMES WELLS,
E. C. GRISWOLD,
JOHN MAHIN,
JAMES ERWIN.

Fowler's
amendment
adopted.

C. H. Fowler offered the following amendment, which was adopted by a vote of 199 yeas to 94 nays :

Resolved, That whenever it shall be requested by a majority of the white members, and also a majority of the colored members, of any Annual Conference, that such Conference be divided into two or more Conferences, then it is the opinion of this General Conference that such division should be made.

Hitchcock's
amendment
adopted.

Luke Hitchcock offered the following additional amendment, which was adopted, to wit :

And in that case the Bishop presiding is hereby authorized to organize a new Conference or Conferences.

Wheatley's
amendm't.

R. Wheatley offered the following amendment, which was not adopted :

Resolved, That wherever white and colored Conferences co-exist on the same territory, it shall be optional with any and every Church to decide to which Conference they shall belong.

The motion of H. H. Moore to reconsider the amendment of C. H. Fowler was lost. **May 29.**

On motion of J. Horner, the words "in our Southern work" were stricken out, and the first resolution as amended was then adopted.

The second resolution as amended was adopted by the following yea and nay votes:

YEAS—Adams of Mississippi, Adams of New Hampshire, Andrus, Appel, Atkinson, Aultman, Baker, Ball, Barnes, Barrows, Bates, Bayliss, Beeman, Benson, Birch, Blake, Bodine, Bolton, Brock, Brown of Western New York, Brooke, Brooks, Brush, Buck, Buckingham, Buckley, Buckner, Burns, Camp, Campbell, Carroll, Carskadon, Carter, Caughlan, Chadwick, Chesbro, Chestnut, Cilley, Cissell, Chaplain, Clapp, Cobb, Colman, Cooley, Cooper of Northern New York, Cornell, Crary, Crawford, Curry, Darnall, Davies, Davis of Providence, Decker of Central New York, Decker of New York, Dennett, De Pauw, De Puy, Dix, Doane, Doelfeld, Doering, Earp, Eaton, England, Ferry, Fish, Fisher, Fisk of St. Louis, Fiske of Detroit, FitzGerald, Fleming, Foss, Fowler, French of Maine, Freund, Fry, Fuller, Garmoe, George, Goodrich, Graves, Grant, Green of New Jersey, Green of Rock River, Griswold, Gunn, Hamilton, Hammett, Hammond, Hanlon, Harbin, Harrison, Hartman of Baltimore, Hartman of Central German, Haven, Haughey, Haw of West Wisconsin, Hays, Heisley, Hemenway, Hendrickson, Herrick, Hiester, Hitchcock, Holliday, Horner, Hoyt of New York East, Hughey, Hunt of Western New York, Hunter, Hurst, Huston, Jacokes, Jervis, Jolley, Keener, Kendrick, King, Koenke, Kopp, Kynett, Ladd, Leaton, Liebhart, Lloyd, Locke, Loeber, Lowrey, Lunt, Mallalieu, Manker, Marlay, Martin, Martindale, Mather of North Ohio, Mather of West Wisconsin, Matlack, M'Donald of Mississippi, M'Elroy, M'Kinley, M'Williams, Meek, Meharry, Metcalf, Miley, Miller (R. L.), Miller (Hiram), Miller of Alabama, Mitchell of South Kansas, Mitchell of Central Pennsylvania, Monroe, Moody, Moore of Erie, Morgan of Vermont, Mosser, Mowe, Mues, Muir, Nelson, Nesbit, Nettleton, Newman, Neu, Ninde, Otis, Painter, Palmer, Paxton, Perrine, Pershing, Pettibone,

TWENTY-FIFTH DAY.

Morning.

Motion to reconsider lost

Horner's amendment adopted.

First resolution adopted.

Second resolution adopted by Yeas and Nays.

Yeas.

May 29. Pierce, Pipher, Porter, Powell, Prentiss, Presnell, Prindle, Ramsey, Ransom, Ray, Reid, Reynolds, Richardson, Riddle, Ridgaway, Rogers of Nebraska, Rogers (Geo.), Rothweiler, Schuler, Scudder, Shinkle, Slaughter, Smith of North-west Indiana, Smith of Pittsburgh, Smith of Rock River, Smith of South Kansas, Spencer, Stanley, Stetson, Stowe, Swayzee, Thoburn, Towne, Trimble, Turner of Philadelphia, Turner of California, Underwood, Van Orsdell, Walden, Walker of St. Louis, Webster of Florida, Wells of Troy, Wells of Mississippi, Wetherbee, Wheeler of Erie, Wheeler of Wyoming, White, Whitney, Wilbur, Willard, Williamson, Witting, Wood of North-west Indiana, Wright of Minnesota, Wright of Virginia, Zaring—226.

Nays.

NAYS—Alston, Bell, Belt, Bignell, Bingham, Bohl, Braden, Bruce, Clark (G. W.) of Erie, Clark of New England, Cooper of Baltimore, Cochran, Cummings, Dashiell, Drinkle, Edwards of Detroit, Erwin, Foreman, French of Central New York, Goodsell, Hartzell, Hatfield, Holloway, Hoyt of North Ohio, Huntington, Jaques, Jervey, Jocelyn, Lanahan, Leavitt, Lewis, Lillard, Lyons, Molloy, Manly, Mahin, Marine, M'Adoo, M'Chesney, M'Donald of Iowa, M'Keown, Mitchell (Bennett), Morgan of Baltimore, Olin, O'Neal, Power, Price of Philadelphia, Puffer, Ruggles, Sexton, Snell, Smart, Snowden, Stone, Taylor, Todd, Walker of Wisconsin, Warren, Waters, Weaver, Webster of South Carolina, Wentworth, Wheatley, Whedon, Winters, Wood of Philadelphia—66.

**Absent, or
not voting.**

Absent, or not voting—Allman, Auld, Brown of Iowa, Calderwood, Call, Calley, Clark (C.) of Erie, Clark of Troy, Cleveland, Cumbach, Cunningham, Davis of Nebraska, Defrees, Dennis, Dickey, Dickhaut, Dunn, Eckman, Evans of Central Illinois, Evans of Colorado, Fagg, Fike, Gatch, Griffin, Graw, Hamlin, Henry, Hiett, Holman, Hunt of New York East, Hurlburt, Ives, Jackson, Jewett, Jones, Koch, Lawrence of Alabama, Lawrence of Central Ohio, Marquardt, Merrick, Miles, Miller (Emory), Miller (Lewis), Moore of Des Moines, Neidringhaus, Ocumpaugh, Perkins, Perry, Phillips, Pratt, Price of Upper Iowa, Queal of Central

New York, Rice, Searles, Sessions, Steele, Tevis, Toles, Walker (M. B.), Ware, Warnock, Webster of Troy—62.

On motion, the Conference adjourned, the benediction being pronounced by W. H. Elliott.

May 29.

TWENTY-FIFTH DAY.

Morning.

MONDAY AFTERNOON, MAY 29.

Conference met pursuant to adjournment, Bishop Simpson presiding.

Lewis R. Fiske led in the devotional services.

The Journal of the morning's session was read and approved.

On motion of E. O. Haven, Report No. II of the Committee on the State of the Church, under consideration at the close of the morning session, was adopted as a whole, as follows :

May 29.

TWENTY-FIFTH DAY.

Afternoon.

Bp. Simpson presiding.

Rep. No. II,
on State of
the Church,
adopted.

The Committee on the State of the Church present the following report on the matter referred to it concerning the expediency of dividing certain Conferences in our Southern work.

The Committee have, by a large sub-committee, given much time to its consideration, and have investigated carefully the matter referred to them. They have considered the numerous memorials, petitions, and resolutions presented to the General Conference on the subject, whether from Annual Conferences, conventions, or private individuals. They have consulted with most, if not all, the delegates to the General Conference who represent Conferences particularly interested in the question of division, and have studied the history of the movements in several Conferences seeking to effect or prevent division within a few years past, and report the following result of its investigation.

It finds that the matter of division, especially in some of the Conferences, has been the cause or occasion of much excitement and discussion, and in some cases of considerable personal feeling in regard thereto, and the difficulties of securing a wise and satisfactory solution of the question have been greatly increased by this excitement and personal feeling.

It is alleged in justification of their plea, by those who advocate the continuance of mixed Conferences in all cases, that any movement toward separation would only foster and encourage the spirit of caste, and increase and intensify a prejudice and hostility already too strong toward the colored people ; that it would be the confession of an invidious distinction that would be wrong for the Christian Church to make ; that in Christ Jesus there is neither Jew nor Greek, bond nor free.

It is further alleged by them that this caste spirit in years past and before the war was the result of slavery, and that since the war the freedom of the colored people is assured, and they have an equality before the law, with all the privileges common to citizens, guaranteed to them, and that we should be exceedingly cautious how we adopt any measures that would even in appearance seem to say that they should have less privileges of equality in the Church than they have in law and in the world. That, in fact, the question of separation involves the violation of the great principle of brotherhood and rights.

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FIFTH DAY.*Afternoon.*

And it is further alleged by them that it is our duty to continue mixed Conferences, because, by their association, an opportunity would be given the white preachers better to assist in educating the colored ones, and in elevating them and the colored members in social and religious character.

It is claimed by those who advocate the propriety of separate Conferences in given cases that it is entirely a question of expediency, and that the recognition of caste, in any offensive sense, is not implied.

That it does not propose any removal of privileges to any party in the Church, or the withdrawal from the white or colored people by the Methodist Episcopal Church, of any help or protection that it can give; it is simply to give the choice and advantage of preference, and this as much to the colored people as to the whites. That to divide a Conference will not be any greater evidence of the spirit of caste than already prevails in nearly every Church and district in all the Southern work. There is not a single Church of white members with a colored preacher; nor a single district of Churches of white members with a colored Presiding Elder. Nor is such a state of things desired by any of the parties concerned. The general desire of Churches with colored members, and of districts with the same, is to have, where it can be, preachers and Presiding Elders of their own color. Most of the districts are by preference either all colored or all white, and what makes this preference most marked and distinctive is that these districts are often entirely or in part on the same territory, and it is claimed that the separation by Conferences, by preference, would only be the same natural development as now prevails in single Churches and districts. They say also that this preference for the same color is so strong, that, in some Conferences, where whites and colored are more equally divided, our Churches have had to contend against its influence to prevent the persistent spirit of proselytism of other Churches exclusively colored, and keep them from drawing from us many of our colored members. That, in fact, many have already been drawn away by them, and that during the last four years, in two or three Conferences where the mixed feature is most marked, we have now a much less membership than we had four years ago. That in Conferences already existing, entirely white or colored, on the same territory, there has been a decided prosperity, and there exists between these a marked fraternal reciprocity and interest in each other's success.

The General Conference will wish to know what is the actual state of the several Conferences in respect to numbers, and a disposition for separation, where the white and colored are mixed, or being separate occupy the same territory. There are, in all, nineteen such Conferences. The Delaware, Washington, and Lexington Conferences are exclusively colored, both in ministers and membership. The Kentucky is exclusively white. They have each been decidedly prosperous during the past four years; are satisfied with their present status, and it is not believed that any one seriously desires a change in his position. There are five Conferences that are almost, though not exclusively, composed of colored members. These are the South Carolina, the Florida, the Mississippi, the Louisiana, and the Texas. In none of these is there less than three nor more than ten white members, and from forty to eighty colored ones. From none of these is there a desire expressed for separation. The Holston Conference has two small colored districts; the St. Louis, the Arkansas, and the Missouri Conferences have each a small Presiding Elder's district of colored members, and all mostly supplied with colored preachers. The Holston and the Missouri have indicated a wish, if the General Conference thought best, to have a separation. But it is believed, from representations to the Committee, that neither of them

will insist upon it, and the work in each is so situated that it would be difficult, without damage to the colored portion of it, to make a separation. The North Carolina Conference has about one third white ministers, but does not ask for a separation.

The remaining three Conferences are the Alabama, the Georgia, and the Tennessee. These are each nearly equally divided into white and colored members. The desire of each, in respect to separation, has been variously expressed. In the Alabama the vote has been taken at different times, and in each instance has been nearly or quite unanimously for it. In Georgia it was so expressed in 1872, 1873, and 1874, but in 1875 the vote was against it, as it said "on a Color line," but was in favor of it on a geographical line. In Tennessee a convention was held last year of most of the white preachers, very earnestly asking a division, but at the Conference following a large majority of the colored preachers voted against it. The feeling of both parties was so strongly exhibited as to show the inexpediency, and, indeed, the impracticability, of continuing them together with mutual profit. The statistical report of members in these Conferences from 1871 to 1875 is very significant. While in all the other Conferences, where there is now nearly or quite a separation by color, there has been a considerable increase in Church members during these four years, in these three there has been a decrease—in Alabama of 4,000, in Georgia of 2,200, and in Tennessee of 50. Some of the delegates from these Conferences attribute this decrease to the embarrassments arising from their being mixed Conferences.

From these facts, and after impartially inquiring into the whole subject, your Committee recommend for adoption the following resolutions :

Resolved, 1. That where it is the general desire of the members of an Annual Conference that there should be no division of such Conference into two or more Conferences in the same territory ; and where it is not clearly to be seen that such division would favor or improve the state of the work in any Conference ; and where the interests and usefulness of even a minority of the members of such Conference, and of the members of Churches in such Conference, might be damaged or imperiled by division, it is the opinion of this General Conference that such division should not be made.

Resolved, 2. That whenever it shall be requested by a majority of the white members, and also a majority of the colored members of any Annual Conference that it be divided, then it is the opinion of this General Conference that such division should be made, and in that case the Bishop presiding is hereby authorized to organize the new Conference or Conferences.

Under the suspension of the rules E. Q. Fuller presented the following preamble and resolution, which were read, and a motion was made to adopt :

Whereas, The Alabama Conference at its last session, by a unanimous vote, requested this General Conference to divide that Conference into two Conferences ; and,

Whereas, The Georgia Conference at its last session also unanimously requested this General Conference to divide the Georgia Conference into two Conferences by a geographical line ; therefore,

Resolved, That the Committee on Boundaries be instructed to divide the Alabama and Georgia Conferences as requested.

E. C. Bruce offered the following as a substitute :

Resolved, That the division of the Alabama and the Georgia Conferences be left subject to the rule included in the majority report of the Committee on the State of the Church, adopted this morning.

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FIFTH DAY.
Afternoon.

Organization
of new Con-
ferences in
Georgia and
Alabama.

Bruce's sub-
stitute lost.

May 29. The substitute was lost, and, on motion, the original
TWENTY-FIFTH DAY. paper was adopted.

Afternoon. A motion was made by Moses L. Scudder to recon-
Original paper adopted. sider the motion, and the motion to reconsider was laid
Motion to reconsider lost on the table.

Reports. The call for reports from Committees was resumed.

Book Concern Report No. VI adopted. The Committee on the Book Concern called up Re-
 port No. VI.

Sections 1, 3, and 4 were read and adopted, as follows :

1. That all newspapers now published by authority of this General Conference be continued.

3. That \$2,500 be paid to the Pacific Christian Advocate by the New York Agents to relieve its present necessities; and also that a sum not to exceed \$500 per year be paid by said Agents for the continuance of said paper during the next quadrennium if, in the judgment of the Agents, the paper shall need such aid to insure its continuance. It is further recommended that the Publishing Committee be instructed to insist upon the system of pre-payment, and also to discontinue the paper if it cannot be sustained with the above-mentioned aid.

4. That the sum of \$2,000, or so much of it as may be needed, be paid by the Western Book Agents to the Methodist Advocate at Atlanta each year, and should such sum be insufficient to maintain the paper without debt, we recommend that the General Book Committee be directed to discontinue the paper.

Report No. VIII on Book Concern, and minority report. Report No. VIII of the Committee on the Book Con-
A. Shinkle's substitute. cern, and minority Report to same, were read.

A. Shinkle offered a paper as a substitute for all in the Reports referring to the subject of establishment of Sunday-school papers.

Hatfield's amendment adopted. R. M. Hatfield moved to amend the paper by inserting the following: "Provided that the paper shall not entail a loss of more than \$20,000 annually to the Book Concern, including the \$10,000 appropriated by the Missionary Society," and it was adopted.

Nelson's amendment adopted. R. Nelson moved to amend the first resolution by adding, "Provided the contribution of \$10,000 annually toward publishing such paper be made by the Missionary Society," and it was adopted.

Subscription price. On motion of R. M. Hatfield the following was added: "Provided that the subscription price shall not be more than \$1 50 per annum."

Substitute as amended adopted. The substitute of Amos Shinkle was then, as amended, on motion, adopted, as follows :

Resolved, 1. That the Agents at New York are hereby instructed to publish a weekly Sunday-school and Missionary paper (devoted

to Bible study, Church work, and Missionary intelligence) for Sunday-school teachers and young people, to be under the editorial management of the Sunday-school department and the Missionary Secretaries.

Resolved, 2. That the Sunday-School Journal be published monthly, as at present; and that the Normal Class and the Missionary Advocate be discontinued.

Resolved, 3. That the Missionary Society shall have space in the columns of the weekly Sunday-school and Missionary paper to represent its interests; and that, in consideration thereof, the General Missionary Committee be requested to appropriate a portion of the amount hitherto annually expended by the Society in publishing the Missionary Advocate toward defraying the expenses of the weekly Sunday-school and Missionary paper; provided that the amount paid by the Missionary Society shall not exceed the sum of \$10,000 annually; and provided that the said \$10,000 is paid by the Missionary Society; and provided, also, that the subscription price of the paper shall not be more than one dollar and fifty cents per annum.

The Committee on Boundaries presented Report No. I, which was read, and laid over under the rule.

The Committee on Revisals presented Report No. XVII, and the Committee on Episcopacy Report No. VI.

G. J. Ferry called up Report No. I of the Committee on Lay Representation, and presented certain amendments thereto.

J. M. Buckley presented the following as a substitute for the whole:

Resolved, 1. That we consider the introduction of Lay Representation in the Annual Conferences as desirable, but do not consider any of the plans proposed as practicable.

Resolved, 2. That the Bishops be requested to appoint a Commission of five ministers and five laymen to report a plan to the next General Conference.

C. D. Foss offered the following amendment to the substitute of J. M. Buckley, to strike out the first resolution and insert the following instead, which was accepted:

Resolved, That the introduction of Lay Representation into the Annual Conferences is a question of very great importance, and that the interest it has awakened entitles it to serious consideration; therefore,

A. C. George moved to insert "and consider the propriety of equal Lay and Ministerial Representation in the General Conference."

The motion was lost.

R. Nelson moved to amend by inserting after the word "laymen," "to consider the propriety of introducing Lay Delegation into the Annual Conference, and

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Afternoon.

Report No. I
on Boundaries.

Buckley's
substitute
accepted.

Foss's
amendment
accepted.

George's
amendment
lost.

Nelson's
amendment
adopted.

May 29. if they deem it expedient," which motion to amend prevailed.

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Afternoon.

Substitute as amended adopted.

The substitute, as amended, was then adopted, as follows :

Resolved, That the introduction of Lay Representation into the Annual Conferences is a question of very great importance, and that the interest it has awakened entitles it to serious consideration ; therefore,

Resolved, That the Bishops be requested to appoint a commission of five ministers and five laymen to consider the propriety of introducing Lay Delegation into the Annual Conferences, and if they deem it expedient, to report a plan to the next General Conference.

C. H. Fowler moved that when we adjourn it be to meet at nine A. M. to-morrow, which was lost.

A motion to reconsider the vote fixing the hours of meeting and adjournment was lost.

The Conference adjourned, the benediction being pronounced by W. B. Slaughter.

Evening.

MONDAY EVENING, MAY 29.

Bishop Bowman presiding.

Conference met at the hour appointed, Bishop Bowman in the chair.

Religious services were conducted by J. L. Smith.

The Journal of the afternoon's session was read and approved.

Absentees permitted to Record their Votes.

D. F. Barnes, I. C. Pershing, and G. R. Palmer, who were absent when the vote was taken, were permitted to record their vote on Report No. II from the Committee on the State of the Church. They voted "yea."

A request for leave of absence for J. W. Locke was refused.

Report No. XIII of Missions adopted.

On motion of J. M. Reid, the rules were suspended to take up Report No. XIII of the Committee on Missions, which was read and adopted, as follows :

The Committee on Missions respectfully report the following to the General Conference, to wit :

Resolved, That inasmuch as the annual sessions of the General Committee of Missions and the General Committee of Church Extension are held at nearly the same period, and in the neighboring cities of New York and Philadelphia, so that it will be practicable and convenient for the same persons to attend the sessions of both of said Committees ; therefore it is the sense of this Committee that the same persons should be appointed as representatives from the several General Conference Districts to serve on both of said General Committees, and that the expense of said attendance should be

equitably divided and paid according to such division by the respective treasurers of the Missionary Society and of the Board of Church Extension.

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Leave was granted S. H. Nesbitt to present resolutions relating to the Pittsburgh Advocate, which were received and laid over under the rules.

Pittsburgh
Christian
Advocate.

Leave was also granted H. C. Benson to offer a resolution in relation to the California Christian Advocate, which was received and laid over under the rules.

California
Christian
Advocate.

The Report of the Committee on the Judiciary was taken up, read, and, on motion, adopted, as follows:

Report of
Judiciary
Committee.

Your Committee have considered the action of Judicial Conferences in the following cases, and find no errors demanding action on the part of the General Conference: T. C. Workman, H. T. Burge, J. F. Chaffee, William Rice, A. S. Cobb, Peter St. Clair, W. H. D. Young.

In the case of the Judicial Conference held at Chattanooga, Feb. 18, 1874, to hear the appeal of Henry Stevens from the action of the Tennessee Conference, it appears that only two of the triers were in attendance; but, by agreement of all parties interested to waive objections and abide the decision of the triers present, the appeal was tried, and the decision of the Conference reversed.

In the judgment of your Committee this procedure was unauthorized by the law in the case, and would therefore be an unsafe precedent to follow. But inasmuch as the result seems to have been generally satisfactory, and justice does not seem to require further action, we recommend the General Conference to let it pass without further notice.

The report of the Committee on the American Bible Society was taken up, and, after several amendments, was adopted, as follows:

Report of the
Committee
on American
Bible
Society
Adopted.

Your Committee on the American Bible Society beg leave to report, that having carefully considered the papers referred to us, and examined documents put into our hands by one of the Secretaries, we present the following for your consideration and adoption:

First. We rejoice in the great and good work done by this Society since it was organized in 1816.

Second. The receipts of the Society for the last four years have been \$459,370 40 less than the preceding four years. Financial depression explains this in part; and from a report recently made by a Committee on Agencies to the Board of Managers, we learn that some of the machinery of the Society demands modification. The receipts of the year ending May, 1875, were \$577,569 80; and expenses for the same time for District Superintendents, and at New York, after deducting \$12,000 rent charged to manufacturing account, were \$113,381 60.

Third. We also learn that the Society loses no inconsiderable amounts through the ordinary and irresponsible Auxiliary Societies; therefore,

Resolved, 1. That we regard with pleasure the expressed purpose of the Board of Managers to so reform their agency work as to reduce excessive expenditure in that direction.

May 29. *Resolved*, 2. That we shall be gratified in some arrangement by which auxiliaries shall be brought into a more responsible relation to this Society.

TWENTY-FIFTH-DAY.

Evening.

Resolved, 3. That it is our present, as it has been our past, aim and pleasure to contribute to the increasing success of the American Bible Society in the beneficent work of supplying the word of God to all men.

Resolved, 4. That in view of the liberal manner with which the American Bible Society has responded to our request for grants to our Foreign Missions, to our Mission Sunday-schools, and to the destitute portions of our own country, we recommend that collections be made in all our Churches, and that they be reported with our other benevolent collections in the Annual Minutes; and, further, that, in the event of the contributions in our charges for the Bible Society being made in any other way than by public collections, that fact be noted in the Conference Minutes; also, that the Agent of the American Bible Society be requested to report to the preachers of our Church the amounts collected by them in our pastoral charges.

Report No. I
of Commit-
tee on Tem-
perance.

Amendment
by S. B.
Ransom.

Report No. I of the Committee on Temperance was taken up, and acted upon *seriatim*.

S. B. Ransom offered an amendment providing against the renting of buildings by our members in which intoxicating liquors are permitted to be manufactured or sold, which amendment was accepted.

Amend-
ment by H.
Wheeler.

H. Wheeler offered an amendment providing against members becoming bondsmen for persons asking license, which amendment was accepted.

Amendment
by C. D.
Foss.

Cyrus D. Foss offered an amendment providing for the formation of Temperance Societies in all our congregations and Sunday-schools, which amendment was accepted.

Resolution
by A. Low-
rey.

Asbury Lowrey offered a resolution, to be added to the report recognizing the ministry of godly and gifted women on temperance, which was accepted.

Report to be
published.

It was, on motion, ordered that the report be published in all our Church papers.

Sacramental
wine.

It was further ordered, that attention be called to the kind of wine to be used on sacramental occasions by a foot-note in the sacramental services in the Discipline.

Report as
amended
adopted.

The report as amended was then adopted, as follows:

To the Christian Church belongs the leadership in all moral reforms, therefore her utterances should be bold and emphatic in favor of temperance, and against the manufacture, sale, or use of all that will intoxicate.

The sale and use of intoxicating drinks fosters intemperance, afflicts the Church, State, communities, and family circles with numerous great evils, obstructing the progress of the Gospel of our Lord Jesus Christ, counteracting very largely religious and secular educa-

tion, leading to Sabbath desecration, vice, crime, and venality in legislation and the civil service, impairing moral, mental, and physical health, and endangering the perpetuity of free government.

While the Church in her ministry and membership has always taken a responsible part in the temperance reform, she should recognize a more emphatic call to resist and repel the free-thinking infidel influence now using the liquor traffic for the overthrow of the Christian Sabbath and vital injunctions of the Decalogue, and make a determined, systematic, aggressive war for the entire suppression of this gigantic evil, the morbid outgrowth of the carnal appetites not subjected to the law of God, neither indeed can be.

The presence of this destroyer, side by side with the grand achievements of the religious and secular industries of this exalted era, forms a melancholy contrast at once painful and revolting.

No Christian can tolerate or compromise with this evil; the attitude of the Church should be hostile toward the monster. We render thanks to our Father in heaven for the greatly increased temperance sentiment throughout the country; both Church and State are waking up to the magnitude of the interests involved. The State is taking hold of the monster through legislative enactments and judicial decisions; while the Church, under the influence of Christian women, has renewed with more vigor the attack on this stronghold of the prince of darkness, and is urging an aggressive war against this branch of the army of antichrist.

This is the battle of the ages, and it is the duty of each oncoming generation to take up the conflict where the preceding left it, and continue the struggle until total legal prohibition shall become the undisputed and settled policy of the whole earth; therefore,

Resolved, 1. That we are unalterably opposed to the importation, manufacture, and sale of all kinds of distilled, fermented, and vinous liquors, designed to be used as a beverage; and that it is the duty of every member of the Christian Church to discountenance and oppose the evil at all times by voice and vote.

Resolved, 2. That we earnestly protest against the members of our Church giving countenance to the liquor traffic by voting to grant licenses, or signing the petitions of those who desire license to sell either distilled, or fermented, or vinous liquors, or by becoming bondsmen for persons asking such license, or by renting property to be used as the place in or on which to manufacture or sell such intoxicating liquors.

Resolved, 3. That we are fully convinced of the wisdom and absolute need of total legal prohibition.

Resolved, 4. That we recommend the organization in all our congregations and Sunday-schools of temperance societies.

Resolved, 5. That we recognize the necessity of healthy temperance literature, and therefore recommend the publications of the National Temperance Society and Publication House at New York to the patronage of our people and Sunday-schools.

Resolved, 6. That we recommend the use of none but pure, unfermented juice of the grape on our sacramental occasions.

Resolved, 7. That we gratefully recognize and heartily commend the ministry of the godly women of the Church in the work of temperance, and in their holy crusade against the liquor traffic.

Report No. II of the Committee on Temperance was read and adopted, as follows:

Temperance,
Report No
II.

The Committee on Temperance, to which was referred several memorials concerning the use of tobacco, have considered the same, and recommend the passage of the following resolutions:

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FIFTH DAY.*Evening.*

Resolved, 1. That we advise all our ministers and members to abstain from the use of tobacco as injurious to both soul and body.

Resolved, 2. That we recommend to the Annual Conferences to require candidates for admission to be free from the habit, as hurtful to their acceptability and usefulness among our people.

Kingsley
Monument
Fund, Au-
diting Com-
mittee.

James Erwin presented the report of the Committee to Audit the Accounts of the Treasurer of the Kingsley Monument Fund, which was read and adopted :

The Special Committee appointed to audit the accounts of a Committee, consisting of Oliver Hoyt, Esq., and others, who generously erected a beautiful monument at the grave of the late lamented Bishop Calvin Kingsley, D.D., of the Methodist Episcopal Church, who died at Beirut, Syria, in the discharge of his official duties, in supervising our work in the East, beg leave respectfully to report—

That, having carefully examined the papers and accounts relating to this matter, we find them to be correct, and that they have paid out \$154 91 more than they received, which amount is now due to Oliver Hoyt, Esq.; we therefore recommend for adoption the following resolution :

Resolved, That this General Conference heartily approve of the manner in which Mr. Hoyt and his associates have discharged their duty in erecting a suitable monument at the grave of Bishop Kingsley, and we hereby express to them our warmest thanks for their efficient services.

Payment of
the balance.

George J. Ferry called the attention of the Conference to the balance of \$154 91 due the treasurer, and Thomas W. Price said he would join Mayor Ferry in paying the balance, which proposition was immediately accepted.

Rules sus-
pended.
Buckley's
motion car-
ried.

On motion of J. M. Buckley, the rules were suspended to permit him to introduce the following resolution, which was adopted :

Resolved, That hereafter subsidiary motions be in order, under the call for the previous question.

Leave of ab-
sence to W.
G. Watters.

W. G. Watters asked and was granted leave of absence for the remainder of the session.

Time ex-
tended.

The time of the session was extended.

Report on
Religious
Corporat'ns.

The report of the Committee on Religious Corporations was taken up.

Pending its consideration the Conference adjourned.

The doxology was sung, and the benediction pronounced by Bishop Andrews.

TUESDAY MORNING, MAY 30.

May 30.

TWENTY-
SIXTH DAY.

Morning.

Bishop Harris
presiding.

Conference met at the appointed hour, Bishop Harris presiding.

Religious services were conducted by Abijah Marine.

Journal of yesterday evening's session was read and approved.

Leave was granted C. H. Fowler to offer the following, which was read and adopted :

Commission
on Frater-
nity.

Resolved, That the Bishops are hereby authorized to appoint a Commission, consisting of six ministers and of six laymen, for the purpose of conferring with other Methodist Churches concerning questions of Fraternity and of Union, and to report the results of these consultations to the next General Conference.

On motion of D. Curry, it was resolved that E. Wentworth, W. Hunter, and Isaac Dillon, retiring editors, be granted three months' salary, provided they do not receive salaries from any other source.

Salaries to
retiring
Editors.

The rules were suspended, and the following resolution, offered by Benjamin St. James Fry, was read and adopted :

Resolved, That the Committee on the Book Concern be instructed to nominate the Local Sub-committees of the General Book Committee.

The call for reports of Committees was resumed.

The report of the Committee on Religious Corporations, under consideration at the close of yesterday evening's session, was taken up.

Religious
Corpora-
tions.

After the adoption of amendments the report was adopted, as follows :

The Committee appointed to ascertain what modifications of the Discipline are necessary to secure the advantages offered by the statutes of the several States in regard to Religious Corporations, present the following as their report.

The Committee have had under consideration three questions :

1. The Incorporation of Annual Conferences.
2. The relation of Trustees of Church Corporations to other Church officers.
3. The disposition of property once held for Church purposes, but no longer needed or used for such purposes.

We learn that a large number of the Annual Conferences are not incorporated. The incorporation of these bodies must be conceded to be of great importance. Trust funds are often donated, or left by bequest or devise, which have been lost to the Church because there was no organization competent to receive and hold such trust funds.

May 30. The announcement of the existence of such Corporations would tend to largely increase the number of such bequests, by bringing the matter to the attention of our people. Probably there is no State or Territory where corporate powers cannot be secured, either from the Legislature or through the aid of general laws already existing. Nor does the fact that Conferences are not bounded by State lines present insuperable difficulties in the way of such incorporation.

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By the statutes of the States, Trustees are the custodians of Church property and the revenue derived from it. In very many cases these revenues are made up from the rental of pews. At the same time the Discipline of our Church throws the responsibility of the maintenance of the ministry upon the Stewards. They are required to fix salaries, but sometimes find themselves entirely without the power to control the means to pay them. A conflict of authority between these two bodies—the one acting under the State law, and the other under the Discipline of the Church—has frequently arisen, unpleasant and embarrassing. We submit that no one on this floor will maintain that Trustees hold the property or estate intrusted to them, or the revenues derived from them, for any other purpose than the support of the Gospel in accordance with the Discipline and usages of the Church.

In the State of New York, by a recent law, Trustees of Church property are required "to hold and apply the estate and property belonging thereto, and the revenues of the same, for the benefit of the Corporation, according to the discipline, rules, and usages of the denomination to which the Church members of the Corporation belong:" and several other States have laws of similar import.

The duty of Trustees to administer their trusts in accordance with the discipline and usages of the Methodist Episcopal Church is too apparent to need argument. In the recommendations which your Committee herein present, they have endeavored to harmonize our Discipline with statutory law, and to secure from such law possible advantages.

Your Committee have been apprised that in some cases Church property has been abandoned by a changing population, so that neither Trustees nor worshipers remain. Such property was created by the generous contributions of members of our Church who have removed to other localities, or died in Christian faith. It is little less than sacrilege to pervert their benefactions from the holy uses to which they were originally consecrated by faith and prayer.

Such property, by every principle of justice and equity, should be held and used in some way for the benefit of the Methodist Episcopal Church, in accordance with the intention of its donors.

In the State of New York a law was passed, in 1875, allowing Presbyteries to take possession of such estate which once belonged to the Presbyterian Church, and conferring upon them corporate powers for the purpose. At its recent session a general law was passed authorizing any ecclesiastical body to which a Church corporation was subordinate, to hold and use such abandoned estate.

No doubt such provisions can be secured in every State by suitable effort.

We most earnestly hope that no time will be lost by those whose relations and interests call upon them to act in this matter, in securing in every State a measure so eminently wise and just.

Your Committee recommend the following modifications of the Discipline:

1. The addition to paragraph 100 of the words, "and these shall severally become bodies corporate, wherever practicable, under the authority of the laws of the States and Territories within whose bounds they are located;" so that it shall read, "There shall be eighty-nine Annual Conferences in the year, and these shall sever-

ally become bodies corporate, wherever practicable, under the authority of the laws of the States and Territories within whose bounds they are located."

Amending paragraph 500 by striking out "and a majority," and inserting in the place thereof the words "two thirds," so that the paragraph shall read, "Each Board of Trustees of our Church property shall consist of not less than three nor more than nine persons, each of whom shall be not less than twenty-one years of age, two thirds of whom shall be members of the Methodist Episcopal Church."

That paragraph 504 be amended by striking out all after the word "sale" in the seventh line from the bottom, and inserting in the place thereof the words, "If not needed and applied for the purchase or improvement of other property for the use of the Church, shall pay the balance to the Annual Conference within whose jurisdiction such property is located," so that the whole section shall read:

"Provided, nevertheless, That if the said Trustees, or any of them, or their successors, have advanced or shall advance any sum or sums of money, or shall be responsible for any sum or sums of money on account of said premises, and they, the said Trustees, or their successors, be obliged to pay the said sums of money, they, or a majority of them, shall be authorized to raise the said sums by a mortgage on said premises, or by selling the said premises after notice given to the Pastor or Preacher who has the oversight of the congregation attending divine service on the said premises, if the money due be not paid to the said Trustees or their successors within one year after such notice is given: and if such sale take place, the said Trustees, or their successors, after paying the debts and other expenses which are due from the money arising from such sale, if not needed and applied for the purchase or improvement of other property for the use of the Church, shall pay the balance to the Annual Conference within whose jurisdiction such property is located; and in case of the reorganization of the said Society and the erection of a new Church building within five years after such transfer of funds, then the said Annual Conference shall repay to said new corporation the moneys which it had received from the Church or Society as above-mentioned."

Amending paragraph 505 by adding the following words: "Provided he remain a member of our Church," so that the paragraph shall read:

"No person who is a Trustee shall be ejected while he is in joint security for money, unless such relief be given him as is demanded or the creditor will accept, provided he remain a member of our Church."

Amending paragraph 510 by adding, "and in no case shall the Trustees mortgage or encumber the real estate on which churches and parsonages are situated for the current expenses of the Church," so that the whole paragraph shall read:

"In all other parts of such conveyances, as well as in their attestation, acknowledgment, and placing them upon record, let a careful conformity be had to the laws, usages, and forms of the several States and Territories in which the property may be situated, so as to secure the ownership of the premises in *fee simple*; and in no case shall the Trustees mortgage or encumber the real estate on which churches or parsonages are situated for the current expenses of the Church."

Amending paragraph 511 by striking out, after the word "concurring," in the tenth line, the words, "and the Annual Conference, and, in the interim of the Annual Conference;" and also by striking out all after the word "provided," in the sixth line from the top of

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May 30. page 211, and inserting in the place thereof the following: "That in all cases the proceeds of the sale, after the payment of debts, if any, if not applied to the purchase or improvement of other property for the same uses, and deeded to the corporation in the same manner, shall be held by such corporation, subject to the order of the Annual Conference within whose bounds such property is located; and in all cases when church property is abandoned, or no longer used for the purposes originally designed, it shall be the duty of the Trustees, if any remain, to sell such property, and pay over the proceeds to the Annual Conference, or the Trustees of the Conference Funds, within whose bounds it is located; and where no such lawful Trustees yet remain, it shall be the duty of the said Annual Conference to secure the custody of such property by such means as the laws of the State may afford," so that the whole paragraph shall read,

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"Whenever it shall become necessary for the payment of debts, or with a view to re-investment, to make sale of church property that may have been conveyed to Trustees for either of the foregoing purposes, said Trustees or their successors may, upon application to the Quarterly Conference, obtain an order—a majority of all the members of such Quarterly Conference concurring, and the Preacher in charge and the Presiding Elder of the District consenting—for the sale, with such limitations and restrictions as said Quarterly Conference may judge necessary; and said Trustees, so authorized, may proceed to sell and convey such property; *Provided*, That in all cases the proceeds of the sale, after the payment of the debts, if any, if not applied to the purchase or improvement of other property for the same uses, and deeded to the corporation in the same manner, shall be held by such corporation, subject to the order of the Annual Conference within whose bounds such property is located; and in all cases where church property is abandoned, or no longer used for the purposes originally designed, it shall be the duty of the Trustees, if any remain, to sell such property, and pay over the proceeds to the Annual Conference, or the Trustees of the Conference Funds, within whose bounds it is located; and where no such lawful Trustees yet remain, it shall be the duty of the said Annual Conference to secure the custody of such property by such means as the laws of the State may afford, subject, however, to be returned in the same manner and upon the same contingencies as named in paragraph 504."

Your Committee would also recommend the introduction of the following paragraph:

"Houses of worship and dwellings for the use of the Preachers may be removed from one place to another on the same conditions on which the same may be sold."

Dr. Myers,
of Church
South, in-
troduced.

Bishop Janes introduced Rev. E. H. Myers, D.D., Chairman of the Commissioners appointed by the Methodist Episcopal Church, South, to adjust the difficulties between the two Churches.

Committee
on Thanks.

Bishop Janes also announced the following Committee to draft resolutions of thanks: Dennis N. Cooley, Joseph Cummings, Alonzo Webster.

Report on
Hymn Book.

The Committee on the Revision of the Hymn Book presented their report, which was read.

C. W. Heisley offered the following resolution, which was laid on the table:

Resolved, That our Hymn Book shall be arranged and indexed, as far as practicable, more in regard to the sentiments to be fostered in the worshiper than to the topics involved in the hymns; and that the sentiments in each hymn, and the hymns in the order of their topics and sequences, shall follow one another, so that fewer of them may complete the Hymn Book, and may be used more generally throughout the book, and the hymns may be the more readily found on each occasion.

J. H. Bayliss moved that so much of the report as refers to the publication of a Hymn and Tune Book be stricken out; but the motion was laid on the table.

E. W. Spencer offered the following amendment, which was, on motion, laid on the table:

Which Hymn and Tune Book all our pastors are directed to use in all our regular Church services.

J. L. Smith offered the following amendment, which was adopted:

That when the Committee have completed their work they shall submit their report to the Bishops for their approval, and the Bishops approving, they are authorized to commend it to the Church.

J. H. Bayliss offered the following resolution, which was read, and, on motion, laid on the table:

Resolved, That the Committee on Revision of the Hymn Book be authorized to publish either a Hymn Book or a Hymn and Tune Book, according to their judgment, but that they shall not publish both.

The report, as amended, was then adopted, as follows:

The Committee on the Revision of the Hymn Book have carefully considered the various papers referred to them, and respectfully report to the General Conference that they are unanimously of the opinion that a thorough revision of the Hymn Book now in use is imperatively demanded. We therefore recommend—

1. That the Board of Bishops be requested to appoint, as soon as practicable, a Committee of fifteen, to whom shall be committed the work of revision.

2. That this Committee be selected with reference to convenience of location for division into three sections for working purposes.

3. That when the work of preparatory revision shall be completed by the several sections, the whole Committee shall be duly notified, and the work of each section shall be revised; and that no hymn now in use shall be excluded without a vote of two thirds of the Committee for its rejection, and that no hymn not now in the collection shall be admitted without a vote of two thirds of the Committee in its favor.

4. That when the Committee have completed their work they shall submit their report to the Bishops for their approval, and the Bishops approving, they are authorized to commend it to the Church.

5. That after the Committee aforesaid shall have completed their revision of the Hymn Book, and their work has been approved by the Bishops as provided for in item 4, they shall have power to prepare a suitable Hymn and Tune Book for the use of the Church.

6. No compensation shall be paid to the Committee employed in the revision, except for actual expenses incurred.

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 SIXTH DAY.
Morning.

Under a suspension of the rules, D. N. Cooley moved to reconsider the vote adopting the rule under which the Conference has been acting when the previous question has been ordered, and the motion prevailed. Whereupon he offered the following as a substitute, which was read and laid on the table :

That when the previous question is demanded, and the demand is sustained, no amendment shall be in order, and the questions shall be put in their order as they stand.

The rule adopted a few days since, and under which Conference has been acting, being before the Conference on reconsideration, was, on motion, laid on the table.

Appointm't
 Gen'l Conf.
 Committ's.

On motion of R. Nelson the rules were suspended; and he then moved that the Conference proceed to appoint members of the Book Committee, and of the Missionary and Church Extension and Freedmen's Aid Societies; and that the districts not ready to report nominations be permitted to retire. The motion was adopted.

The General Conference Districts were then called, and announced nominations as follows :

Book Com-
 mittee.

GENERAL BOOK COMMITTEE.

1st District,	Ami Prince.
2d	" Jacob B. Graw.
3d	" *Sanford Hunt.
4th	" Thompson Mitchell.
5th	" Lucius C. Matlack.
6th	" Fernando C. Holliday.
7th	" William Brush.
8th	" John L. Smith.
9th	" William P. Stowe.
10th	" William S. Prentice.
11th	" William B. Slaughter.
12th	" William Koeneke.

Local Com-
 mittee.

LOCAL COMMITTEES AT NEW YORK AND CINCINNATI.

Eastern Section.	Western Section.
James H. Taft,	Amos Shinkle,
George J. Ferry,	Robert A. W. Bruehl,
John B. Cornell,	Charles W. Rowland.

MISSIONARY AND CHURCH EXTENSION COMMITTEE.

1st District,	Joseph Cummings.
2d "	James Y. Bates.
3d "	Eliphalet Remington.
4th "	George W. Chesbro.
5th "	Daniel H. K. Dix.
6th "	Joseph M. Trimble.
7th "	J. J. Manker.
8th "	Doctor F. Barnes.
9th "	Bennett Mitchell.
10th "	Bernard Kelly.
11th "	H. K. Hines.
12th "	Christian A. Loeber.

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SIXTH DAY.
Morning.
Mission and
Church Ex-
tension.

COMMITTEE ON FREEDMEN.

Freedmen.

	Ministers	Laymen.
1st District,	L. D. Barrows,	Asa M. Dickey.
2d "	Thomas A. Griffin,	James G. Barnett.
3d "	Luke C. Queal,	Edm'd Ocumpaugh.
4th "	Israel C. Pershing,	Cornelius Aultman.
5th "	Wm. W. Foreman,	William R. Jervey.
6th "	Ner H. Phillips,	Wash. C. De Pauw.
7th "	R. W. Hammett,	Graham Bell.
8th "	William A. Smith,	David M'Williams.
9th "	William Hamilton,	N. B. Moore.
10th "	John M. Sullivan,	James B. Weaver.
11th "	Benj. F. Crary,	James B. M'Kean.
12th "	Jacob Rothweiler,	Geo. A. A. Goige.

John B. Hill was nominated for Book Committee from the Eleventh District.

W. B. Slaughter was nominated as a substitute for J. B. Hill. A motion to lay that nomination on the table was lost.

A motion was made to grant District No. 11 leave to retire to make a new nomination, but the motion was laid on the table.

G. J. Ferry moved the previous question, which prevailed.

On motion, the nomination of W. B. Slaughter was confirmed.

John Lanahan moved that no person either directly or indirectly responsible to the Book Agents or the

William B.
Slaughter
on Book
Committee.

May 30. Book Committees, shall be on the Book Committee, and the motion prevailed.

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Morning.

It was moved to substitute John Braden in place of Wm. Brush as a member of the Book Committee from the Seventh District, but the motion was laid on the table.

The several nominations for members of the Book Committee, and the Missionary, Church Extension, and Freedmen's Aid Societies, were then, on motion, confirmed.

Order of Business to be placed in the hands of the Bishops.

W. S. Birch moved that the rules be suspended to present the following, which was read, namely :

That the unfinished business, with the exception of Reports from the Committee on Episcopacy referring to the administration of the Bishops, be put in the hands of the Bishops, and that they bring forward the business in such order as they may deem best.

C. D. Foss offered the following as a substitute for the previous motion, which was accepted by the former :

Resolved, That the Bishops be requested, after this morning's session, to present such items of business to the Conference as they may judge most important, in such order as they may deem expedient, and that the Secretary be instructed to furnish the Bishops a list of the reports lying on the table.

Amendment adding Chairmen of Committees.

J. M. Buckley moved, as an amendment to the resolution of C. D. Foss, that the chairmen of the Committees whose business is not finished, (or, in the absence of the chairmen, the secretary of the Committee,) and the Bishops, shall constitute a Committee to bring forward business for the action of the Conference, and it was adopted.

On motion, Bishop Janes was requested to announce the time and place of meeting of the joint Committee of the Bishops and Chairmen of Committees.

Leave was granted J. M. Walden to present a report in order to its publication.

Pages.

On motion, the Chairman of the Committee on Expenses was authorized to pay the pages for services during this session.

Pastoral Address.

On motion, C. H. Fowler was authorized to publish the Pastoral Address, after submitting it to the Bishops, without being read. [For Address, see *Appendix*, 3.]

On motion, Conference adjourned.

The doxology was sung, and benediction pronounced by E. H. Myers.

May 30.TWENTY-
SIXTH DAY.
*Afternoon.*Bp. Foster
presiding.**TUESDAY AFTERNOON, MAY 30.**

Conference met at 3 o'clock, Bishop Foster presiding. Religious services were conducted by D. C. Jacokes.

The Journal of the morning session was read and approved.

Report No. VI of the Committee on Missions was brought forward by the Committee in charge of the order of business in accordance with the action at the morning session.

Rep't No. VI
of Com. on
Missions.

It was read, and, after amendment, adopted, as follows:

The Committee on Missions, to whom was referred certain papers in reference to a change in the article in the Discipline on the "Support of Missions," after a careful examination of the subject, report the following as a substitute for Sec. 3 of Art. IV on that subject:

SECTION III—MISSIONS.

379. For the better prosecution of missionary work in the United States and foreign countries there shall be a Missionary Society, duly incorporated according to law, and having its office in the city of New York, said Society being subject to such rules and regulations as the General Conference may from time to time prescribe.

380. It shall be the duty of each Annual Conference to form within its bounds a Conference Missionary Society, which shall appoint its own officers, fix the terms of membership, and otherwise regulate its own administration. But it shall pay all its funds into the treasury of the Parent Society.

381. Any Annual Conference may, at its option, by a vote of two thirds of its members, assume the responsibility of supporting such Missions, already established within its own limits, as have hitherto been reported under the head of "Missions in the Destitute Portions of the Regular Work;" and for this purpose it shall be at liberty to organize a Conference Domestic Missionary Society, with branches; provided such organization shall not interfere with the collections for the Missionary Society of the Methodist Episcopal Church, as required by the Discipline: provided, also, that in case more funds shall be raised for such Missions than are needed, the surplus shall be paid over to the Treasurer of the Missionary Society of the Methodist Episcopal Church at New York, to be appropriated to such Mission or Missions under the care of the Society as may be designated by such Conference.

382. It shall be the duty of the Preacher in charge to see that each Sunday-school in our Churches and congregations be organized into a Missionary Society, under such rules and regulations as the Pastor, the Superintendent, and the teachers may prescribe. And the Missionary contributions of the Sunday-school shall be reported in a separate column in the Annual and General Minutes.

383. When a Mission is established in a foreign country, the Bishop having Episcopal supervision of the same shall appoint a member of the Mission as Superintendent, said Superintendent holding the relation, in all ecclesiastical matters, of a Presiding Elder in a District. It shall also be the duty of the Superintendent to represent

May 30. the state of the Mission and its needs to the Bishop in charge, and to the Corresponding Secretaries.

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Afternoon.

384. It shall be the duty of the Superintendent annually to call together all the members of the Mission, and also all the Native Preachers, of whatever grade, employed in the Mission, for the purpose of holding an annual meeting, said meeting possessing in all ecclesiastical matters the prerogatives and privileges of a District Conference, and also transacting such other business as may be assigned by the Board, or grow out of the local interests of the work.

385. When a Mission in a foreign country shall be organized into an Annual Conference, the administration of the Missionary Society is not thereby disturbed, but shall be continued as in the case of other foreign missions.

386. It shall be the duty of each Annual Conference within the bounds of the United States, where Missions have been or are to be established, to appoint a Standing Committee, (which shall keep a record of its doings and report the same to its Conference,) whose duty it shall be, with the concurrence of the President of the Conference, to make an estimate of the amount necessary for the support of each Mission and Mission school in full, or supplementary to the amount raised by the Society or congregation thus aided, for which amount the President of the Conference for the time being shall draw on the Treasurer of the Society in quarterly installments.

387. The support of Missions is committed to the Churches, Congregations, and Societies as such.

388. It shall be the duty of each Presiding Elder to bring the subject of our missions before the Quarterly Conference of each circuit and station within his District at the last Quarterly Conference in each year; and said Conference shall proceed to appoint a Committee of not less than three nor more than nine, (of which the Preacher in charge shall be the Chairman,) to be called the Committee on Missions, whose duty it shall be to aid the Preacher in charge in carrying into effect the disciplinary measures for the support of our missions.

389. It shall be the duty of each Presiding Elder to see that the provisions of this section are faithfully executed in his District; and in order thereto he shall inquire at each session of the Quarterly Conference what has been done by the Mission Committee toward raising funds for the support of missions during the preceding quarter, and particularly whether the Sunday-schools have been organized into Missionary Societies.

390. It shall be the duty of the Preacher in charge, aided by the Committee on Missions, to provide for the diffusion of missionary intelligence to the Church and congregation.

391. It shall be the duty of the Preacher in charge, aided by the Committee on Missions, to institute a monthly missionary prayer-meeting, or lecture, in each Society, or Church and congregation, wherever practicable, for the purpose of imploring the Divine blessing on Missions, for the diffusion of missionary intelligence, and to afford an opportunity for voluntary offerings to the missionary cause.

392. It shall be the duty of the Preacher in charge, aided by the Committee on Missions, to appoint missionary collectors, and furnish them with suitable books and instructions, that they may call upon each member of the Society, or Church and congregation, and on other persons, at their discretion, for his or her annual, semi-annual, quarterly, monthly, or weekly contribution for the support of missions. Said collectors shall make monthly returns (unless otherwise instructed by the Committee) to the Preacher in charge, or to the missionary treasurer of the Church, if there be such treasurer appointed by the Committee on Missions. Such returns shall be entered in a book, which the Committee shall provide, together with

collections and contributions received from other sources. Such entries shall set forth the name of each collector, the real or assumed names of the contributors, and the amount contributed by each.

393. Each Preacher in charge shall report at Conference to the Executive Committee, or Board of Managers of the Conference Missionary Society, a plain transcript of the record of the returns provided for in paragraph 392, comprehending the name of each collector in his charge, and the name, real or assumed, of each contributor to each collector, that they may be arranged by Districts and by Charges for publication in the Annual Report of the Conference Missionary Society, together with the contributions and collections received from other sources, unless the Conference shall by vote declare such transcript returns and such publication unadvisable.

394. It shall be the duty of the Preacher in charge, with the aid of the Committee on Missions, to present once in the year to each congregation the cause of missions, and to ask public contributions and collections for the support of the same. The manner of asking and taking such collections and contributions shall be at the discretion of the Pastor and the Committee on Missions, with this injunction, that the Pastor shall preach, or cause to be preached, on the occasion one or more sermons, and with the recommendation that one whole Sabbath day be given to the cause, on this annual presentation of missions, in our principal Churches and congregations.

395. The President of the Conference, at each session, shall appoint one of its members, with an alternate, to preach a missionary sermon during its next succeeding session, at such time and place as the officers of the Conference Missionary Society shall designate; and said officers shall cause timely notice of said sermon to be published abroad.

396. When the character of the Presiding Elder is under examination, the Bishop shall ask him whether the provisions of the Discipline for the support of missions have been carried out on his District; and when the character of a Preacher in charge is examined, inquire of him what amount has been raised on his Charge for missions.

397. Each Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church shall be a member of such Annual Conference as he may, with the approbation of the Bishops, select.

The Board of Managers of the Missionary Society shall have power to suspend a Corresponding Secretary, or Treasurer, or a Manager, for cause to them sufficient, and a time shall be fixed by the Board at as early a day as practicable for the investigation of the official conduct of said Secretary, Treasurer, or Manager, due notice of which shall be given by them to the Bishops, who shall select one of their number to be present and preside at the investigation, which shall be before the twelve members of the General Missionary Committee selected from the Districts by the General Conference, two thirds of whom may remove said Secretary, Treasurer, or Manager from office in the interval of the General Conference. In case a vacancy exists in the office of Corresponding Secretary, Treasurer, or Assistant Treasurer by death, resignation, or otherwise, the Bishops shall have power to fill the vacancy, and until they do so the Board of Managers shall have power to provide for the duties of the office.

It shall be the duty of the General Missionary Committee to revise annually the list of Managers, and in any case of inattention to the duties of the office, they may declare the said Manager's seat vacant.

S. H. Nesbit offered the following preamble and resolution, which were read, and, on motion, adopted:

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May 30.TWENTY-
SIXTH DAY.

Afternoon.

Publishing
Com. of
Pittsburgh
Advocate.

Whereas, A new Conference is to be formed out of parts of Pittsburgh and Erie Conferences, and to be called East Ohio Conference; and,

Whereas, The new Conference is to be a patronizing Conference of the Pittsburgh Christian Advocate; therefore,

Resolved, That paragraph 451, pages 183-4 of Discipline be so amended as to allow two members of the Publishing Committee of the Advocate to be from that Conference. The paragraph will then read:

"451. The Publishing Committee of the Pittsburgh Christian Advocate shall consist of three members from the Pittsburgh Conference, two from Erie Conference, two from East Ohio Conference, and two from the West Virginia Conference."

The four patronizing Conferences were then permitted to name the respective members of the Publishing Committee. The nominations were made as follow :

PITTSBURGH CONFERENCE.

C. W. Smith,

A. L. Petty,

James A. Miller.

ERIE CONFERENCE.

W. P. Bignell,

Harvey Henderson.

EAST OHIO CONFERENCE.

Joseph M. Carr,

J. W. Clarke.

WEST VIRGINIA CONFERENCE.

J. W. W. Bolton,

J. M. Powell.

The following nominations were made and approved, namely :

Treasurer of
Sunday-
School
Union.

SUNDAY-SCHOOL UNION.

Treasurer: Daniel Denham, Jun.

Tract So-
ciety.

TRACT SOCIETY.

Treasurer: John M. Phillips.

Report No.
V. Com. on
Education.

Report No. V of the Committee on Education was read and adopted, as follows :

The Committee on Education beg leave to report as follows :

We recommend to the Board of Education that they employ a Corresponding Secretary a part or all the time, according to their judgment.

The Committee nominates Rev. E. O. Haven, D.D., to fill the vacancy in the Board occasioned by the death of Rev. N. E. Cobleigh, D.D., and Bishop E. S. Jones, Rev. D. P. Kidder, D.D., Charles C. North, and James Long, to fill the vacancies of the class whose term expires in 1876.

The Committee to nominate Trustees of the Methodist Episcopal Church presented their report, which was read and adopted, as follows :

The Committee to nominate Trustees of the Methodist Episcopal Church would present the following named persons to fill the places of those whose term of office expires in 1876 :

Ministers—Luke Hitchcock, William H. Goode, Charles W. Ketcham.

Laymen—Harvey DeCamp, M. B. Hagans, Will Cumback.

The Report of the Committee on John-street Church was read and adopted, as follows :

The Committee on John-street Church, New York, beg leave to report that they learn with great satisfaction, from the quadrennial report of the Trustees of said Church, that in the four years just passed the services of the Church have been well maintained. The Sunday-school has prospered, nearly a hundred souls have been converted, and the expenses incidental to the temporal support of the Church, though with some sacrifices, have been fully met. Owing to the severe financial pressure in the business affairs of the country, but little has been done toward increasing the proper endowment of the Church.

The Committee recommend the adoption of the following resolutions :

Resolved, 1. That this General Conference approves of any proper measures that may be adopted by the Trustees of the John-street Church, New York, to raise an endowment fund for this "mother Church" of Methodism in the United States, and commend such measures to the liberality of all Methodists in the country.

Resolved, 2. That the following persons be and are hereby elected Trustees of the John-street Church, New York, for the four years next ensuing, to wit: Benjamin F. Weymouth, Edward Allen, William Collins, John Bentley, George Sperling, Royal G. Millard, James Wright, Benjamin M. Tilton.

Resolved, 3. That any and all vacancies that may occur in said Board of Trustees by death, resignation, or otherwise, shall be filled by the remaining Trustees of said Board until the next General Conference of the Methodist Episcopal Church, May 1, 1880.

Report No. XIV of the Committee on Missions was read and adopted, as follows :

The Committee on Missions respectfully report to the General Conference the following, to wit :

Resolved, That the Bishops be empowered, at their discretion, to extend the boundaries of the Conference of Norway so as to include Denmark, and in that case the Conference shall be called the Conference of Norway and Denmark.

Report No. III of the Committee on Education was read and adopted, as follows :

The Committee on Education beg leave to report as follows :

Whereas, Institutions of learning for the education of the people, and especially for the training of suitable persons for the ministry and for the work of teaching, are recognized as every-where essential to our success as a Church ; and,

May 30.

TWENTY-SIXTH DAY.

Afternoon.

Trustees of Methodist Episcopal Church.

John-street.

Report No. XIV, on Missions.

Report No. III, Committee on Education.

May 30.TWENTY-
SIXTH
DAY.

Afternoon.

Whereas, Our people in the South, in their efforts to establish our educational work there, have peculiar claims upon the sympathy and benevolence of the Church; therefore,

Resolved, 1. That the Board of Education be and is hereby instructed to give special attention to this portion of our work, and to bestow upon our schools there such pecuniary aid as their importance and necessities demand, and the ability and opportunities of the Board may justify.

Resolved, 2. That the Board of Education be and is hereby further instructed to employ such special agent or agents from time to time as in their judgment may be necessary to carry the foregoing resolution into effect.

Report No.
IX, Com-
mittee on
Education.

Report No. IX of the Committee on Education was read and adopted, as follows:

The Committee on Education respectfully report: The term of office of the following Trustees of the Drew Theological Seminary expires at the present General Conference, (1876:)

Ministers—Bishop M. Simpson, James M. Tuttle, Charles B. Sing, John P. Durbin, Morris D'C. Crawford.

Laymen—Daniel Drew, George J. Ferry, Cornelius Walsh, James Bishop, Charles C. North.

The Committee nominate the following to fill the above vacancies:
Ministers—Bishop M. Simpson, James M. Tuttle, Morris D'C. Crawford, Samuel M. Vernon, Daniel A. Goodsell.

Laymen—Daniel Drew, George J. Ferry, John T. Martin, Joseph H. Harper, O. H. P. Archer.

The Committee also nominate Reuben Nelson and Lyttleton F. Morgan in place of Thompson Mitchell and John Lanahan, resigned.

Trustees
Minard
Home.

The following persons were nominated and confirmed as Trustees of the Minard Home, namely:

Rev. Bishop E. S. Janes.

Rev. H. A. Buttz,	E. Remington,
Rev. John Miley,	D. Campbell,
Rev. L. R. Dunn,	J. M. Cornell,
Rev. R. L. Dashiell,	J. M. Gillette,
James Strong,	Miss E. H. Wandell,
A. V. Stout,	Mrs. Gen. Fisk,
Samuel Eddy,	Mrs. Rev. Dr. Kidder,
H. N. Ege,	Mrs. Rev. Dr. Sewall.

Report No.
V, Com-
mittee on
Episcopacy.

Report No. V of the Committee on Episcopacy was read and adopted, as follows:

The Committee submit the following report in regard to the election of additional Bishops:

We have received from the Bishops, individually, statements in regard to their health and physical ability to render service in their office, and have had before us a communication, in which they state that the health of the senior members of their Board is now much better than at the last General Conference, and that it is their opinion that their Board is quite as competent for the duties of the Superintendency the coming four years as they have been for the four years just past.

We have had before us certain papers asking the election of a German to our episcopal office. It is claimed in these petitions, that the work of our Church among the German population in our own country, and the German Missions in Europe, would be rendered far more effective by the official visits of a Bishop who could speak to their people, and freely communicate with them, in their mother tongue. Since the petitions were received the German delegates in the General Conference, after consultation, have, in view of the ability of the Board of Bishops to do the work before them, concluded not to press the question of such election.

We have also had before us certain papers asking the election of a man of African descent to our episcopal office, and other papers asking that the residence of such Bishop be in Liberia. It is claimed in these petitions that the circumstances of the people of African descent are such that the efficiency of the work of our Church among them demands the election of a man of African descent to our episcopacy; that such election, more than any other fact, would establish beyond all gainsaying the relation of our Church to its members of African descent; that it would give them a Bishop who could mingle freely with them without embarrassment to the work among them in any locality; that these ends would be reached and the needed administration in Liberia secured by fixing the residence of such Bishop in that colony.

Your Committee have considered these facts, but in view of the statement received from the present Board of Bishops as to their ability to discharge the duties of the superintendency, we recommend the adoption of the following:

Resolved, 1. That this General Conference elect no Bishops.

Resolved, 2. That the facts presented in the several petitions above-mentioned are entitled to a careful consideration whenever the election of additional Bishops shall become necessary.

Resolved, 3. That we reiterate the declaration of the General Conference of 1872 touching the election of a man of African descent to our episcopal office, and assert that race, nationality, color, or previous condition is no bar to the election of any man to the episcopal office in our Church, nor to any other elective office to be filled by the General Conference.

Report No. VI of the Committee on Episcopacy was taken up, read, and adopted, as follows:

Report No.
VI of Com-
mittee on
Episcopacy.

The Committee on Episcopacy beg leave to report as follows concerning episcopal residences:

The memorials and resolutions referred to your Committee touching the residences of the Bishops have required them to give attention to three questions: 1. What regulations have been in force on this subject during the past four years? 2. To what extent have these regulations been complied with? and, 3. What, if any, further action should be taken by the present General Conference?

1. *Existing Regulations.*—The General Conference of 1872, with a view to the securing of a wise distribution of the General Superintendents in different parts of the Church, ordained that one of the eight newly-elected Bishops should reside in or near each of eight cities which were named. The mode of determining which Bishop should reside in a particular city was to be personal choice in the order of official seniority. Under this method it became the duty of the eight to reside as follows: Bishop Bowman in or near St. Louis; Harris, Chicago; Foster, Cincinnati; Wiley, Boston; Merrill, St. Paul; Andrews, Council Bluffs or Omaha; Haven, Atlanta; Peck, San Francisco. The General Conference also provided

May 30. for the moving expenses, which the carrying out of the plan might render necessary.

TWENTY-SIXTH DAY.

Afternoon.

2. *How far have the purposes of the last General Conference been carried out?*—From the evidence before the Committee it appears that in every case, except the last three, the residences fixed by the last General Conference were occupied with entirely satisfactory promptness. These three were Council Bluffs or Omaha, Atlanta, and San Francisco.

Reasons which seem to your Committee of sufficient weight to justify his course, induced Bishop Andrews to settle in Des Moines instead of Council Bluffs or Omaha. The distance of Des Moines from Council Bluffs is about one hundred and thirty miles; but we understand that the Conferences and Churches of the section have with reasonable unanimity acquiesced in the change. On the whole we think it was a wise one.

The occupation of Atlanta by the appropriate Bishop was delayed somewhat by the peculiarly itinerant character of his first year's duties. Other considerations, partly domestic and partly sanitary, sufficiently account for, and perhaps justify, a greater intermittency of residence at this point than was probably contemplated in the action of the last General Conference. However this may be, no formal complaints against the Bishop on the ground of tardiness or irregularity in occupying his place have reached us, either from Atlanta or from the section represented by it.

The last of the three cases is that of San Francisco. This residence the appropriate Bishop has entirely failed to take possession of. The illness of the Bishop's wife, and the consequent impracticability of removing her to said residence in San Francisco, are regarded by us as reasons satisfactory, and sufficient to justify him in his non-compliance with the order of the General Conference of 1872.

2. We recommend that the eight Bishops elected in 1872 be permitted to select their residences, as in 1872, in or near the eight cities, save that Des Moines be substituted for Omaha or Council Bluffs.

We further recommend that if any two or more of our Bishops desire to exchange residences that they be authorized to do so, such exchanges to take place early, and to continue during the quadrennium.

We beg leave to recommend that the characters of Bishops Janes, Scott, Simpson, Ames, Bowman, Harris, Foster, Wiley, Merrill, Andrews, Haven, and Peck be passed, and that they all be continued on the effective list.

The last item of the Report, passing the character of the Bishops and continuing them all on the effective list, was presented to the Conference by the Secretary-in-chief, and was passed unanimously by a rising vote.

Report No.
VII of
Committee
on Itiner-
ancy.

Report No. VII of the Committee on Itinerancy was presented and read. A minority report, recommending that District Conferences be abolished, was laid on the table, and the Report adopted, as follows:

Resolved, That part ii, chapter i, section 3, of the Discipline, be amended so that it shall read as follows:

*The District Conferences.***May 30.**TWENTY-
SIXTH DAY.
Afternoon.

113. The District Conferences shall be composed of the traveling and local preachers, the exhorters, the district stewards, and one Sunday-school superintendent and one class leader from each pastoral charge in the district. But if there shall be more than one Sunday-school superintendent in any Circuit or Station, then the Quarterly Conference shall designate one of them for this service, and it shall also select the class leader.

114. The District Conference shall meet once or twice each year in each Presiding Elder's District, as each District Conference shall determine for itself, at such time and place as the Presiding Elder shall designate for the first meeting after the adoption of the plan by the District; but the District Conference shall, at each meeting, determine the place for its next meeting, the time to be fixed by the Presiding Elder.

115. A Bishop, when present, shall preside at the District Conference. If no Bishop be present, the Presiding Elder of the District shall preside. And if both be absent, the District Conference shall choose its president by ballot from among the traveling elders.

116. A record of the proceedings of each District Conference shall be kept by a secretary chosen for the purpose, and a copy of said record shall be sent to the ensuing Annual Conference.

117. The regular business of the District Conference shall be:—

118. I. To take the general oversight of all the temporal and spiritual affairs of the District, subject to the provision of the Discipline.

119. II. To take cognizance of all the local preachers and exhorters in the District, and to inquire respecting the gifts, labors, and usefulness of each by name, and to arrange a plan of appointments for each until the next District Conference.

120. III. To hear complaints against local preachers; to try, suspend, deprive of ministerial office and credentials, expel or acquit any local preacher against whom charges may be preferred.

121. IV. To license local preachers, to renew the licenses of local preachers and exhorters, and to recommend to the Annual Conference local preachers as suitable candidates for deacons' or elders' orders, and for admission on trial into the traveling connection; *Provided*, That no person shall be licensed to preach, or his license to preach or exhort be renewed, or be recommended for orders or for admission into the traveling connection, without the recommendation of the Quarterly Conference or of the Leaders and Stewards' Meeting of the Circuit or Station of which he is a member; and in all cases the candidate shall first pass a satisfactory examination in such course of study as the Bishops shall prescribe. The District Conference shall also have the powers given to the Quarterly Conference in part ii, chapter ii, section 12, relating to the recognition of orders.

122. V. To inquire whether all the collections for the benevolent institutions of the Church, as recognized by the Discipline, are properly attended to in all the Circuits and Stations, and to adopt suitable measures for promoting their success.

123. VI. To inquire into the condition of the Sunday-schools in the District, and to adopt suitable measures for insuring their success.

124. VII. To inquire respecting opportunities for Missionary and Church Extension enterprises within the District, and to take measures for the occupation of any neglected portions of its territory by mission Sunday-schools and appointments for public worship.

125. VIII. To provide for appropriate religious and literary ex-

May 30.
 TWENTY-
 SIXTH DAY.
Afternoon.

ercises during the sessions, for the mutual benefit of those attending upon them.

126. The order of business of the District Conference shall be :

1. To inquire what members of the District Conference are present.
2. To appoint committees on—
 - (1.) Examination of candidates for license to preach.
 - (2.) Examination of local preachers in each of the four years of the course of study.
 - (3.) Examination of candidates for admission into the traveling connection.
 - (4.) Examination of candidates for orders.
 - (5.) Home mission work.
 - (6.) Appointments of local preachers and exhorters.
 - (7.) Apportionment to each charge of the amounts to be raised for benevolent purposes.
 - (8.) A programme of religious and literary exercises for next meeting.
 - (9.) Miscellaneous matters.
3. To receive reports—
 - (1.) From the Presiding Elder as to the condition of the work under his charge, and his own work as Presiding Elder.
 - (2.) From each pastor as to the religious condition of his charge ; his pastoral labors, benevolent collections, and the circulation of our Church periodicals and books.
 - (3.) From each local preacher, the form of which report shall be prescribed by each District Conference.
 - (4.) From each exhorter, including a statement of the prayer-meetings he has held, and other work done, especially in destitute places and among the sick and the poor.
 - (5.) From each district steward, as to the temporal affairs of the charge he represents.
 - (6.) From each superintendent, as to the condition of the Sunday-schools of the charge he represents.
 - (7.) From each class leader, as to the condition of the classes of the charge he represents.
 - (8.) From each Committee.
4. To inquire concerning local preachers—
 - (1.) Are there any charges or complaints?
 - (2.) Who shall have their license renewed?
 - (3.) Who shall be licensed to preach?
 - (4.) Who shall be recommended for ordination?
 - (5.) Who shall be recommended for recognition of orders?
 - (6.) Who shall be recommended for admission into the traveling connection?
 - (7.) Where are the local preachers stationed?
5. To inquire concerning exhorters—
 - (1.) Who shall have their licenses renewed?
 - (2.) What work is assigned each exhorter?
6. Where shall the next District Conference be held?
7. Is there any other business?

The order of business may be varied, and the business interspersed with such literary and religious exercises as the Conference may direct.

127. The provisions for District Conferences shall be of force and binding only in those Districts in which the Quarterly Conferences of a majority of the circuits and stations shall have approved the same by asking the Presiding Elder to convene the District Conference as herein provided. A District Conference may be discontinued by a vote of two thirds of the members present, at any regular session, notice thereof having been given at a previous session, and with the concurrence of three fourths of the Quarterly Conference in the District.

In those districts in which District Conferences shall be held, the powers by this section given to the District Conferences shall not be exercised by the Quarterly Conferences. In all other cases their powers shall remain as heretofore provided.

It was ordered that when we adjourn it be to meet in Eutaw-street Church, at 8 o'clock P.M.

Leave was granted the Committee on Correspondence to present their report.

The Bishops inquired whether it was the intention of the Conference that the Bishops should *nominate* or *appoint* delegates to corresponding bodies, and it was resolved, as the sense of the Conference, that the Bishops *appoint* delegates to fraternal Churches.

Report No. XIII of the Committee on Revisals relating to new methods for raising money for the expenses of the Church, was taken up, read, and, on motion, laid on the table.

The Bishop announced the following nominations, and they were confirmed, namely:

MANAGERS OF THE MISSIONARY SOCIETY.

Ministers—J. P. Durbin, J. Holdich, D. Wise, J. M. Tuttle, C. D. Foss, D. Curry, M. D'C. Crawford, A. S. Hunt, L. R. Dunn, A. D. Vail, A. K. Sanford, J. A. M. Chapman, J. F. Hurst, J. Miley, J. B. Merwin, G. F. Kettell, W. F. Butler, R. Nelson, W. M'Allister, C. F. Grimm, J. P. Newman, J. H. Vincent, W. P. Abbott, S. W. Thomas, A. L. Brice, C. H. Fowler, J. Todd, C. C. Harrower, J. M. Buckley, D. A. Goodsell, J. W. Beach, H. W. Warren.

Laymen—J. Falconer, E. L. Fancher, J. H. Taft, T. A. Howe, H. M. Forrester, H. J. Baker, J. S. M'Lean, J. French, S. Crowell, O. Hoyt, C. C. North, G. Oakley, C. H. Fellows, I. Odell, O. H. P. Archer, G. J. Ferry, J. F. Knapp, J. Stephenson, J. M. Fuller, G. I. Seeney, G. G. Reynolds, C. B. Fisk, A. V. Stout, S. Barker, J. Whiteman, J. M. Phillips, D. Taylor, J. Bentley, H. Dollner, L. H. Skidmore, J. B. Cornell, T. W. Price.

May 30.
TWENTY-SIXTH DAY.
Afternoon.

Bishops to
appoint
Fraternal
Delegates.

Boards of
Managers
nominated
and con-
firmed.
Missionary
Society.

MANAGERS OF THE TRACT SOCIETY.

Ministers—J. F. Richmond, G. Hollis, W. H. De Puy, J. P. Hermance, J. B. Faulks, W. P. Estes, M. E. Ellison, I. Simmons, C. Larew, D. W. Bartine, R. Nelson, J. L. Hurlbut, J. T. Crane, S. Van Benschoten, N. Vansant, T. Lodge, J. K. Burr, A. S. Graves, W. F. Hatfield, W. Tunison, G. E. Reed, J. Parker, T. H. Burch, A. H. Ferguson, G. R. Crooks, J. A. Edmonds, C. M. Giffin, J. Pegg, Jun., D. H. Schock, J. S. Breckenridge, J. H. Lightbourne, H. Kastendick.

Laymen—W. Truslow, W. H. Dikeman, J. O. Fowler, H. Merritt, W. J. Coffin, E. B. Treat, J. M. Phillips, B. F. Weymouth, R. P. Currie, D. Wadsworth, H. N. Ege, L. C. Gillespie, J. D. Young, W. F. Foshay, J. G. Keyes, T. Wandell, J. Bentley, J. W. Jackson, J. Clawson, D. D. Terry, A. Gedney, H. E. Hicks, G. Forrester, I. W. Fielder, W. S. Carlton, S. B. Ransom, J. E. Middleton, S. W. Dunscomb, G. Woff, W. S. Carter, F. E. Trowbridge, Frank Carter.

Tract
Society.

May 30.

TWENTY-SIXTH DAY.

Afternoon.

Sunday-School Union.

MANAGERS OF THE SUNDAY-SCHOOL UNION.

Ministers.—D. P. Kidder, W. H. De Puy, J. M. Freeman, G. H. Whitney, H. M. Simpson, G. L. Taylor, W. C. Steele, J. C. Thomas, A. M'Lean, C. S. Brown, W. T. Hill, C. E. Harris, B. M. Adams, Charles Fletcher, R. Nelson, W. R. Davis, J. M. King, J. S. Willis, G. H. Corey, Casper Jost, Albert Errickson, E. W. S. Peck, R. H. Rust, J. N. FitzGerald, A. Craig, F. Bottome, C. N. Sims, M. L. Scudder, R. Wheatley, H. Buttz, T. W. Chadwick, W. H. Russell.

Laymen.—S. A. Purdy, William Morgan, Joseph Longking, John Pullman, Joel Sammis, S. J. Goodenough, David Terry, C. R. Disoway, Ira Perego, E. S. Halsted, J. B. Crawford, Thomas Nicholson, John Young, James Little, B. F. Clark, D. Denham, Jun., Jeremiah Mundell, H. D. Rolph, John Truslow, T. D. Camp, A. G. Newman, J. M. Phillips, S. P. Kittle, J. M. Cornell, J. D. Slayback, A. E. N. Purdy, John T. Phayre, S. W. Andrews, J. E. Searles, Jun., J. E. Stevens, J. D. Kurtz Crook, W. D. Cowan.

Board of Church Extension.

BOARD OF CHURCH EXTENSION.

Ex officio.—Edmund S. Janes, Levi Scott, Matthew Simpson, Edward R. Ames, Thomas Bowman, William L. Harris, Randolph S. Foster, Isaac W. Wiley, Stephen M. Merrill, Edward G. Andrews, Gilbert Haven, Jesse T. Peck.

Ministers.—Alpha J. Kynett, Joseph Castle, William Cooper, James Cunningham, William C. Robinson, Joseph Mason, Henry W. Warren, William H. Elliott, William M'Combs, Samuel W. Thomas, Thomas C. Murphy, William J. Paxson, Robert M. Hatfield, John B. M'Cullough, Aaron Rittenhouse, Samuel Pancoast, S. E. Post, Peter J. Cox, S. H. C. Smith, Hooper Jolley, J. D. Curtis, Jacob Todd, John F. Chaplain, Curtis F. Turner, William B. Wood, William Swindell, Andrew Longacre, J. S. J. M'Connell, Thomas Hanlon, E. I. D. Pepper, Charles W. Heisley, John C. Deininger.

Laymen.—Thomas T. Tasker, Sen., Colson Hieskell, Thomas T. Mason, John Hunter, L. C. Simon, James Long, Horace Sharp, Robert England, Benjamin Schofield, A. V. Stout, Charles Scott, Joseph Thompson, David H. Bowen, J. H. Thornley, William G. Spencer, Alexander H. DeHaven, John F. Keen, S. S. White, Thomas Greenbank, W. H. Sutton, M. E. Clarke, Hercules Atkin, W. H. Church, W. W. Axe, Eliphalet Remington, William Armstrong, George W. Evans, J. W. Rodgers, John H. James, David W. Bartine, John Gillespie, Jesse Colson.

It was ordered that the term of service of the Managers of the Board of Church Extension commence June 1, 1876.

Paper on the Election of Presiding Elders.

A paper of Morris D'C. Crawford, relating to the election of Presiding Elders, was presented to the Conference by the Joint Committee having charge of the order of business.

On motion, the Conference adjourned, the benediction being pronounced by Asbury Lowrey.

May 30.TWENTY-
SIXTH DAY.
*Evening.***TUESDAY EVENING, MAY 30.**

The Conference met, pursuant to adjournment, in the Eutaw-street Methodist Episcopal Church at eight o'clock P. M., Bishop Wiley presiding.

Bishop
Wiley pre-
siding.

The religious services were conducted by James S. Smart.

The Journal of the afternoon session was read and approved.

The Committee appointed to prepare Resolutions of Thanks presented their report, which was unanimously adopted, as follows:

Report of
Committee
on Thanks.

The Committee appointed to draft resolutions expressive of the obligations of this General Conference to various parties, and the individual thanks of the members thereof for courtesies received during our stay in Baltimore, respectfully report:

Whereas, This session of the General Conference of the Methodist Episcopal Church, held in the city of Baltimore, at the invitation of the several Methodist Episcopal Churches and their Pastors, for the better accommodation of the Conference than it was presumed could be had at the place designated at the last General Conference for reasons then unforeseen, has been pre-eminently agreeable, pleasant, and convenient in all the provisions made for its accommodation, and the personal comfort of its members; therefore,

Resolved, 1. That the untiring energy and faithful devotion to the duties of their office of the Committee of Entertainment, and also of Arrangements, are hereby gratefully acknowledged, whereby all the members of the Conference have found timely and ample preparation made for their accommodation, and especially for furnishing at great expense the use of this commodious and convenient building for the use of the Conference.

Resolved, 2. That with all the sincerity and earnestness that language can express, we tender our Christian gratitude to the families and friends in Baltimore who have so sumptuously entertained us, and we do most devoutly pray that the Divine blessing may rest upon and reward them abundantly. To Major J. D. Ferguson and his assistants, who have given so much attention to the supervision and care of the Academy of Music, and in furnishing seats for our visitors and friends; to Professor Harry Sanders, for his constant and able leadership of our devotions in song, we are under marked obligations, and hereby express to them our grateful sense of their kindness, which will be remembered by us with great pleasure. To have been thus entertained in Baltimore, the cradle of Methodism in the United States, in this centennial year, will be among the most delightful memories and associations of our work in and for the Church.

Resolved, 3. That we are under especial obligations for the admirable arrangements made for our accommodations and conveniences by the Postmaster of Baltimore, General A. W. Dennison, and to W. J. Wilson, Esq., for accommodations of the Telegraph Company which he so politely represents.

Resolved, 4. That we highly appreciate the ability and correctness

May 30. with which our proceedings have been reported and published in the Daily Christian Advocate, which we believe has given a truthful history of our daily proceedings to our Church and the world. Our thanks are also due, and are hereby gratefully tendered to, the press of Baltimore for the kind and honorable mention of our body, and correct reports of its proceedings.

TWENTY-SIXTH DAY.
Evening.

Resolved, 5. That we hereby tender our acknowledgments to the several Societies of our Church in Baltimore for the use of their several churches for the accommodation of our Committees; and to Rev. D. H. Carroll, whose office has been open so freely for our convenience, for his untiring attention to our wants, and polite and constant aid in furnishing information as to our several homes, and introductions to our hosts.

Resolved, 6. For the courteous and Christian kindness shown to us by the several Christian Churches and Societies of Baltimore during our stay here we tender them each and all our thanks, and assurances of our prayers for their continued peace and prosperity.

Resolved, 7. That the officers of the various railways and steamboat companies that have granted to us special accommodations, or abatements of the usual rates of travel, deserve and are hereby requested to receive our thanks.

Resolved, 8. That to our Secretary, Dr. Woodruff, we hereby express our high appreciation of his ability and untiring energy in the discharge of his onerous duties, and that the Conference deems itself fortunate to have secured his services, as also the services of his able assistants, I. C. Pershing, D. S. Monroe, William Wells, George Mather, J. N. FitzGerald, William J. Paxson, and I. S. Bingham, to whom we are largely indebted for the faithful and correct record of our proceedings.

California
Publishing
Committee.

Consent was granted to H. C. Benson to present the following names as the Publishing Committee for the Book Depository and the California Christian Advocate, namely:

Rev. F. F. Jewell,	Rev. J. D. Hammond,
Rev. T. X. Sinex,	S. Mosgrove,
W. H. Coddington,	

and, on motion, the nominations were approved.

The paper before the Conference at its adjournment this afternoon was made the order of the day for ten o'clock this evening.

On motion, the time of the session was indefinitely extended.

Bishop
Simpson
presiding.

At the request of Bishop Wiley, Bishop Simpson took the chair.

Charles H. Fowler moved to adopt Report No. XII of the Committee on the Book Concern.

Amendment
of D. N.
Cooley.

Dennis N. Cooley offered, as an amendment, a motion to strike out the second section of the report, namely:

Resolved, 2. That the amount due the Book Concern from the Episcopal Fund shall be added to the amount provided for in paragraph 474 of the Discipline, and apportioned and collected in the same manner from the Conferences in arrears; *Provided* only, that one fourth of the amount shall be added annually, and the above shall be regarded as a loan to said Episcopal Fund from the Book Concern without interest.

May 30.
TWENTY-
SIXTH DAY.
Evening.

The motion to strike out prevailed by a vote of 170 in the affirmative to 89 in the negative.

Report of
Committee
on Book
Concern,
No. XII.

The balance of the report was then adopted, as follows:

Your Committee on the Book Concern, having had under consideration the general subject of relief for our publishing houses, beg leave to recommend the following for adoption:

Whereas, The impression prevails that the support of the Bishops rests upon the Concern; and,

Whereas, The Discipline provides for their support by the Church; and,

Whereas, The advance made by the Book Concern to the Episcopal Fund is only a loan, for which the General Conference in 1872 promised to make provision; therefore, in order more clearly to present this matter to the Church, and more certainly protect the Book Concern,

Resolved, 1. That we insert in paragraph 476 of the Discipline, after the word "charges," the following, namely: "The amount apportioned to each Pastoral Charge for the support of the Bishops shall be a *pro rata* claim with that of the stationed Preachers and the Presiding Elders, and no such Preacher or Presiding Elder shall be entitled to his allowance except to the extent to which the claims of the Bishops are met by the Station or District with which he is connected. And it shall be the duty of the Annual Conferences to see that the amounts apportioned to the different appointments are raised and forwarded quarterly, when practicable, to the Book Agents."

Resolved, 2. That the Book Agents at New York and Cincinnati be instructed to loan to the Episcopal Fund such sums as may be required, over and above the collections received, to meet the drafts of the Bishops for salary and traveling expenses, and for the widows and orphans of deceased Bishops, from the first of June, 1876, to the first of January, 1877. But they shall not increase the above loans to said fund by any further amount than is necessary to pay the house rent and traveling expenses of the Bishops, which sums shall be returned to the Book Concern as soon as collected for the Episcopal Fund.

The hour of ten o'clock having arrived, the order of the day was taken up, to wit, the consideration of the following paper, offered by Morris D'C. Crawford and John F. Hurst:

Order of the
day: Third
Restrictive
Rule.

Whereas, This General Conference has resolved that if two thirds of this General Conference shall recommend it, and three fourths of all the members of the several Annual Conferences, who shall be present and voting at their session next ensuing, shall concur, the third Restrictive Rule shall be suspended in order to permit a modification of "the plan of our itinerant General Superintendency," by adding to paragraph 218 of the Discipline these words, "The Conferences

May 30. having authority to determine the number of Districts, provided that no Conference shall have less than two nor more than eight Districts, and no District more than sixty pastoral charges; therefore,
TWENTY-SIXTH DAY.

Evening.

Resolved, That we direct the Bishops to submit the above-named proposition to the several Annual Conferences, at their session to be held next succeeding this General Conference, for the concurrence of said Conferences; and so soon as three fourths of the members of all the Annual Conferences shall have concurred, as aforesaid, such alteration shall take effect.

Pending the discussion of the foregoing paper the previous question was ordered, and a yea and nay vote was demanded, with the following result:

YEAS—Adams of Mississippi, Andrus, Atkinson, Ball, Barnes, Bayliss, Beeman, Bell, Bignell, Bingham, Blake, Bodine, Bohl, Brown of Iowa, Brown of Western New York, Brooke, Brooks, Bruce, Buck, Buckley, Call, Carskadon, Chadwick, Chesbro, Chestnut, Cissell, Chaplain, Clark of Troy, Cooley, Cooper of Baltimore, Cornell, Crawford, Davies, De Puy, Dickhaut, Dix, Doelfeld, Doering, Dunn, Earp, Eckman, Edwards of Detroit, England, Erwin, Evans of Central Illinois, Ferry, Fish, Fisk of St. Louis, Fiske of Detroit, Fleming, Foss, Fowler, French of Maine, Freund, Fry, Fuller, Garmoe, Goodsell, Graw, Green of Rock River, Griffin, Hamlin, Hamilton, Hammett, Hanlon, Harrison, Hartman of Baltimore, Hartzell, Haven, Haughey, Hemenway, Hendrickson, Herick, Hiester, Hitchcock, Holliday, Holman, Horner, Hoyt of New York East, Hoyt of North Ohio, Hunt of New York East, Hunter, Hurst, Jakes, Jaques, Jervey, Jocelyn, Jolley, Keener, King, Koenke, Kynett, Lanan, Ladd, Leaton, Leibhart, Locke, Loeber, Lowrey, Lunt, Lyons, Mahin, Manker, Manly, Martindale, Mather of North Ohio, Mather of West Wisconsin, M'Donald of Iowa, M'Donald of Mississippi, M'Eldowney, M'Elroy, M'Kinley, M'Williams, Miley, Miller of Upper Iowa, Miller of Alabama, Mitchell of North-west Iowa, Mitchell of Central Pennsylvania, Monroe, Morgan of Baltimore, Mosser, Mues, Nelson, Newman, New, Ocum-paugh, Otis, Painter, Palmer, Perrine, Pershing, Pettibone, Pierce, Porter, Power, Prentiss, Prindle, Ramsey, Ransom, Ray, Reynolds, Rogers of Nebraska, Shinkle, Slaughter, Snell, Smith of North-west Indiana, Smith of Rock River, Spencer, Steele, Todd, Trimble, Turner of Philadelphia, Underwood, Walden, Walker of St. Louis,

Weaver, Webster of South Carolina, Webster of Troy, **May 30.**
 Webster of Florida, Wells of Troy, Wheeler of Wyo- TWENTY
 ming, Whitney, Wilbur, Willard, Winters, Witting, Wood SIXTH DAY.
 of North-west Indiana, Wood of Philadelphia, Wright of Evening.
 Minnesota—169.

NAYS—Adams of New Hampshire, Allman, Baker, Bates, Belt, Benson, Birch, Bolton, Brock, Braden, Brush, Buckingham, Buckner, Camp, Carroll, Caughlan, Clapp, Clark (G. W.) of Erie, Clark of New England, Cobb, Colman, Cooper of Northern New York, Crary, Cummings, Dashiell, Decker of Central New York, Dennett, Doane, Eaton, Fisher, FitzGerald, Foreman, French of Central New York, George, Graves, Green of New Jersey, Grant, Griswold, Hammond, Harbin, Hatfield, Haw, Heisley, Hiatt, Hughey, Huntington, Jervis, Kopp, Leavitt, Lillard, Lloyd, Marine, Marlay, Martin, Matlack, M'Chesney, M'Keown, Meek, Miller (R. L.) of Pittsburgh, Miller (Hiram) of Pittsburgh, Mitchell of South Kansas, Morgan of Vermont, Nettleton, Olin, Paxson, Phillips, Pipher, Powell, Price of Philadelphia, Queal of Central New York, Reid, Richardson, Riddle, Ridgaway, Rothweiler, Smart, Smith of Pittsburgh, Snowden, Stanley, Stetson, Stone, Stowe, Swayzee, Taylor, Thoburn, Turner of California, Van Orsdell, Walker of Wisconsin, Warren, Wheatley, Whedon, Wheeler of Erie, Williamson—93.

Absent or not voting—Alston, Appel, Auld, Aultman, Barrows, Burns, Calderwood, Campbell, Carter, Calley, Cilley, Clark (C.) of Erie, Cleveland, Cochran, Cumback, Cunningham, Curry, Darnall, Davis of Nebraska, Davis of Providence, Decker of New York, Defrees, Dennis, De Pauw, Dickey, Drinkle, Evans of Colorado, Fagg, Fike, Gatch, Goodrich, Gunn, Hartman of Central German, Hays, Henry, Holloway, Hunt of Western New York, Hurlburt, Huston, Ives, Jackson, Jewitt, Jones, Kendrick, Koch, Lawrence of Alabama, Lawrence of Central Ohio, Lewis, Mallalieu, Molloy, Marquardt, M'Adoo, Meharry, Merrick, Metcalf, Miles, Miller (L.), Moody, Moore of Erie, Moore of Des Moines, Mowe, Muir, Nesbit, Neidringhaus, O'Neal, Perkins, Perry, Pratt, Presnell, Price of Upper Iowa, Puffer, Rice, Rogers (George), Ruggles, Schuler, Scudder, Searles,

May 30. Sessions, Sexton, Smith of South Kansas, Tevis, Toles, Towne, Walker (M. B.), Ware, Warnock, Waters, Wells of Mississippi, Wentworth, Wetherbee, White, Wright of Virginia, Zaring—93.

Resolution
of C. H.
Fowler.

The resolution failing to receive the necessary vote of two thirds, Charles H. Fowler offered the following resolution, which was adopted by a vote of 151 for to 91 against, to wit :

Resolved, That the Bishops be, and they are hereby, directed to submit to the several Annual Conferences at their next ensuing sessions the proposition to so far suspend the third Restrictive Rule as to permit a modification of the plan of our itinerant General Superintendency by adding to paragraph 218 of the Discipline these words, namely, "the Conference having the authority to determine the number of Districts; *provided* no Conference shall have less than two nor more than eight Districts, nor shall any District have more than sixty pastoral charges;" so that the whole paragraph may read: "To form the Districts according to his judgment, the Conferences having the authority to determine the number of Districts; *provided* no Conference shall have less than two nor more than eight Districts, nor shall any District have more than sixty pastoral charges," and to report the result of the vote to the next General Conference.

Letter as to
Souvenir.

The following letter from the Committee of Arrangements was read in the presence of the General Conference :

BALTIMORE, May 30, 1876.

To the Bishops of the Methodist Episcopal Church :

DEAR BRETHREN: The Committee whose duty and pleasure it has been to arrange for the accommodation and convenience of the Centennial General Conference of the Methodist Episcopal Church, which has honored our city by its presence, take great pleasure in presenting to each member of your highly honored board the chairs which you have severally occupied during the session, and which bear your respective names, as a *souvenir* of this occasion. Begging your acceptance of this small token of the esteem of the Church in this city, and praying that our heavenly Father may prolong the life, the labors, and the holy zeal of the fathers in our Israel, we remain in the bonds of Christian brotherhood,

In behalf of the Committee.

P. HANSON HISS, *Chairman*.
SUMMERFIELD BALDWIN, *Secretary*.

On motion, at 11:15 o'clock P.M. the Conference adjourned, the benediction being pronounced by Bishop Foster.

WEDNESDAY MORNING, MAY 31.

Conference met at the appointed hour, Bishop Merrill in the chair.

Religious services were conducted by G. B. Jocelyn.

The Journal of yesterday evening's session was read and approved.

The following letter of acknowledgment to the Committee of Arrangements, signed by all the Bishops, was read :

BALTIMORE, May 31, 1876.

To the Committee of Arrangements :

DEAR BRETHREN : The Bishops desire to acknowledge the courtesy and kindness of the Committee of Arrangements in presenting to them the chairs they have occupied in presiding over the General Conference of 1876. The chairs having our names upon them, and being so very comfortable, have greatly promoted our convenience and comfort during the month we have occupied them. As relics of the General Conference, and as mementos of your thoughtful kindness, we shall value them very highly. If God is pleased to add an evening time to our active lives, they will undoubtedly contribute to our repose and comfort as we pass on to our heavenly rest.

We pray that the blessing of God may always abide upon you, and that you may never lack any good thing.

Report No. II of Committee on Sunday-Schools and Tracts was taken up, read, and adopted, as follows :

The Committee on Sunday-Schools and Tracts respectfully submit the following report, No. II :

Resolved, 1. That we cordially approve the course of "Bible Study for the Family and the Sunday-school," adopted in 1872 by the Sunday-School Union of our Church, embodying the lessons of the International Series, the Catechism of the Church, select passages of Scripture to be committed to memory, and special lessons on the doctrines, usages, and benevolent agencies of the Church.

Resolved, 2. That we urge upon our pastors the importance of employing this system of Church Lessons in all our churches, and that we especially insist upon the use of the Catechism by the pastors, according to the Discipline of the Church, in the family, the Sunday-school, and at special meetings appointed for that purpose.

The Committee on Sunday-Schools and Tracts also presented Report No. IV, which was adopted, as follows :

FORM OF A CONSTITUTION FOR A SUNDAY-SCHOOL.

ARTICLE I.

This school shall be called the Sunday-school of —, auxiliary to the Sunday-School Union of the Methodist Episcopal Church, and connected with the Quarterly Meeting Conference of —. It shall consist of the Preacher in charge, the Sunday-school Committee appointed by the Quarterly Conference, the officers, the teachers, and the pupils.

May 31.

TWENTY-SEVENTH DAY.

Bishop Merrill presiding.

Letter from the Bishops.

Report No. II of Committee on Sunday-Schools and Tracts.

Constitution for a Sunday-school.

May 31.**TWENTY-
SEVENTH
DAY.****ARTICLE II.**

The object of this school shall be the promotion of Christian character through the devout and diligent study of the word of God.

ARTICLE III.

This school shall be under the supervision of a Sunday-school Board consisting of the Preacher in charge, the Sunday-school Committee appointed by the Quarterly Conference, the Superintendent, the Assistant Superintendents, the Secretary, the Treasurer, the Librarians, and the teachers of the school.

ARTICLE IV.

The Superintendent shall be nominated and elected by the Sunday-school Board, and approved by the Quarterly Conference at its next session after such election. The other officers of the school shall be elected by the Board annually, by ballot, on —. The teachers of the school shall be nominated by the Superintendent, with the concurrence of the Pastor, and elected by the Board.

ARTICLE V.

Regular meetings of the Board shall be held on — of each month for the transaction of such business as relates to the interests of the school, at which the following order shall be observed: 1. Singing and prayer; 2. Calling Roll; 3. Reading Minutes; 4. Unfinished business; 5. Reports from Committees; 6. Report from Superintendent; 7. Reports from Treasurer; 8. Reports from Librarians concerning the state of the Library, and the number and kind of periodicals taken by the school; 9. Reports from the Pastor and the Sunday-school Committee; 10. Reports from the Teachers; 11. Miscellaneous.

ARTICLE VI.

At all meetings for business — shall constitute a quorum.

ARTICLE VII.

Special meetings of the Board may be called by the Pastor, the Superintendent, or by any three of the members.

ARTICLE VIII.

In case of the withdrawal of officers or teachers from the school they cease to be members of this Board; and the place of any officer or teacher habitually neglecting his or her duty, or being guilty of improper conduct, may be declared vacant by a vote of two thirds of the Board present at any regular or special meeting.

ARTICLE IX.

Vacancies in the offices may be filled at any monthly or special meeting, one month's notice having been given of the election.

ARTICLE X.

This Constitution shall not be altered except by two thirds of all the members present at a meeting called for that purpose, and such alterations must be in harmony with the provisions of the Discipline of the Methodist Episcopal Church.

Report No. I of the Committee on the State of the Church was taken up, read, and the several sections adopted, (the third section by a vote of 127 to 74,) as follows:

The Committee on the State of the Church respectfully beg leave to present the following as their report in part :

1. That they have had under consideration the paper presented by John W. Ray, requesting them to inquire as to the practicability of future General Conferences electing the officers, editors, etc., on the first day of the session, and now report that the proposition is altogether impracticable.

2. That they have also considered the request of A. C. Swayzee for a provision in the Discipline to "advise against the present mode of conducting class-meetings, to wit: the practice of requiring 'a speech' from each one present;" and report that no change in the Discipline is required, inasmuch as no particular method of conducting a class-meeting, as to the particular matter objected to, is prescribed. The practice in the Church is not, and has not been required to be after any one particular mode, but is left to the judgment of the leader and to the members of the class as to whether the exercises may be of the conversational character or in the form of a "speech." In any case, while attendance upon class-meeting is insisted upon as a duty incumbent upon the members and probationers of the Church, the extent to which they participate in the exercises, whether in its conversations, speaking, or praying, must of necessity be altogether voluntary.

3. That they have also had in consideration the preamble and resolutions presented by A. C. George and others respecting an "Ecumenical Conference of Methodism," and now return the same, amended as to its title and phraseology, to the General Conference with the recommendation that it be adopted, and its provisions complied with.

ECUMENICAL CONFERENCE.

Whereas, There is a number of distinct bodies of Methodists in the United States, in the Dominion of Canada, in Great Britain, and in other countries; and,

Whereas, These different Methodist organizations accept the Arminian theology, and maintain usages which distinguish them to some extent from every other denomination of Christians; and,

Whereas, There are in these Methodist Churches nearly thirty thousand itinerant ministers, twice that number of local preachers, and more than four millions of lay members; and,

Whereas, These several Methodist bodies have many interests in common, and are engaged in a common work, and seeking a common object; and,

Whereas, An Ecumenical Conference of Methodism would tend in many ways to a closer alliance, a warmer fraternity, and a fuller co-operation among these various Methodist organizations for the advancement of the Redeemer's kingdom in all parts of the earth; and,

Whereas, It is eminently proper that this General Conference of the Methodist Episcopal Church—a Conference and a Church representing and including eleven thousand itinerant ministers and sixteen hundred thousand members—should initiate and propose such a measure; therefore,

Resolved, 1. That the Bishops be requested to appoint a Committee of Correspondence, consisting of nine persons—two of their own number, four other ministers, and three laymen—who shall take this whole subject into consideration, correspond with the different Methodist bodies in this country and in every other country, and endeavor to arrange for the said Ecumenical Conference of Methodism, at such time and place as may be judged most advisable, to consider topics relating to the position, work, and responsibility of Methodism for the world's evangelization.

May 31.
TWENTY-
SEVENTH
DAY.

State of the
Church,
No. I.

Against
electing
General
Conference
Officers on
the first day.

Mode of con-
ducting
Class-meet-
ings.

Ecumenical
Conference.

May 31.
TWENTY-
SEVENTH
DAY.

Resolved, 2. That such Committee is hereby empowered to represent, and speak for and in the name of, the Methodist Episcopal Church in the United States in respect to said Ecumenical Conference, and is directed to make a full report of its proceedings to the General Conference of 1880.

Resolved, 3. That the necessary expenses of such Committee of Correspondence be met in the same manner as expenses of fraternal delegates to other religious bodies are met.

Ladies' and
 Pastors'
 Ch. Union.

Resolved, 4. That they have also heard with great interest the Quadrennial Report of the Ladies and Pastors' Christian Union, presented by Mrs. Ellen H. Simpson, President of said Society, and which was referred to your Committee, and now return to the General Conference the same, with the recommendation that the report be referred for more ample and careful consideration to a special Committee to be appointed for that express purpose.

Book Con-
 cern, No. IX.

Report No. IX of the Committee on the Book Concern was taken up, read, and adopted, as follows:

Your Committee on the Book Concern, having carefully considered the subject, recommend that paragraph 442 of the Discipline be amended by striking out the word "semi" in the last line, and by adding the following: "to be held at the place of, and on the day previous to, the meeting of the Book Committee."

The amended paragraph will read as follows:

"442. II. To the Eastern Section shall pertain the supervision of the New York Publishing House in all its departments. The three members chosen from New York and vicinity shall constitute a local Sub-Committee, which shall meet monthly at the Book Room in New York to examine into all the transactions of the month preceding; it shall keep a correct record of its proceedings, to be submitted to the Eastern Section of the Book Committee at its annual meeting, to be held at the place of, and on the day previous to, the meeting of the Book Committee."

Boundaries,
 No. I.

Report No. I of the Committee on Boundaries was taken up.

Resolution
 of J. Leaton
 reconsidered.

Pending the reading of the report a motion prevailed to reconsider the action of the Conference which adopted a resolution offered by James Leaton concerning Conference boundaries, passed May 17th instant, and the resolution was laid on the table.

Report No. I
 from Com-
 mittee on
 Boundaries.

The Report, the recommendations of which were adopted by the Conference, is as follows:

Your Committee received from this body a paper proposing a plan for the settlement of questions arising upon the matter of Conference boundaries, and having carefully considered it in all its bearings, recommend the adoption of the following order by the General Conference, to regulate future action on this subject:

1. No petition, resolution, or memorial, asking for or involving the division of Conferences, or the organization of new Conferences out of territory already occupied by organized Conferences, or the absorption of Conferences already existing, shall be entertained by the General Conference until it has first been submitted to the Annual Conferences immediately affected by such proposed action.

2. No proposition for any change in Conference boundaries shall be entertained by the General Conference until due notice shall

have been given by the Annual Conference desiring such change, or by a majority of the Presiding Elders thereof, to the Conference or Conferences which are to be affected by such proposed action.

3. Any two or more Conferences which may be mutually interested in the readjustment of their common boundaries may at any time raise a joint Commission, consisting of five members from each Conference immediately interested, and the decision of such joint Commission, when it shall be approved by the Bishop or Bishops who may preside in these Conferences next ensuing, shall be final. But if the Commission so appointed shall fail to agree, or the presiding Bishops shall not concur, then the case, with a statement of its facts, together with the records of the Commission, shall come to the General Conference for final adjudication.

May 31.**TWENTY-
SEVENTH
DAY.**

Report No. II of Committee on Boundaries was presented as follows, no action of the Conference being required, as the action of the Committee on Boundaries in fixing boundary lines is final :

**Report
No. II on
Boundaries.**

Your Committee on Boundaries met on the fifth day of May, and immediately proceeded to organize, under provision of the Discipline adopted by the General Conference of 1872, paragraph 515, as revised by this General Conference at an early day of its session.

The Committee found a very large amount of work on hand, but it has patiently considered all memorials, resolutions, and petitions, and other items of business referred to it by this body from time to time.

The results of our labor are found in the consideration and adjustment of the bounds of seventy-six Conferences which existed at the adjournment of the last General Conference ; in the recognition and settlement of the boundaries of five Conferences that have been organized during the past four years, under certain enabling acts passed by the last General Conference ; and in the organization of eight new Conferences : all of which are fully bounded and described in the following report :

ALABAMA CONFERENCE.**Alabama.**

1. Alabama Conference shall include the Lebanon, Birmingham, West Alabama, and South Alabama Districts, embracing also the Sand Mountain and Scottsborough Charges.

ARKANSAS CONFERENCE.**Arkansas.**

2. Arkansas Conference shall include the State of Arkansas and the Indian country west of the State.

BALTIMORE CONFERENCE.**Baltimore.**

3. Baltimore Conference shall embrace the District of Columbia, the Western Shore of Maryland, excepting so much of Garrett County as lies west of the dividing ridge of the Alleghany Mountains, and including so much of the State of Pennsylvania as lies within the Hancock, Flintstone, Union Grove, and New Bridgeport Circuits, the County of Frederick, the city of Fredericksburgh, in the State of Virginia, and the counties of Jefferson, Berkeley, Morgan, Hampshire, Mineral, Hardy, Pendleton, and Grant, in the State of West Virginia.

CALIFORNIA CONFERENCE.**California.**

4. California Conference shall embrace that part of the State of California lying west of the summit of the Sierra Nevada Mountains, and north of a line commencing at the north-west corner of San

May 31. Louis Obispo County and extending eastward with the northern line of San Louis Obispo and Tulare Counties, and also the Sandwich Islands.
TWENTY-SEVENTH DAY.

Central
Alabama.

CENTRAL ALABAMA CONFERENCE.

5. Central Alabama Conference shall include the Dadesville, Marion, and Huntsville Districts.

Central
German.

CENTRAL GERMAN CONFERENCE.

6. Central German Conference shall comprise the German work within the States of Ohio, West Virginia, Michigan, and Indiana, except those appointments belonging at present to the Chicago German Conference; also, the German work in the States of Kentucky, Tennessee, and Western Pennsylvania, and shall also include Golconda and Metropolis, Illinois.

Central
Illinois.

CENTRAL ILLINOIS CONFERENCE.

7. Central Illinois Conference shall embrace that part of the State of Illinois north of the Illinois Conference, and south of the following line, namely: Beginning on the Mississippi River at the Meredosia, thence down the Meredosia to its mouth; thence easterly to Center School-House, so as to include Center Society; thence to the mouth of Mud Creek; thence up Green River to Coal Creek; thence up said creek to the Chicago and Rock Island Railroad; thence along said railroad to Bureau Junction; thence to the Illinois River; thence up said river and the Kankakee to the Indiana State line, leaving the city of Ottawa in the Rock River Conference, and Aroma and Bureau Junction in the Central Illinois Conference.

Central
New York.

CENTRAL NEW YORK CONFERENCE.

8. Central New York Conference shall be bounded on the west by the East Genesee Conference, on the south by the New York State line and the Wyoming Conference, and on the east and north by the Wyoming and Northern New York Conferences.

Central Ohio.

CENTRAL OHIO CONFERENCE.

9. Central Ohio Conference shall be bounded on the north by the north line of the State of Ohio; on the east by the North Ohio Conference; on the south by the Springfield branch of the Cleveland, Columbus, and Cincinnati Railroad to the west line of the Ohio Conference, yet so as to exclude St. Paul's Charge in Delaware, and Milford, and to include Marysville; thence to the west line of the State of Ohio by the north line of the Cincinnati Conference, and on the west by the west line of the State of Ohio.

Central
Pennsylvania.

CENTRAL PENNSYLVANIA CONFERENCE.

10. Central Pennsylvania Conference shall be bounded as follows: On the south by the State line from the Susquehanna River to the west boundary of Bedford County, excepting so much of the State of Pennsylvania as is included in the Baltimore Conference; on the west by the west line of Bedford, Blair, and Clearfield Counties, except so much of Clearfield County as is embraced in the Erie Conference; thence to Saint Mary's; on the north by a line extending from Saint Mary's eastward to Emporium; thence by the southern boundary of Potter and Tioga Counties, including Wharton, and Liberty Valley Circuit; thence through Sullivan County north of Laporte to the west line of Wyoming County; on the east by the Wyoming Conference to the north line of the Philadelphia Conference; thence on the northern line of Carbon, Schuylkill, and Dauphin Counties to the Susquehanna River, including Hickory Run, Weatherly, Beaver Meadow, and Ashland; and thence by the Susquehanna River to the place of beginning, including Harrisburgh.

CHICAGO GERMAN CONFERENCE.

11. Chicago German Conference shall include all the State of Wisconsin, except those appointments along the Mississippi River and that part of the State of Illinois north of an east and west line passing along the north line of the City of Bloomington, (also excepting the territory now in the South-west German Conference,) and east of a north and south line passing through the city of Freeport, and that part of the State of Indiana west of the line between the counties of St. Joseph and Elkhart, and north of the line between Stark and Pulaski Counties. It shall also include Danville, Illinois.

May 31.

TWENTY-
SEVENTH
DAY.Chicago Ger-
man.

CINCINNATI CONFERENCE.

12. Cincinnati Conference shall be bounded on the north by a line commencing at the south-west corner of Darke County in the State of Ohio; thence easterly to the north-west corner of the Ohio Conference, so as to leave Bellefontaine and Delaware Districts in the Central Ohio Conference; on the east by the Ohio Conference; on the south by the Ohio River; and on the west by the State of Indiana, except so much of a variation of that line as to attach Elizabeth, Hamilton County, Ohio, to the South-eastern Indiana Conference.

Cincinnati.

COLORADO CONFERENCE.

13. Colorado Conference shall include Colorado Territory, and that part of the Territory of Wyoming lying north of Colorado.

Colorado.

COLUMBIA RIVER CONFERENCE.

14. Columbia River Conference shall include all of the State of Oregon lying east of Cascade Mountains, except Lake County; all of Washington Territory lying east of the Cascade Mountains, and all of Idaho Territory lying directly north of the State of Nevada.

Columbia
River.

DELAWARE CONFERENCE.

15. Delaware Conference shall include the territory east and north of the Washington Conference.

Delaware.

DES MOINES CONFERENCE.

16. Des Moines Conference shall include that part of the State of Iowa west and south of the following lines: Beginning at the south-east corner of Wayne County; thence north to the south line of Marshall County, (leaving Knoxville to the Iowa Conference, and Monroe to the Des Moines Conference;) thence west to the south-east corner of Story County; thence north to the north-east corner of Story County; thence west to the north-east corner of Crawford County; thence south to the north line of township eighty-three; thence west to the east line of Monona County; thence south and west on the line of Monona County to the Missouri River.

Des Moines.

DETROIT CONFERENCE.

17. Detroit Conference shall include that part of the State of Michigan east of the principal meridian, and also the Upper Peninsula.

Detroit.

EAST GENESEE CONFERENCE.

18. East Genesee Conference shall be bounded on the west by the Genesee River, including the city of Rochester, in the State of New York; on the north by Lake Ontario; on the east by a line beginning at Sodus Bay and running south on the east line of the towns of Sodus and Lyons, in Wayne County, and the east line of Ontario County to Seneca Lake; thence southward up said lake to Watkins; thence south to the New York State line, leaving the charges of Watkins, Havana, Millport, and Horseheads in Central

East Gene-
see.

May 31. New York Conference. It shall also include the territory in the State of Pennsylvania known as the Troy District.
TWENTY-SEVENTH DAY.

EAST GERMAN CONFERENCE.

East German. 19. East German Conference shall embrace the German work east of the Alleghany Mountains.

East Maine.

EAST MAINE CONFERENCE.

20. East Maine Conference shall include that part of the State of Maine not included in the Maine Conference.

East Ohio.

EAST OHIO CONFERENCE.

21. East Ohio Conference shall be bounded by a line beginning at the mouth of the Cuyahoga River, and running easterly to the Pennsylvania State line; thence along said line, leaving the Petersburg Society in the Erie Conference, to the Ohio River; thence down said river to the Muskingum River; thence up said river to the Ohio Canal near Dresden, excluding Marietta and Zanesville; thence along said canal to Lake Erie, including Akron and all of the City of Cleveland lying east of the Cuyahoga River.

Erie.

ERIE CONFERENCE.

22. Erie Conference shall be bounded on the north by Lake Erie, on the east by a line commencing at the mouth of the Cattaraugus Creek; thence up said creek to the village of Gowanda, leaving said village in the Western New York Conference; thence to the Alleghany River at the mouth of the Tunungwant Creek; thence up said creek southward to the ridge dividing between the waters of Clarion and Sinnemahoning Creeks; thence southward to the head of Mahoning Creek; thence down said creek, exclusive of the Milton Society, but including Finley Society in the Punxutawney Circuit, and Putneyville in the Bethlehem Circuit, to the Alleghany River; thence across said river in a north-westerly direction to the Western Reserve line, including Wampum and Petersburg; thence along the State line to the place of beginning, including Orangeville and the State line appointments on the Jamestown Circuit.

Florida.

FLORIDA CONFERENCE.

23. Florida Conference shall include the State of Florida.

Foochow.

FOOCHOW CONFERENCE.

24. Foochow Conference shall include the Fokien Province in China.

Georgia.

GEORGIA CONFERENCE.

25. Georgia Conference shall consist of the Atlanta, Dalton, and Ogeechee Districts.

Germany and Switzerland.

GERMANY AND SWITZERLAND CONFERENCE.

26. Germany and Switzerland Conference shall include the work in Germany and those portions of France and Switzerland where the German language is spoken.

Holston.

HOLSTON CONFERENCE.

27. Holston Conference shall be bounded on the east by Virginia, on the north by Virginia and Kentucky, on the west by the western summit of the Cumberland Mountains, on the south by Georgia and the Blue Ridge, including that portion of North Carolina not within the North Carolina Conference.

Illinois.

ILLINOIS CONFERENCE.

28. Illinois Conference shall include that part of the State of Illinois not within the Southern Illinois Conference, south of the following

line, namely: Beginning at Warsaw, on the Mississippi River; thence to Vermont; thence to the mouth of the Spoon River; thence up the Illinois River to the north-west corner of Mason County; thence to the junction of the Central and the Alton and Chicago Railroads; thence to the south-west corner of Iroquois County; thence east to the State of Indiana, leaving Bentley, Vermont, Mackinaw Circuit, and Normal in the Central Illinois, and Warsaw and Bloomington in the Illinois Conference.

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INDIANA CONFERENCE.

Indiana.

29. Indiana Conference shall be bounded on the north and east by a line beginning where the National Road intersects the west line of the State of Indiana; thence along said road to Terre Haute; thence along the St. Louis, Vandalia, Terre Haute, and Indianapolis Railroad to the corporation line of Indianapolis; thence north and east by said corporation line to the Michigan Road; thence south by said road to the Indianapolis and Lafayette Railroad; thence south by said railroad to Third-street; thence east by Third-street to Meridian-street; thence south by Meridian-street, Madison Avenue, and Madison Pike to the southern limits of the city; thence west to White River; thence down said River to the west line of Johnson County; thence south on the west line of Johnson, Brown, Jackson, Scott, and Clarke Counties to the Ohio River; on the south by the Ohio River; and on the west by the State of Illinois.

IOWA CONFERENCE.

Iowa.

30. Iowa Conference shall be bounded on the east by the Mississippi River, on the south by the Missouri State line, on the west and north by a line commencing at the south-west corner of Appanoose County; thence north to Marshall County, leaving Knoxville in the Iowa Conference and Monroe in the Des Moines Conference; thence on the south line of Marshall County due east to Iowa River; thence down said river to Iowa City; thence on the Chicago, Rock Island, and Pacific Railroad to Davenport, leaving Davenport and Iowa City in the Upper Iowa Conference, and all intermediate towns in the Iowa Conference.

KANSAS CONFERENCE.

Kansas.

31. Kansas Conference shall embrace that portion of the State of Kansas lying north of the south line of township sixteen, including the town of Pomona, which lies south of said line, but shall leave Louisburgh, Ottawa, and Baldwin City, lying north of said line, in the South Kansas Conference. Baldwin City shall belong to South Kansas Conference after the session of said Conference in 1877.

KENTUCKY CONFERENCE.

Kentucky.

32. Kentucky Conference shall include the State of Kentucky.

LEXINGTON CONFERENCE.

Lexington.

33. Lexington Conference shall include the States of Kentucky, Ohio, Indiana, and Illinois.

LIBERIA CONFERENCE.

Liberia.

34. Liberia Conference shall embrace the western coast of Africa.

LOUISIANA CONFERENCE.

Louisiana.

35. Louisiana Conference shall include the State of Louisiana.

MAINE CONFERENCE.

Maine.

36. Maine Conference shall include that part of the State of Maine west of the Kennebec River from its mouth to the great bend below

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Skowhegan, and of a line running thence north to the State line, including Skowhegan and Augusta, and also that part of New Hampshire east of the White Hills, and north of the waters of Ossipee Lake and the town of Gorham.

Michigan.

MICHIGAN CONFERENCE.

37. Michigan Conference shall include the State of Michigan west of the principal meridian in the Lower Peninsula.

Minnesota.

MINNESOTA CONFERENCE.

38. Minnesota Conference shall include the State of Minnesota.

Mississippi.

MISSISSIPPI CONFERENCE.

39. Mississippi Conference shall include the State of Mississippi.

Missouri.

MISSOURI CONFERENCE.

40. Missouri Conference shall include so much of the State of Missouri as lies north of the Missouri River.

Nebraska.

NEBRASKA CONFERENCE.

41. Nebraska Conference shall embrace the State of Nebraska.

Nevada.

NEVADA CONFERENCE.

42. Nevada Conference shall include Nevada and so much of California as lies east of the west summit of the Sierra Nevada Mountains.

Newark.

NEWARK CONFERENCE.

43. Newark Conference shall include that part of the State of New Jersey not included in the New Jersey Conference, Staten Island, and so much of New York and Pennsylvania as lies within the Jersey City and Newton Districts.

New Engl'd.

NEW ENGLAND CONFERENCE.

44. New England Conference shall include all of Massachusetts east of the Green Mountains not included in the New Hampshire and Providence Conferences.

New Hampshire.

NEW HAMPSHIRE CONFERENCE.

45. New Hampshire Conference shall include New Hampshire, except that part within the Maine Conference; also that part of Massachusetts north-east of the Merrimac River.

New Jersey.

NEW JERSEY CONFERENCE.

46. New Jersey Conference shall include that part of New Jersey south of the following line, namely: Commencing at Raritan Bay; thence up said bay and river to New Brunswick; thence along the turnpike road to Lambertville on the Delaware, including the city of New Brunswick, and Lambertville Station.

New York.

NEW YORK CONFERENCE.

47. New York Conference shall consist of the territory now in the New York, Poughkeepsie, (including Gaylordsville,) Newburgh, Prattsville, and Ellenville Districts.

New York East.

NEW YORK EAST CONFERENCE.

48. New York East Conference shall include the New York, Bridgeport, New Haven, and the two Long Island Districts, including those Charges in the city of New York east of a line running through Third Avenue, Bowery, Chatham-street, Park Row, and Broadway.

NORTH CAROLINA CONFERENCE.

49. North Carolina Conference shall include the State of North Carolina, excepting the ten counties west of Watauga County and the Blue Ridge, now included in the Holston Conference.

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DAY.North Caro-
lina.

NORTHERN NEW YORK CONFERENCE.

50. Northern New York Conference shall include so much of the County of Franklin as is not within the Troy Conference, and all of the Counties of St. Lawrence, Jefferson, Lewis, Oneida, and Herkimer, and all of Oswego County except Phenix, and so much of the County of Madison as lies on and east of the New York and Midland Railroad, together with Cherry Valley, Springfield, and Richfield Springs in Otsego County, Sharon Springs in Schoharie County, and Freysbush, Ames, and St. Johnsville in Montgomery County.

Northern
New York.

NORTH INDIA CONFERENCE.

51. North India Conference shall include the Province of Oudh, and the Districts of Rohilcund, Cawnpore, Kumaon, and Gurhwal, in the North-west Provinces.

North India.

NORTH INDIANA CONFERENCE.

52. North Indiana Conference shall be bounded on the north by Michigan; on the east by Ohio, including Union City; on the south by the National Road, from the State line west to Marion County, thence north to the north-east corner of said county, thence west to the Michigan Road; on the west by said Michigan Road to South Bend, and thence by the St. Joseph River to the Michigan State line, including Logansport and all towns on the National Road east of Indianapolis.

N. Indiana.

NORTH OHIO CONFERENCE.

53. North Ohio Conference shall be bounded on the north by the Ohio State line; on the east by East Ohio Conference, and Tuscarawas and Muskingum Rivers, to Dresden; on the south by Ohio Conference, including Utica, Homer, and Galena Circuits, and excluding Stratford; on the west by the main road passing through Delaware and Marion to Upper Sandusky, and the Sandusky River, excluding so much of the town of Delaware as lies west of the Olentangy River, and also excluding the towns of Marion, Fremont, and Upper Sandusky, and including Tiffin.

North Ohio.

NORTH-WEST GERMAN CONFERENCE.

54. North-west German Conference shall include the State of Minnesota, and that part of the State of Iowa north of an east and west line passing along the south line of the city of Clinton, and that part of the State of Illinois lying west of the bounds of the Chicago German Conference.

North-west
German.

NORTH-WEST INDIANA CONFERENCE.

55. North-west Indiana Conference shall be bounded on the north by Lake Michigan and the State line, on the east by the St. Joseph River and the Michigan Road, on the south by the Indiana Conference, and on the west by Illinois, including all the towns on the Michigan Road except Logansport, Plainfield, and all the towns on the southern boundary.

North-west
Indiana.

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**North-west
Iowa.**

NORTH-WEST IOWA CONFERENCE.

56. North-west Iowa Conference shall include that part of the State of Iowa west of the Upper Iowa and north of the Des Moines Conferences, and shall also include Dakota Territory.

Norway.

NORWAY CONFERENCE.

57. Norway Conference shall embrace Norway in Europe.

Ohio.

OHIO CONFERENCE.

58. Ohio Conference shall be bounded as follows: Commencing on the Muskingum River south of Dresden; thence down said river to the Ohio River, including Zanesville and Marietta; thence down the Ohio River to the mouth of Ohio Brush Creek; thence north to the south-east corner of Fayette County; thence north-west to the west line of Fayette County; thence north, on the west line of the Fayette and Madison Counties, to the Springfield branch of the Cleveland, Columbus, and Cincinnati Railroad, leaving Vienna, Dunbarton, and Sinking Springs Circuits west of said line; thence east, on the southern boundaries of Central Ohio and North Ohio Conferences, to the place of beginning, including Milford, Stratford, and St. Paul's Charge in Delaware.

Oregon.

OREGON CONFERENCE.

59. Oregon Conference shall include that part of the State of Oregon and Washington Territory lying west of the Cascade Mountains, and so much of what is known as Goose Lake Valley as lies within the State of Oregon.

Philadelphia.

PHILADELPHIA CONFERENCE.

60. Philadelphia Conference shall be bounded on the east by the Delaware River; on the south by the Pennsylvania State line; on the west by the Susquehanna River, excluding Harrisburgh; on the north by the north lines of Dauphin, Schuylkill, Carbon, and Monroe Counties, excepting Ashland and Beaver Meadows Circuit.

Pittsburgh.

PITTSBURGH CONFERENCE.

61. Pittsburgh Conference shall be bounded on the north by Erie Conference; on the east by the summit of the Alleghany Mountains to the southern boundary of Pennsylvania, excluding New Washington Circuit; thence west along the line of the West Virginia Conference to the Ohio River; thence up said river to the Pennsylvania State line; thence along said line to the Erie Conference.

Providence.

PROVIDENCE CONFERENCE.

62. Providence Conference shall include that part of Connecticut east of Connecticut River; the State of Rhode Island, with Millville and Blackstone in Massachusetts; and also that part of Massachusetts south-east of a line drawn from the north-east corner of Rhode Island to the mouth of Neponset River, leaving Walpole Station, Foxborough, and Quincy Point in the New England Conference.

Rock River

ROCK RIVER CONFERENCE.

63. Rock River Conference shall include that part of Illinois north of the Central Illinois Conference.

ROCKY MOUNTAIN CONFERENCE.

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64. Rocky Mountain Conference shall include the Territories of Utah, Montana, and Idaho, excepting so much as lies directly north of Nevada, and that portion of Wyoming Territory not included in the Colorado Conference.

R. Mountain.

SAINT LOUIS CONFERENCE.

Saint Louis.

65. Saint Louis Conference shall include the State of Missouri lying south of the Missouri River.

SAVANNAH CONFERENCE.

Savannah.

66. Savannah Conference shall consist of the Rome, Macon, Augusta, and Savannah Districts.

SOUTH CAROLINA CONFERENCE.

S. Carolina.

67. South Carolina Conference shall include the State of South Carolina.

SOUTH-EAST INDIANA CONFERENCE.

South-east
Indiana.

68. South-east Indiana Conference shall be bounded as follows, namely: Beginning at the crossing of Meridian and Third streets, in the city of Indianapolis; thence west by said Third-street to the Indianapolis and Lafayette Railroad; thence north on said railroad to the Michigan Road; thence on said road to the north line of Marion County; thence east on said county line to the north-east corner of said county; thence south on the east line of said county to the National Road; thence east on said road to the State line; on the east by Ohio, so as to include Elizabeth, Hamilton County, Ohio; on the south by the Ohio River; and on the west by the Indiana Conference.

SOUTHERN CALIFORNIA CONFERENCE.

Southern
California.

69. Southern California Conference shall embrace that portion of the State of California lying south of the California Conference; also that portion of the State east of the summit of the Sierra Nevada Mountains and south of Inyo County.

SOUTHERN GERMAN CONFERENCE.

Southern
German.

70. Southern German Conference shall include the State of Texas.

SOUTHERN ILLINOIS CONFERENCE.

Southern
Illinois.

71. Southern Illinois Conference shall include that part of the State of Illinois south of the following line, namely: Beginning at the mouth of Illinois River; thence up said river to the north-west corner of Jersey County, including Kane and Woodbury; thence to Honey Point; thence to Hillsborough, leaving it in the Illinois Conference; thence east through Fayette and Effingham Counties to the north-east corner of Jasper County; thence on the north line of Jasper and Crawford Counties to the Wabash River.

SOUTH INDIA CONFERENCE.

South India.

72. South India Conference shall include all those parts of India not embraced in the North India Conference.

SOUTH KANSAS CONFERENCE.

South
Kansas.

73. South Kansas Conference shall embrace that portion of the State of Kansas not included in the Kansas Conference, and so

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TWENTY- thirty-sixth parallel of north latitude.
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DAY.

South-west
 German.

SOUTH-WEST GERMAN CONFERENCE.

74. South-west German Conference shall comprise the German work formerly connected with Illinois, Southern Illinois, and Kansas Conferences, and the German District of the Upper Iowa Conference.

Sweden.

SWEDEN CONFERENCE.

75. Sweden Conference shall embrace Sweden in Europe.

Tennessee.

TENNESSEE CONFERENCE.

76. Tennessee Conference shall include that portion of Tennessee not included in the Holston Conference.

Texas.

TEXAS CONFERENCE.

77. Texas Conference shall include so much of the State of Texas as lies east of a line beginning at the Gulf of Mexico on the east line of Matagorda County, and running along said line and the east line of Wharton and Colorado Counties to the north point of Colorado County; thence north until it strikes the Central Railroad at Calvert; thence along the line of said railroad to the northern boundary of Texas, excluding Calvert and all the towns on the line of said road.

Troy.

TROY CONFERENCE.

78. Troy Conference shall include Troy, Albany, Saratoga, Plattsburgh, and Cambridge Districts, and Burlington District in Vermont.

Upper Iowa.

UPPER IOWA CONFERENCE.

79. Upper Iowa Conference shall be bounded as follows, to wit: Beginning at the north-east corner of the State of Iowa; thence down the Mississippi River to Davenport; thence west on the north line of the Iowa Conference to the south-east corner of Story County; thence north to the State line so as to include Iowa Falls; thence east on said line to the place of beginning.

Vermont.

VERMONT CONFERENCE.

80. Vermont Conference shall include the State of Vermont, excepting that part within the Troy Conference.

Virginia.

VIRGINIA CONFERENCE.

81. Virginia Conference shall include all the State of Virginia not embraced in the Baltimore and Wilmington Conferences, and also the counties of Pocahontas, Green Brier, and Monroe, in the State of West Virginia.

Washington.

WASHINGTON CONFERENCE.

82. Washington Conference shall include Western Maryland, the District of Columbia, Virginia, West Virginia, and so much of the State of Pennsylvania as lies west of the Susquehanna River, including the towns on said River.

Western
 New York.

WESTERN NEW YORK CONFERENCE.

83. Western New York Conference shall include all that part of the State of New York lying west of the East Genesee Conference,

excepting that part of Cattaraugus and Chautauqua Counties now included in the Erie Conference, together with so much of Potter County in the State of Pennsylvania as is not included in the Central Pennsylvania Conference, leaving Brookfield and Gaines Charges in the East Genesee Conference, and including so much of M'Kean County as is embraced in the Olean District.

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WEST TEXAS CONFERENCE.

West Texas.

84. West Texas Conference shall embrace so much of the State of Texas as is not included in the Texas Conference.

WEST VIRGINIA CONFERENCE.

West
Virginia.

85. West Virginia Conference shall be bounded as follows: Beginning at the south-west corner of the State of Pennsylvania; thence along said line to the north-east corner of Ohio County, West Virginia, so as to include Wheeling Creek Mission and Triadelphia Circuit; thence the most direct way to Short Creek, so as to include Short Creek and Liberty Circuit; thence down said creek to the Ohio River; thence down said river to the mouth of the Big Sandy River; on the west by the State line; on the south and east by the Virginia and Baltimore Conferences to the Pennsylvania State line; thence westward along said line to the place of beginning.

WEST WISCONSIN CONFERENCE.

West
Wisconsin.

86. West Wisconsin Conference shall include that part of the State of Wisconsin not embraced in the Wisconsin Conference.

WILMINGTON CONFERENCE.

Wilmington.

87. Wilmington Conference shall include the State of Delaware and the Eastern Shores of Maryland and Virginia.

WISCONSIN CONFERENCE.

Wisconsin.

88. Wisconsin Conference shall include all that part of the State of Wisconsin lying east and north of a line beginning at the south-east corner of Greene County on the south line of the State; thence north on the range line between ranges nine (9) and ten (10) east to the north line of town twenty (20); thence west on the said line to the east line of range one (1) east; thence north on said line to the north line of town forty (40); thence west on said line to the State line on the west.

WYOMING CONFERENCE.

Wyoming.

89. Wyoming Conference shall include the southern part of the State of New York not included in the New York, New York East, Newark, Central New York, and Western New York Conferences, and that part of Pennsylvania bounded on the west by Central New York Conference, including the territory east of the Susquehanna, and on the south by the Central Pennsylvania, Philadelphia, and Newark Conferences, including Narrowsburgh, and on the east by the Newark and New York Conferences.

SCANDINAVIAN WORK.

Scandina-
vian Work.

1. The Swedish and Norwegian work within the Minnesota, West Wisconsin, Upper Iowa, and North-west Iowa Conferences shall belong to the Minnesota Conference.

2. The Swedish work within the bounds of the Iowa, Central Illinois, Rock River, and Wisconsin Conferences, shall belong to the Central Illinois Conference.

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3. The Norwegian work within the bounds of the Wisconsin and Rock River Conferences shall belong to the Wisconsin Conference.

4. The Swedish and Norwegian work in the cities of New York and Brooklyn, and in the vicinity of those cities, shall belong to the New York East Conference.

Report No.
III. from
Com. on
Boundaries.

Report No. III of Committee on Boundaries was presented, as follows :

The Committee on Boundaries have passed the following orders :

1. That the Nebraska Conference may, during the next four years, by a vote of two thirds of its members present and voting, with the approval of the Bishop presiding, divide into two Conferences on such a line as may be agreed upon.

2. That the North-west Iowa Conference may divide into two Conferences during the coming four years by setting off Dakota Territory into a separate Conference, whenever two thirds of the members present and voting shall so agree, and the Bishop presiding shall concur.

3. That the Rocky Mountain Conference may divide into two Conferences during the next four years when two thirds of the members present and voting shall ask for such division, and the presiding Bishop shall concur, on such line as may at the same time be agreed upon.

4. That the South-western German Conference may divide into two Conferences within the coming four years if two thirds of its members shall so decide, and the presiding Bishop shall concur therewith.

5. That whenever two thirds of the Swedish members both of the Central Illinois and of the Minnesota Conferences shall in any one year, at the regular session of these respective Conferences, with the concurrence of the said Conferences and of the presiding Bishops, ask to be organized into a separate Conference, their request may be granted, and a Swedish Conference may be organized within such bounds as may at the same time be agreed upon.

6. That the boundary line now dividing between the Indiana and the South-eastern Indiana Conferences may be removed, and the two Conferences merged into one, to be known as the Indiana Conference ; *provided*, that each of said Conferences shall, at its next session, by a majority vote so agree ; and *provided*, also, that the respective Secretaries of said Conferences shall give notice of such action to the Board of Bishops, whose concurrence shall be necessary to complete such action.

7. That the Bishops may have power, during the next four years, to transfer the German Churches now in the Louisiana Conference to the Southern German Conference if they deem it advisable, *provided* said Churches desire such change.

E. G. ANDREWS, *Chairman*.

I. S. BINGHAM, *Secretary*.

Expenses of
Judicial
Confer-
ence.

The report of the Committee on the Expenses of Judicial Conferences was read, and, on motion, it was amended so that the provisions of the report be made to apply to the expenses of Judicial Conferences already held, and, as thus amended, was adopted as follows :

Your Committee on Expenses of Judicial Conferences, to whom was referred the petition of E. Q. Fuller and others asking that provision be made for the payment of expenses of persons attending these Conferences, beg leave respectfully to offer the following report :

1. That Triers of Appeals shall have their traveling expenses paid from their place of residence to the place where the Judicial Conference shall be held, and return, computing the distance by the most direct route.

2. It shall be the duty of each member of said Conference in attendance to render to the Secretary of the Conference a detailed account of his traveling expenses at the time of the meeting of said Conference, and the Secretary shall forward this statement to the Agents of the Book Concern.

3. The Secretary shall certify to the Bishop presiding the whole amount to be paid for holding the said Judicial Conference.

4. The Bishop shall draw an order on the Book Concern: if it be in the eastern department, on the Agents of the Book Concern at New York; but if it should be in the western department, it shall be drawn on the Agents at Cincinnati.

5. Immediately on the receipt of the draft from the Bishop, the Agents shall cause to be sent to each person the amount which had been certified to them by the Secretary of the Judicial Conference.

6. These provisions shall apply to the Judicial Conferences already held.

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The report of the Committee on Correspondence was taken up, and letters to the bodies in fraternal correspondence named below in the report were presented, as follows:

Report of
Committee
on Corre-
spondence.

The Committee on Correspondence, in obedience to their instructions to report the number of persons to be appointed as delegates to the several Christian bodies in fraternal correspondence with the General Conference, respectfully recommend that two delegates be deputed to the British Wesleyan Conference, two to the Methodist Episcopal Church, South, and one to each of the other bodies in correspondence with us, to wit:

The Irish Wesleyan Conference.

The Methodist Church of Canada.

The Methodist Episcopal Church of Canada.

The African Methodist Episcopal Church.

The Methodist Church.

The Methodist Protestant Church.

The Evangelical Association.

The National Council of Congregational Churches.

The General Assembly of the Presbyterian Church.

The Reformed Episcopal Church.

The African Methodist Episcopal Zion Church.

The Colored Methodist Episcopal Church of America.

The Wesleyan Connection of America.

On motion of D. A. Whedon it was ordered that these letters be delivered to the Bishops, and by them given to the fraternal delegates when appointed, the letters having been approved by the Bishops, and that they be published in the Appendix of the Journal.

D. A. Whedon presented the following, which was, on motion, adopted:

Commission
on Frater-
nity.

Resolved, That in appointing the Commission of twelve on fraternity and union, already ordered, the Bishops be authorized to add to it two of their own number.

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He also moved a reconsideration of the action taken some days since, appointing two delegates to the "Wesleyan Connection of America," and the motion prevailed, and the action was so amended as to read "one delegate" instead of two.

Vote of William Perkins.

The rules were suspended to allow William Perkins, who was absent when the vote was taken on substituting the minority report for the majority report on the Presiding Elder question, to record his vote, and he voted nay. Permission was also given him to print his speech on that subject in the Daily Advocate, he having been prevented by his absence from delivering it.

Permission to Editor of Discipline.

On motion of E. O. Haven the following resolution was adopted:

Resolved, That Bishop Harris, in preparing the next edition of the Discipline, be, and he is hereby, authorized to make any verbal changes in the new matter introduced, as may be necessary to secure harmony and propriety of expression without changing the meaning.

On motion of J. M. Walden the following resolution was adopted:

Resolved, That the editor of the Discipline be, and is hereby, authorized to publish in the Appendix of the Discipline all resolutions passed by this General Conference which he may regard of general interest to the Church.

Expenses of General Conference.

The Committee on the Expenses of the General Conference presented their final report, which was adopted, as follows:

Your Committee herewith present a detailed statement, showing a deficiency in the expenses of this General Conference amounting to \$4,210 12, for which amount we have drawn upon the Book Concern, as per order of this body.

CONFERENCES.	Amount Apportioned.	Amount Paid.	Expenses of Delegation.
Alabama.....	\$100 00	\$17 60	\$77 78
Arkansas.....	75 00	20 60	309 50
Baltimore.....	1,300 00	242 26	...
California.....	400 00	410 85	1,570 65
Central German.....	250 00	260 38	250 26
Central Illinois.....	900 00	576 07	722 66
Central New York.....	1,200 00	426 47	224 83
Central Ohio.....	900 00	413 84	212 06
Central Pennsylvania.....	1,400 00	643 11	119 64
Chicago German.....	150 00	150 00	154 50
Cincinnati.....	1,400 00	152 69	294 90
Colorado.....	150 00	85 00	188 25
Delaware.....	50 00	50 00	45 40
Des Moines.....	400 00	138 33	462 50
Detroit.....	900 00	181 70	480 00
East German.....	150 00	95 50	45 90

CONFERENCES.	Amount Apportioned.	Amount Paid.	Expenses of Delegation.	May 31. TWENTY- SEVENTH DAY.
East Maine.....	\$250 00	\$139 30	\$236 20	
East Oregon and Washington.	50 00	27 12	919 00	
Erie.....	1,400 00	657 65	317 22	
Florida.....	50 00	40 00	169 26	
Georgia.....	150 00	53 85	264 26	
Germany and Switzerland....	200 00	285 00	282 00	
Holston.....	200 00	75 70	210 97	
Illinois.....	1,300 00	1,148 13	536 04	
India.....	200 00	215 00	720 00	
Indiana.....	900 00	142 35	211 36	
Iowa.....	700 00	352 12	360 46	
Kansas.....	400 00	131 10	393 80	
Kentucky.....	200 00	91 06	167 43	
Lexington.....	50 00	17 15	107 15	
Louisiana.....	100 00	22 00	238 22	
Maine.....	400 00	67 50	182 66	
Michigan.....	850 00	317 89	430 39	
Minnesota.....	400 00	176 32	456 51	
Mississippi.....	150 00	88 90	228 50	
Missouri.....	250 00	40 40	329 80	
Nebraska.....	200 00	80 45	467 06	
Nevada.....	100 00	28 30	401 40	
Newark.....	1,200 00	480 03	74 39	
New England.....	1,350 00	134 41	171 98	
New Hampshire.....	400 00	123 02	122 56	
New Jersey.....	1,100 00	631 57	86 50	
New York.....	1,750 00	701 16	118 85	
New York East.....	1,750 00	613 32	96 87	
North Carolina.....	100 00	17 37	71 32	
Northern New York.....	1,000 00	447 49	226 93	
North Indiana.....	900 00	287 05	360 07	
North Ohio.....	900 00	377 49	202 60	
North-west German.....	125 00	130 50	215 80	
North-west Indiana.....	750 00	368 55	331 90	
North-west Iowa.....	200 00	41 70	229 20	
Ohio.....	1,200 00	385 05	186 15	
Oregon.....	250 00	136 69	893 99	
Philadelphia.....	1,750 00	1,042 83	78 20	
Pittsburgh.....	1,400 00	241 97	237 80	
Providence.....	700 00	236 58	209 79	
Rock River.....	1,400 00	218 24	453 14	
Rocky Mountain.....	50 00	15 75	517 00	
Saint Louis.....	400 00	92 75	292 60	
South Carolina.....	150 00	31 30	140 00	
South-eastern Indiana.....	750 00	323 31	198 00	
Southern German.....	50 00	50 00	168 70	
Southern Illinois.....	750 00	193 35	372 75	
Southern Kansas.....	100 00	83 50	425 57	
South-west German.....	450 00	250 00	308 70	
Tennessee.....	100 00	44 00	147 10	
Texas.....	100 00	26 00	305 00	
Troy.....	1,400 00	564 23	325 35	
Upper Iowa.....	700 00	177 40	319 94	
Vermont.....	350 00	100 07	224 22	
Virginia.....	100 00	8 00	17 50	
Washington.....	150 00	83 17	30 30	
Western New York.....	1,000 00	451 19	280 75	
West Texas.....	50 00	10 00	184 00	
West Virginia.....	300 00	105 10	151 04	

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CONFERENCES.	Amount Apportioned.	Amount Paid.	Expenses of Delegation.
West Wisconsin.....	\$300 00	\$143 19	\$430 90
Wilmington.....	700 00	412 14	38 04
Wisconsin.....	750 00	239 86	409 00
Wyoming.....	750 00	453 71	177 33
Expenses of Secretary.....	... ..	... ..	55 00
Expenses of four pages.....	... ..	... ..	60 00
Expenses of Committee for Blanks, Stationery, and Printing.....	... ..	... ..	... ..
		<u>\$18,534 73</u>	<u>\$22,744 85</u>

Committee
on Fraternal
Delegates.

The Committee on the Reception of Fraternal Delegates presented their final report, which was read, and, on motion, adopted, as follows :

The Committee on the Reception of Fraternal Delegates have carefully considered the question of receiving the communications of corresponding bodies, and the addresses of fraternal delegates, and respectfully represent to this Conference :

That the overwhelming number and gigantic magnitude of the interests quadrennially crowded into the four weeks' session of the General Conference of the Methodist Episcopal Church imperatively call upon us to economize time ; that time is best economized by preconcert and orderly arrangement ; that the growing catholicity of the age is ever enlarging our circle of fraternal correspondence and increasing the number of delegations bringing fraternal greetings ; that there are reasonable expectations that we shall soon be exchanging periodical salutations not only with the various branches of the Methodist family and with the other denominations whose delegates have visited us this month, but with all other branches of the Church catholic.

The other ecclesiastical bodies fix a particular day for the reception of visiting brethren, and devote the hours of one or more evenings to listening leisurely to fraternal addresses, instead of compressing them into business hours and hurried daylight sessions.

We therefore recommend the adoption of the following resolutions :

Resolved, 1. That in the judgment of this Conference all Fraternal Delegates should be received at evening sessions.

Resolved, 2. That Thursday, May 6, 1880, be the day for the reception of Fraternal Delegations, and that the evening of that day, and such other evenings as the Conference may order, shall be set apart for listening to addresses from visitors ; and we furthermore recommend that all bodies in correspondence with us be fully advertised in our letters and by our visiting delegates of the day ordered by this body for the reception of Fraternal Delegates, their letters, and their words of greeting.

Report of a
Special
Committee.

The report of the Special Committee to whom was referred the "Address from the Wesleyan Society in England for Securing the Repeal of the Contagious Diseases Act," was submitted and adopted, as follows :

The Special Committee to which the "Address of the Wesleyan Society in England for Securing the Repeal of the Contagious Diseases Act" was referred, have considered this document, and respectfully submit the following report :

The efforts to establish in some places in our country a system of licensed prostitution were the occasion of this communication. It comes from a society organized among our Wesleyan brethren in England to antagonize this system at home and abroad. They have seen in their own land the practical and inevitable evils of this system; they know the purpose of its advocates to extend it to every leading country, and hence they regard with alarm every new movement in this direction. The character of persons composing the society from which this address comes, the opportunities its members have had to study the system it opposes, the unequivocal utterances through which they communicate to us their views and convictions, entitle this address, and the subject to which it directs attention, to a careful consideration.

There is reason to fear that the movements to establish this system in our country are abetted by powerful foreign influences and agencies. We learn from this address that an international medical congress, supported by Government and military bureaux, is aiming to secure International legislation which will place the whole of Europe under this system; and we are credibly informed that its advocates in the United States receive encouragement from this strong continental organization. In view of these facts the nature and results of this system demand the consideration of the whole Christian public.

We gather from the address before us the following significant facts:

1. That the system was stealthily introduced into England in 1864 under a misleading title, at the instance of the Admiralty and War Office and a small body of medical men, and "for several years the country at large, and many of the members of Parliament, were entirely ignorant of the real nature of the enactments."

2. That the system so completely debases the unhappy creatures subjected to its operations, that the rescue and reformatory societies find it almost impossible to reclaim any of them; while in those districts where the acts are not in force, they successfully reach and save many fallen women.

3. That the system, since its introduction into England, has given a great impetus to licentiousness, and this because of the protection against disease which it promises, but does not and cannot afford.

4. That it inevitably lowers the general standard of morality by silently creating and fostering a belief that the indulgence for which it provides is at most only a venial offense.

Fearful as are these and other proximate results, they are not the chief and primary grounds for an antagonistic movement which should enlist the active support of all Christian people. The whole system is based upon the assumption that the evil with which it deals is a necessity, an assumption that plainly contradicts the teachings of the Bible. Some of its advocates, already forced to deny the authority of the scriptural law, declare that expediency founded upon experiment is the only rule of human conduct.

The existence of the society from which the address before us comes is a signal protest against this system. This society was organized under the leadership of the Rev. T. A. Perks, President of the Wesleyan Conference, has received the formal approval of that Conference, and has among its active members many of the leading Wesleyan ministers and laymen. The address says of the opposition to the iniquitous system: "This entire kingdom is covered with a net-work of religious and social organizations. The movement grows daily in volume and strength, and has already spread to the remotest limits of the British empire. . . . No subject has so profoundly and so universally moved the English race since the abolition of African slavery."

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In this connection it should be stated that public meetings have been held in England to create a public sentiment that will demand the repeal of all the laws that license and legalize prostitution—meetings that have been largely attended and addressed by those who lead in every religious and benevolent work in that country.

This system was established in St. Louis under the guise of a sanitary regulation. It came before the Board of Aldermen in Cincinnati in the same misleading form, and its passage was barely defeated by the most prompt and persistent action on the part of the Christian public. Although defeated in Cincinnati and practically abandoned in St. Louis, its advocates in the chairs of medical colleges and elsewhere are using every means to create a sentiment in its favor.

The facts before us challenge the attention of all lovers of decency and good order. The system deliberately proposes to secure the health of the vicious at the sacrifice of public morals. Wherever an effort is made to establish it, the question is squarely presented whether law shall be based upon expediency or moral principle—*whether expediency or right shall govern a Christian people.*

In view of the facts before us and the issues involved, it behooves our people to carefully scrutinize every movement to give the sanction of law to prostitution whatever be the pretext, and to resist in every possible way the recognition of principles in legislation that contravene the moral teachings of the holy Scriptures.

Standing
 Committees

E. O. Haven offered the following resolution, which was adopted :

Resolved, That the Chairmen of the Standing Committees be, and they hereby are, instructed to prepare a plan to improve the list of Standing Committees, and suggest a method for their speedy organization, and publish it in our newspapers previous to the meeting of the General Conference of 1880.

Commission
 on Conference
 funds
 in Western
 New York.

Luke C. Queal offered the following resolutions, which were adopted :

Resolved, 1. That a Commission, consisting of two from the Western New York, two from the Central New York, and two from the East Genesee Conferences, be appointed to divide Conference funds and Conference Claimants according to the number of pastoral charges in each Conference.

Resolved, 2. That S. Hunt and H. H. Otis, of the Western New York ; K. P. Jarvis and E. Ocumpaugh, of the East Genesee ; and B. I. Ives and D. Decker, of the Central New York Conferences, be appointed such Commission.

Chartered
 Fund.

The report of the Committee on the Chartered Fund was taken up, read, and, on motion, adopted, as follows :

The Committee to whom was referred the Quadrennial Report of the Trustees of the Chartered Fund of the Methodist Episcopal Church, and also the report of said Trustees as to a vacancy in said Board of Trustees, and the election by the said Board of Samuel S. White, D.D.S., to fill said vacancy for approval of the General Conference, report that, having examined the said Quadrennial Report, in which is set forth an exhibit of the financial condition of the

said corporation, we find the exhibit correct, and we recommend this Conference to approve of the election of Samuel S. White, D.D.S., as a Trustee of said Board, to fill the vacancy occasioned by the death of John Riehle.

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The Special Committee on the Metropolitan Church presented its report, which, after amendment, was adopted, as follows:

Metropolitan
Church.

Your Committee to whom was referred the memorial of the Trustees of the Metropolitan Methodist Episcopal Church, Washington, D. C., make the following report:

This church edifice was erected under the sanction of the highest authority of the Church, and for the people of the whole country.

The Church is fully committed to the enterprise by the action of the General Conferences from 1852 to the present time.

The metropolitan and connectional character of the project cannot be questioned, and we regard the building of this magnificent sanctuary, so complete in all its appointments, at our national capital, as a perpetual source of gratitude and pious pride of our people throughout America.

The actual cost of the building, including land and interest, as estimated at the time of dedication, was \$225,000, and there was paid thereon \$190,000, leaving a balance of *thirty-five thousand dollars*, covered by bonds bearing six per cent. interest, which are rapidly maturing, and must be provided for.

This Church pays its current expenses of about \$8,000 per annum, and is liberal in its contributions for Church purposes.

Your Committee further find that the brethren worshipping in the Metropolitan have already done their whole duty in contributing to this great connectional enterprise, and every principle of Christian integrity requires that they shall be relieved.

We recommend that the Bishops be authorized to appoint a Financial Agent, who shall be clothed with plenary power to raise funds necessary to pay off the debts hanging over the Metropolitan Church.

J. M. Reid presented a resolution regarding the amendment of the second Restrictive Rule, so as to change the ratio of representation in the General Conference, and providing that, if approved by this Conference and the Annual Conferences, the General Conference of 1880 shall consist of one member for every fifty-four members of each Annual Conference. The resolution was amended by striking out that part of it relating to the composition of the General Conference of 1880, and it was then adopted, as follows:

Change in
Ratio of
Representa-
tion.

Resolved, That, with the concurrence of three fourths of all the members of the several Annual Conferences who shall be present and voting, the second Restrictive Rule, paragraph 94 of the Discipline, be amended by striking out the words "forty-five" in the fifth line of the paragraph and inserting the words "ninety-nine," so that the paragraph shall read:

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94. They shall not allow of more than one ministerial representative for every fourteen members of the Annual Conference, nor allow of a less number than one for every ninety-nine, nor more than two lay delegates for any Annual Conference; *Provided*, nevertheless, that when there shall be in any Annual Conference a fraction of two thirds the number which shall be fixed for the ratio of representation, such Annual Conference shall be entitled to an additional delegate for such fraction; and *provided*, also, that no Conference shall be denied the privilege of one delegate.

Resolved, That the Bishops be requested to present this proposed alteration to the several Annual Conferences at their next ensuing sessions, and report the result to the General Conference of 1880.

Report of
 Committee
 on Char-
 ters.

The Committee on New Charters presented their report, which was read, and, on motion, adopted, as follows :

The Committee to whom was referred so much of the Bishops' Address as relates to new charters for our benevolent societies would respectfully report that they find the charters of the Missionary Society and of the Board of Church Extension have been so changed as essentially to conform to the regulations provided for by the General Conference.

The charter of the Freedmen's Aid Society, having been obtained under a general law of the State of Ohio, cannot be made to conform minutely to such regulation of said General Conference without a change in the general laws of the State of Ohio providing for corporations, hence this Society has continued to transact its business under its former charter. Such changes are in progress of completion as will render it essentially in harmony with the provisions of the General Conference.

Division of
 Funds.

The following resolution, offered by James H. Wilbur, was read and adopted :

Whereas, Idaho District has been detached from the Rocky Mountain Conference, and now forms a part of Columbia River Conference ; and,

Whereas, That part of the Rocky Mountain Conference has uniformly received one fifth or more of the missionary money appropriated to the entire Conference ; therefore,

Resolved, That the Bishop presiding at the Rocky Mountain and Columbia River Conferences be instructed to draw his missionary drafts so as to give \$1,700 of the amount appropriated to the Rocky Mountain Conference for 1876 to the Columbia River Conference.

Norwegian
 Catechism.

The Committee on a Norwegian Catechism presented their report, which was read and adopted, as follows :

The Committee to whom was referred the memorials touching the new Norwegian Catechism respectfully report, and recommend the adoption of the following resolutions :

Resolved, 1. That all catechisms, hymn books, and versions of the Discipline in foreign languages, for use in the missions of the Methodist Episcopal Church, should receive, before use, the official sanction of one or more of our Bishops.

Resolved, 2. That only the accredited Catechisms of the Church in English, or in faithful and approved translations, should be used in our missions.

The Conference commenced the consideration of the report of the Committee appointed by the General Conference of 1872 on a Code of Ecclesiastical Jurisprudence, and, pending its discussion, G. W. Hughey said that as the matter of this report was very important, if action upon it proceeded further he would demand a call of the Conference to ascertain whether there be a quorum present, whereupon Bishop Ames said: "On two or three occasions individual members of this body have threatened to dissolve the Conference by challenging the quorum, and, as one of its presidents, I am unwilling to be subjected to the suspicion of sharing in spurious legislation; I therefore demand the call of the roll, to ascertain if a quorum is present." The roll being called, the following persons answered to their names:

Adams of Mississippi, Adams of New Hampshire, Atkinson, Auld, Baker, Ball, Barnes, Bates, Bayliss, Beeman, Bell, Belt, Benson, Bignell, Bingham, Birch, Blake, Bodine, Bohl, Bolton, Brock, Braden, Brooke, Brooks, Bruce, Brush, Buck, Buckingham, Buckley, Buckner, Call, Camp, Carroll, Carskadon, Carter, Caughlan, Chadwick, Chesbro, Chestnut, Cissell, Chaplain, Clarke (G. W.) of Erie, Clark of New England, Clark of Troy, Colman, Cooley, Cooper of Baltimore, Cooper of Northern New York, Cochran, Crary, Crawford, Cummings, Dashiell, Decker of Central New York, Dennett, De Puy, Dickhaut, Dix, Doane, Doering, Dunn, Earp, Eaton, Eckman, Edwards of Detroit, England, Erwin, Evans of Central Illinois, Ferry, Fish, Fisher, Fisk of Saint Louis, Fiske of Detroit, FitzGerald, Fleming, Foreman, Foss, Fowler, French of Central New York, French of Maine, Freund, Fry, Fuller, George, Goodsell, Graves, Graw, Grant, Green of New Jersey, Green of Rock River, Griffin, Griswold, Hamlin, Hammett, Hammond, Hanlon, Harbin, Harrison, Hartman of Baltimore, Hartzell, Hatfield, Haven, Haughey, Heisley, Hendrickson, Herrick, Hiester, Hiett, Hitchcock, Holliday, Holman, Horner, Hoyt of New York East, Hoyt of North Ohio, Hughey, Hunt of New York East, Hunter, Hurst, Jacokes, Jaques, Jervey, Jervis, Jocelyn, Jolley, Keener, King, Koeneke, Kopp, Kynett, Lanahan, Ladd, Leaton, Leavitt, Leibhart, Lillard, Lloyd, Loeber, Lowrey, Lunt,

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Ecclesiastical Code.Call of the
House.

Present.

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Mahin, Manker, Manly, Marine, Marlay, Martin, Martindale, Mather of North Ohio, Mather of West Wisconsin, Matlack, M'Chesney, M'Donald of Iowa, M'Donald of Mississippi, M'Eldowney, M'Elroy, M'Keown, M'Kinley, M'Williams, Meek, Miley, Miller (R. I.), Miller (Hiram), Miller (Emory), Miller (W. P.), Mitchell (Bennett), Mitchell of South Kansas, Mitchell of Central Pennsylvania, Molloy, Monroe, Moody, Moore of Erie, Morgan of Baltimore, Morgan of Vermont, Mosser, Mowe, Mues, Muir, Nelson, Nettleton, Newman, Neu, Ocumpaugh, Olin, Otis, Painter, Palmer, Paxson, Perkins, Perrine, Pershing, Pettibone, Phillips, Pierce, Porter, Powell, Power, Prentiss, Price of Philadelphia, Prindle, Ramsey, Ransom, Ray, Reid, Reynolds, Riddle, Ridgaway, Rogers of Nebraska, Rothweiler, Schuler, Shinkle, Slaughter, Snell, Smith of North-west Indiana, Smith of Pittsburgh, Smith of Rock River, Snowden, Spencer, Stanley, Steele, Stetson, Stow, Thoburn, Todd, Trimble, Turner of Philadelphia, Turner of California, Underwood, Van Orsdell, Walden, Walker of St. Louis, Walker of Wisconsin, Warren, Weaver, Webster of South Carolina, Webster of Troy, Webster of Florida, Wheatley, Whedon, Wheeler of Erie, Wheeler of Wyoming, Wilbur, Willard, Williamson, Witting, Wood of North West Indiana, Wood of Philadelphia, Wright of Minnesota, Wright of Virginia—247.

Quorum
 Present.

Two hundred and forty-seven members having answered to their names it was found that a quorum was present, and the consideration of the Report of the Committee on the Ecclesiastical Code was resumed.

After some time was spent in discussing its several items the further consideration of the report was indefinitely postponed, and, on motion of Robert M. Hatfield, the Bishops were requested to appoint a new Commission of five, to whom the report which had been submitted, and the whole subject of an Ecclesiastical Code, might be referred.

Journal
 approved.

The call was then made for the reading of the Journal of the morning session, and it being announced that the Journal was ready to be submitted, it was read and approved; and, on motion, Bishop

Janes was requested to conduct the concluding religious services.

Bishop Janes then said :

I wish for myself and colleagues, your brethren, who have presided over your deliberations during the Conference, to acknowledge the uniform courtesy and deference with which you have treated us, even in the times of the greatest excitement during the whole of this expiring session.

It is a source of gratification to us that our official conduct and administration during the past quadrennium have been such that you could and have approved them. Your approbation will be an incentive to us to endeavor, with the Divine guidance and assistance, to go forward during the coming term in a faithful discharge of the duties pertaining to our office. We do most sincerely and earnestly ask that we may have the benefit of your intercessions with God in our behalf.

I congratulate you upon the close of your very arduous and responsible services here as members of this General Conference. The occasion has been one of much interest and pleasure, and I doubt not of profit. It has been a pleasure to me. To become acquainted with each other, to enjoy each other's society and fellowship, to unite in the devotions of the Conference, and in the devotions of the sanctuaries where we have worshiped since we convened, and at the family altar with our friends, who have so cordially and generously entertained us, has been a pleasure to us all.

It has also been a great satisfaction to deliberate together in committees and in Conference on the welfare of the Church. The examinations required for this purpose have undoubtedly extended the knowledge of most or all of us as to the extent and condition of the Church, her polity and her interests ; and I have no question that you all love and appreciate the Church of your choice more highly than you did when you came together. You see its many advantages, its great facilities for carrying on the work of God, and for evangelizing our sinful world.

I congratulate you that you have remained here until this hour. I question whether any brother who has left this Conference will find any little convenience or business advantage an equivalent for the satisfaction which you feel in having remained at your post and attended to your work and fulfilled your obligations here until this hour, and I do most earnestly congratulate you upon the satisfaction which this thing must afford to each and all of you.

As your Superintendents, during the quadrennium upon which we now enter, shall pass through the Churches, meeting the Conferences and attending to their official duties, it will be a great pleasure to meet you, and shake your hands, and rejoice with you in the continued blessings of our heavenly Father. I can say of each and all of you, and each and all of us, that your faces will always be pleasant to us. It will be a sincere satisfaction to again meet you personally or in Conference, and to enjoy your fellowship, and to share with you in the appropriate agencies and activities to which, as ministers and laymen, we are called in furthering the work of God.

But there is an hour of higher interest than this. We look forward to the moment when, through the kind providence and abounding grace of Almighty God, having finished our work which is given us to do upon the earth, we shall be dismissed from service here and translated to our estate of reward and fruition. God grant that we may all meet then and there ! We do invoke the blessing of the Most High upon you, upon your persons, and upon your interests.

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Address of
Bishop
Janes.

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 Closing exer-
 cises.

I should do injustice to you and to myself if I did not conclude these few remarks by congratulating you that you can go home and say to our people throughout the whole length and breadth of our land, "Your children and your children's children are assured of a Methodist Episcopal Church in which they can have all the advantages of their fathers till time shall be no more."

At the conclusion of this address the Conference united in singing the hymn commencing

"Blest be the tie that binds
 Our hearts in Christian love;
 The fellowship of kindred minds
 Is like to that above"—

and Bishop Janes offered prayer, closing with the Lord's prayer, in which the entire Conference joined. The doxology was then sung, the benediction was pronounced by Bishop Scott, and the General Conference of 1876 was adjourned *sine die*.

EDMUND S. JANES,
 LEVI SCOTT,
 MATTHEW SIMPSON,
 EDWARD R. AMES,
 THOMAS BOWMAN,
 WILLIAM L. HARRIS,
 RANDOLPH S. FOSTER,
 ISAAC W. WILEY,
 STEPHEN M. MERRILL,
 EDWARD G. ANDREWS,
 GILBERT HAVEN,
 JESSE T. PECK,

Bishops.

GEORGE W. WOODRUFF, *Secretary.*

ISRAEL E. PERSHING,	GEORGE MATHER,
DAVID S. MONROE,	JAMES W. FITZGERALD,
WILLIAM WELLS,	WILLIAM J. PAXSON,
ISAAC S. BINGHAM, <i>Assistant Secretaries.</i>	

APPENDIX.

1.—Journal, page 77.

ADDRESS OF THE BISHOPS.

TO THE MEMBERS OF THE GENERAL CONFERENCE OF THE
METHODIST EPISCOPAL CHURCH:

DEAR BRETHREN: Divine providence and grace have filled another page of Methodist history. On it we find recorded many events of deep interest and of high importance. Some of them we read with sorrow, but most of them with joy and thankfulness.

Our senior colleague, the Rev. Thomas A. Morris, D.D., after a long public career of great labor, responsibility, and usefulness, closed his eventful life and valuable services at his home in Springfield, Ohio, September 2, 1875. His exit was in beautiful harmony with his eminently calm Christian life. In our long and intimate association with him, his genial and Christian spirit so won our hearts that we feel his death to be a painful bereavement.

The Rev. John Wright Roberts, Missionary Bishop for Africa, died in Monrovia, Liberia, January 30, 1875. His episcopal jurisdiction being limited to that country, we had but little intercourse with him. Indeed, some of our number never saw him. His personal and official record is a good one. He was a man of Christian integrity and official fidelity.

As we presume your body, in accordance with usage, will provide for a fitting memorial service for these deceased Bishops, we deem it inappropriate for us to say more respecting them in this address.

The last General Conference elected the Rev. Thomas M. Eddy, D.D., a Secretary of the Missionary Society of the Methodist Episcopal Church. Dr. Eddy entered upon the duties of his office promptly. He prosecuted his work with wisdom and devotion and great success until the 7th day of October, 1874, when, in a most blessed and triumphant manner, he entered into glory.

The General Conference of 1872 elected the Rev. Nelson E. Cobleigh, D.D., LL.D., Editor of the "Methodist Advocate," at Atlanta, Georgia. He was early at his post, and discharged his duties with ability and fidelity until February 1, 1874, when he was suddenly removed by death.

At the same time, and by the same body, the Rev. Dallas D. Lore, D. D., was elected Editor of the "Northern Christian Advocate." Dr. Lore had held that position the eight preceding years. He resumed and prosecuted his editorial labors with his accustomed zeal and ability until the 20th day of June, 1875, when he was smitten with apoplexy, and died in a few hours.

Since the last General Conference eighteen ministers, who were members of that body, have died. Most of them had held important positions in the Church, and all of them were ministers of great merit. Of the laymen who were members of the last General Conference, three have departed this life. They were beloved, and honored, and useful members of the Church. The death of so large a number of our brethren, who were in the counsels, and shared the responsibilities, of the last General Conference, admonishes us that we may soon be summoned to account for the manner in which we discharge the grave duties to which we are called as members of this representative body.

Since the adjournment of the last General Conference, under its enabling act, the following Conferences have been formed, namely: East Oregon and Washington, Southern German, West Texas, South Kansas, and Southern California.

God has so blessed us in our health, and so favored us in our plans and efforts, that we have been able to attend all the sessions of all the Annual Conferences in the United States and Territories.

The last General Conference adopted the following resolution, namely:

"*Resolved*, That our Bishops be requested to give to our Foreign Missions such Episcopal supervision during the ensuing four years as will promote the best interests of the work, including personal visitation, if in their judgment that be necessary."

At the first meeting of our Board after the adjournment of that Conference, the state of our Foreign Missions was very carefully considered by us. The reasons for personal visitation were thoroughly examined and discussed. As the result of these deliberations, to Bishop Harris was assigned the duty of visiting the missions in Japan, China, India, Turkey, Italy, Switzerland, Germany, Denmark, Sweden, and Norway. He left New York the 1st of May, 1873, sailed from San Francisco early in the month following, and arrived in New York the latter part of October, 1874, having completed the circuit of the globe.

Bishop Foster, by appointment of his colleagues, visited our missions in Europe in the summer of 1873, and then sailed from Liverpool for South America, giving to our missions in that country the first episcopal visit they ever received.

In 1873 Bishop Haven, and in 1874 Bishop Simpson, visited Mexico, to counsel and assist in the organization and establishment of our new and important mission in that country.

In July, 1875, Bishop Simpson presided over the annual meeting of our Italian Mission, which was held in the city of Milan.

He proceeded thence to Heilbronn, in Germany, where he held the Mission Conference of Germany and Switzerland. He afterward presided over the annual meetings of the missions in Denmark, Sweden, and Norway. Bishop Foster visiting our missions in Europe in 1873, Bishop Harris visiting them on his way home from the East in 1874, and Bishop Simpson visiting them in 1875, those missions have had direct episcopal supervision three years since the last General Conference.

At our semi-annual meeting in Chicago, in 1875, we made arrangements for one of the Bishops to attend the Liberia Conference. More than one of our number were willing to make that visitation. It was proposed that he should take a trading vessel, which would visit all the colonies, and remain in the different ports sufficiently long to enable him to visit the missionaries, and examine the Churches and schools, the character and extent of the population in each place, and all other matters pertaining to our missionary interests, and after attending the Conference, return in the same vessel. This was the safest and cheapest way in which the visitation could possibly be made, costing in all some three or four hundred dollars. When, as we supposed, the arrangements were completed, the missionary authorities in New York declined to grant the funds to defray the necessary traveling expenses for the visitation, but referred the matter to the General Missionary Committee, to meet in the following November, which rendered it impracticable to make the visitation in time to meet the Liberia Conference, or in time to return and report to this body.

The following are the reasons why the Bishops judged a personal visitation necessary in this case. No superintendent from this country had visited that mission since 1853, when Bishop Scott presided at the Liberia Conference, examined the condition of the country and the state of our missions, and made a very interesting and useful report thereon. The superintendency of the missionary Bishops, though quite satisfactory to that Conference, failed to inspire the zeal and awaken and direct the enterprises of the Church in that country as largely as it was hoped would be the case when they were elected. Their reports to the Missionary Board and home Churches did not keep alive the interest which for many years was felt in that, our oldest, foreign mission. For some years past the General Committee and Board have reduced the appropriations to that Conference. The work, though in some respects and to a limited extent successful, has languished for the want of adequate support. It appeared to us that the Church ought to do either more or less for that field. To enable the proper authorities to wisely determine which, we deemed a personal examination of its condition and prospects highly desirable. We also judged that such attention on the part of the General Superintendents as would be involved in the personal visit of one of their number to their Churches, to their schools, to the homes of the missionaries, and by his presiding over their

Conference, would afford them great encouragement in their work, and by his counsel and direction they would be enabled more wisely to employ the men and means they have. In view of the decease of Bishop Roberts, we apprehended that the future supervision of that Conference would be one of the important questions to which you would find it necessary to give attention. We thought possibly, that by a personal examination of the condition of that Conference, and a report to your body, we might aid you in making an effective and satisfactory arrangement for such superintendency.

The last General Conference appointed the Bishop who should attend the Mission Conference of Germany and Switzerland a fraternal delegate to the British and Irish Conferences. Accordingly, Bishop Harris, who presided at that Conference in 1874, also visited the British Conference as the official representative of the Methodist Episcopal Church, the Rev. J. A. McCauley, D.D., his associate delegate, being with him, and sharing the responsibilities and services of the deputation. Circumstances beyond their control prevented both of them from attending the Irish Conference, which event they deeply regretted, and in this disappointment we believe the Church generally shared.

Former General Conferences have called on the Bishops visiting our Foreign Missions, and the fraternal delegates to the above named Conferences, to make special reports. We have, therefore, referred to these services in the briefest manner. We have all been present at the annual meetings of the General Missionary Committee, except those who were out of the country at the time on visits to our foreign missions. Most of us have been present at the annual meetings of the General Committee on Church Extension. A few of our number, by reason of the pressure of other duties, have been absent from some of these meetings.

The last General Conference instructed the Bishops to procure new charters for the Missionary, Sunday-school, and Tract Societies, containing certain specified principles and provisions. We applied to Judges Fancher and Reynolds and Chancellor Runyon to draft charters conformable to those instructions, which service they cheerfully performed. The Legislature of New York granted the charters in the form submitted to it, and these several societies have organized and are now acting under these charters.

We were also instructed to procure a charter for the Church Extension Society, containing like principles and provisions, but before the forms were prepared by the counsel selected the managers of the Church Extension Society applied for, and received a charter from, the Legislature of Pennsylvania. This charter did not contain all the provisions which the General Conference directed, but it placed the Board wholly under the control of the General Conference at its present session, and as it was desirable there should be no antagonism, the Bishops did not deem it wise to take further action.

In pursuance of the action of the last General Conference the Bishops appointed a Commission to prepare and report to this body a succinct Code of Ecclesiastical Jurisprudence and Procedure. The Commission consists of the Rev. John Miley, D.D., the Rev. John B. Wentworth, D.D., the Rev. F. C. Holliday, D.D., the Hon. William Lawrence, the Hon. L. J. Critchfield and the Hon. G. G. Reynolds.

The Bishops were requested by the General Conference of 1872 to appoint in each State and Territory a legal adviser for the Board of Church Extension, which appointments were duly made and reported to the Secretary of that Board.

The General Conference of 1872 resolved to appoint a delegation, consisting of two ministers and one layman, to bear the fraternal greetings of the Methodist Episcopal Church to the General Conference of the Methodist Episcopal Church, South, at its next ensuing session, and by further action authorized the Bishops to appoint the said delegation; and, in pursuance of this authority, we appointed the Rev. A. S. Hunt, D.D., the Rev. C. H. Fowler, D.D., and General Clinton B. Fisk, as the delegates. These brethren visited the General Conference of that Church at its session in Louisville, Kentucky, in May, 1874. Their reception and treatment were truly fraternal, and the delegates will in due time report to this body.

Our Foreign Missionary work, excepting, perhaps, in Liberia, has continued to have a natural and healthy growth in the fields occupied before the last General Conference; and in accordance with plans then existing, important and encouraging missions have been planted in Japan and Mexico. A larger number of missionaries has consequently been required and sent out. As the recent missionary contributions have been injuriously affected by the financial condition of the country, it has been found necessary to curtail expenditures in all other departments of the work. We think that this has been done with good judgment by the General Committee and the Board, but not without disadvantage to the missions. The present indebtedness of the Society is of sufficient importance to call for your special consideration.

The present aggregate of Sunday-school statistics is as follows: 19,287 schools, 207,182 officers and teachers, and 1,406,168 scholars, being an increase during the last four years of 1,732 schools, 13,203 officers and teachers, and 138,426 scholars. These figures show the importance of this interest, and the correspondence of its growth with that of the Church.

Our Tract Society is one of our oldest benevolences, and continues to be an important auxiliary of the evangelistic work of the Church both at home and abroad.

The work of the Church, through the Boards of Church Extension and the Freedmen's Aid Society, is of more recent date. This fact may give them a claim to your particular attention and care. The aid which the former has rendered to needy societies, especially in the destitute and frontier portions of our extended

country, entitles it to the continued confidence and support of the Church.

The Freedmen's Aid Society is the principal agency of the Church in affording the means of education to the large and dependent population for whose benefit it was established. The work which it is doing is indispensable to the success of our efforts to promote the welfare of this portion of our people. It has been able to establish a large number of institutions, some of them of high grade. Although its funds have regularly increased during each year of the quadrennium, they are by no means adequate to the necessities of the cause, and in prosecuting this work hereafter we must still appeal to the benevolence and liberality of our people.

The work of education has lost none of its interest to the people, and none of its usefulness to the Church. Our seminaries, our colleges, and our theological schools, have been well sustained, and are carrying on successfully their legitimate work. It is expected that the centennial contributions of this year will largely increase their resources.

We have but briefly referred to these departments of our Church work, as full reports may be expected from those having them in charge.

The General Conference of 1856 directed that thereafter the statistical tables of our General Minutes should show the number of members of our Church who died during each year. These tables now show that during the nineteen years which have elapsed since this rule went into effect 252,945 members of the Church and 1,600 ministers, have finished their probation, and have gone to their account. It is reasonable to suppose that most of these died in the Lord, and have been transferred to the Church triumphant. How glorious is this work of garnering redeemed souls in heaven!

During the four years since the last General Conference 73,674 members of the Church have died, and 476 ministers, giving an aggregate on the death-roll of 74,150. The net increase of the membership during the same time was 159,236, and of ministers 1,224, making the total net increase 160,460. If to this number we add the number of those who have died, as stated above, the result will show that 234,610 persons have within the past four years been admitted to the fellowship of the Church.

The number of members, as reported in the Minutes of 1875, was 1,580,559, and the number of ministers was 10,923, giving a total number of communicants of 1,591,482. The Conferences which have met since the 1st of January last report a net increase of 50,974, and if this increase be added to the aggregate, as reported in the Minutes of 1875, the result will show the present membership of the Church to be 1,642,456.

The whole number of churches reported in the General Minutes of 1875 was 15,633, whose total estimated value was \$71,350,234, being an increase (during the four years) of 1,193

churches, and of \$14,441,334 in their estimated value. The number of parsonages was 5,017, and their estimated value \$9,731,628, being an increase (during the same period) in the number of parsonages of 708, and of \$1,944,824 in their estimated value.

This increase in the ministry and membership, and in the corporate wealth of the Church, shows how greatly God has prospered us during the term of which we are speaking, and is an evidence that neither the ministry nor membership of the Church has declined in spirituality and devotion to God and his cause.

While our hearts are filled with gratitude and praise to God for his goodness to us as a Church and people, we rejoice to make mention of the prosperity God has vouchsafed to the other branches of Methodism in America. It is also a high satisfaction to us to know that the other evangelical Churches of this land have shared largely in the outpouring of the Divine Spirit, and have been earnestly and successfully engaged in evangelistic labors. These cheering facts afford assurance of the continued progress and ultimate triumph of evangelical Protestantism in this land.

From the Journals of the Annual Conferences, which will be before you for your examination, and from your personal knowledge, you will be able to understand the manner in which we have discharged the duties required of us as the General Superintendents of the Church. It is a great satisfaction to us to know, that every four years our administration of the important trust committed to us is reviewed by the highest authority of the Church. If we have erred in judgment, or failed in the practicable discharge of our duties, it is most desirable that we should understand our errors, and be able to modify our administration accordingly. If our administration has been judicious and useful, and the General Conference should approve it, such action will perpetuate that confidence which the Church has heretofore uniformly given to her chief pastors.

To enable you the better to judge of our administration, we consider it expedient to state some of the principles by which we have been governed. Even if our administration had not been criticised, such statement would not be inappropriate; but as it has been criticised, it is certainly fitting and appropriate that such statement should be made.

It has seemed to us that a Church organization and government which have stood nearly a century, and which have been found well adapted to all phases of society and changes of public sentiment and conditions of the public mind, in the newest settlement, in the oldest State, in the rural district, in the crowded city, in heathen lands, in civilized countries, under the reign of royalty, in our great Republic, in time of peace, in time of war, among the lowest and most ignorant, among the highest and most learned, every-where and all the while pre-eminently useful and proving itself to be one of the most aggressive and one of the most progressive forms of Christianity in the world, is too vener-

able and too sacred to receive any other than the most profound consideration and the most jealous guardianship. Thus impressed, we have endeavored, by our example and teaching, to promote a just appreciation of our Discipline and usages.

The connectional character of our Church we regard as of the highest importance and greatest utility. An army in detachments, under independent authorities, would be feeble and ineffective in comparison with the same army moved by one supreme authority, having unity of purpose and action. Germany under the Empire is much more potential among the nations of the earth than when under the government of independent petty sovereignties; so the Methodist Episcopal Church, in the sublime unity of her grand purpose, and under the government and direction of the General Conference as her supreme authority, is much mightier in her action and influence than she could possibly be in independent divisions. She can better antagonize great errors, contend with enormous vices, overthrow combinations of wickedness, and forward the triumphs of divine truth and grace in the earth.

The Methodist Episcopal Church is not a confederacy of eighty-one Annual Conferences, nor a mere association of some nine thousand pastoral charges. It is a simple body, of which these pastors and Churches and Conferences are component parts, and all members one of another. For by one spirit are we all baptized into one body. Whether in America, or in Africa, or in Europe, or in Asia, we have been all made to drink into one spirit; and this incorporation is so actual and so vital, that if one member suffer all the members suffer with it, or if one member be honored all the members rejoice with it. Consequently, the members should have the same care one for another. We cannot give attention to one portion of the Church to the neglect of another portion. This General Conference cannot rightfully legislate for one part of the Church to the disadvantage of another part of the Church. The legislation of this General Conference, the administration of the General Superintendents, and the oversight of each pastor, must be with equal eye to all, as their exigencies and interests demand. There is no constitutional way by which any member or members can be excluded from the Church or placed beyond her supervision and pastoral oversight, except by judicial process for wrong doing.

The connectional character of the Church is maintained largely by the law of affinity. The agreement in doctrines, the sameness of religious experience, and the similarity of usages which prevail throughout the connection, give us oneness of character, and assimilate us into one body. Where men think and feel the same,

“Like kindred drops they mingle into one.”

The great agencies of the Church are bonds of union.

The nearly 20,000 Sunday-schools, auxiliary to the Sunday-school Union of the Church, and the more than 1,400,000 children in these schools, under the tuition of more than 200,000

officers and teachers, constitute an organized cadet force which promises in the near future to add greatly to the strength and efficiency of the Church. The more specifically Methodist their religious training is, the greater will be the power and usefulness they will contribute to her future unity and progress. If they are not taught the scriptural character of our doctrines; if they do not have explained to them our Church polity; if in their Sunday-school years they are not enlisted in the support of our institutions and benevolent agencies, but are left to believe that any other Church will be as useful to them as ours, we must bear the blame if they are easily proselyted from us, or if they grow up to be dissatisfied and restless members of the Church.

Our Missionary Society, with its numerous auxiliaries, is another of these bonds of connectional union. The Parent Society, as the central organ, like the heart of the human body, receiving from all the veins of the Church her missionary blood, and then sending it through all her arteries to every extremity of the Church to nourish and support the whole, is an indissoluble tie between all the parts of the Church, however distant from each other. Every preacher on an obscure circuit or a border mission, who is laboring and suffering on a very inadequate support for his family, and yet encouraging his people from their very poverty to contribute to the treasury of the Society, and the humblest member and the infant Sunday-school scholar who contribute their pennies and their prayers to this cause, as well as the missionaries in the foreign field, are all real factors in this great united work of evangelism. This not only binds us together, but also equalizes the dignity and honor of all the laborers in the sight of God and in the annals of eternity.

The Book Concern has also exerted a unifying power upon the Church. Its books and its periodicals have generally had that tendency. Its management has been in the interests of the whole connection. So long as it shall be conducted on these principles, and its profits shall be appropriated for a palpable and common interest, it will still have that influence. But if it shall ever fail in either of these respects it will not only lose its centripetal force, but become a source of contention and strife, if not a cause of corruption and disintegration.

Clearly convinced that these institutions greatly promote the unity of the Church, as well as its extension and progress, we have felt it our duty, as far as our authority and opportunity would permit, to labor for their greatest prosperity.

The General Superintendency has always been, and still continues to be, a strong bond of unity. Watching, with an impartial eye, the conditions and wants of all portions of the Church, and the labors and interests of all the ministers; holding the same relation to all, and having a common sympathy with all, without special obligations to any; strictly amenable to the General Conference for their character and administration, where every member and every minister has a right to challenge their every exercise

of authority, the General Superintendents, so far as their relation to the ministers and Churches is concerned, are well prepared to travel through the connection at large, and oversee the temporal and spiritual interests of the Church. Having been thus employed during the ecclesiastical year, they meet, and report and consider the condition, both temporal and spiritual, of all parts of the Church. Our interchangeable administration in the Conferences makes several members of the Board, by personal inspection and observation, acquainted with the more recent condition of each particular part of the work, and thus gives us a united judgment upon the state and claims of every part of the field. This judgment thus formed has been sought, and sometimes deferred to, by the General Missionary Committee, and also by the General Committee on Church Extension, in dividing their funds, and not unfrequently, on different subjects, by former General Conferences.

And what is also of great importance, it enables the Superintendents to understand where ministers are needed, the qualifications required for the exigencies of the work, and by transfer and otherwise to meet such necessities, thus providing for the poorer and more difficult fields of labor, and the advancing aggressive action of the Church. To a limited extent, it enables us to meet the urgent emergencies of ministers and their families by changing their climate in cases of sickness, and by placing them where their family wants and educational necessities are more fully met. This can only be done partially, but much more extensively than it can be done by any other Church; and the amount of ministerial health and service thus preserved and secured to the Church can only be known and appreciated by those who are parties to it.

Owing to the great extent of the connection, we can perceive no other way by which a uniform administration can be maintained; and without uniformity—without oneness of executive authority and administration—we do not see how the unity, the connectional character, of the Church can be preserved. Our profound convictions on this subject have led us to great care and constant effort to secure a uniform administration.

It is no wonder that, so far as making the appointments is concerned, our administration should be sharply criticised by parties in interest. In those denominations where ministers are left to find their own pastoral relations, if they fail to secure such as they judge themselves adapted to and desire, there is no third party of whom they can complain. In our Church, when they fail to receive such appointments as they deem suitable for themselves, they complain of the Presiding Elders and the Bishops. This is perfectly natural. Every one who has any official agency in making appointments must take it into account. In performing this difficult and responsible part of our official duty, we have constantly kept in view the interests of the work, and the interests of the preachers. Before any one can intelligently criticise the appointments of an Annual Conference, he must carefully consider the fact that every appointment is entitled to receive a preacher,

and every effective preacher is entitled to receive an appointment. This other fact must also be considered, that the Bishops cannot alter the character of the pastoral charges, nor the endowments or aptitudes of the preachers. They must take these as Providence has furnished them, and adapt the pastoral relations between them as happily and usefully as they may be able to do after the most careful and prayerful consideration of the circumstances and claims of all the preachers and of the Churches.

Perhaps the most important and responsible duty in the work of making the appointments is, that of selecting the Presiding Elders. Undoubtedly, if we had given to the presiding eldership a prior claim to all other appointments, we might in some instances have filled it more popularly. But if we uniformly give the office this pre-eminence, how are we to provide for our educational work and for our chief pulpits? Can our literary institutions and these pulpits spare the men of whose services they would be deprived by such a principle of administration? And will those ministers who share these eligible appointments be content to exchange them for this work of more privation, greater hardship, and less compensation, notwithstanding it is a work of so great responsibility and usefulness? Or, is it at all certain that these men, were they assigned to districts, would more wisely or more usefully exercise the functions of the presiding eldership? Could any thing be more unreasonable than for Churches which, as they suppose, have the best ministerial gifts in their pastors, to require better than the best gifts in their Presiding Elders? or could any thing be more ungracious than for such Churches and pastors to depreciate their Presiding Elders, because they do not increase their congregations at their quarterly visitations?

In filling this office, while duly considering the other appointments, we have sought for it men whose Christian character and standing in the ministry would secure for them the respect and confidence of both preachers and people, and whose practical wisdom, knowledge of our Discipline and usages, and kind spirit, would enable them to adjust difficulties whenever they arise in the Churches; advise the inexperienced preachers (of whom more are now put in charge than formerly) in the administration of discipline; guide and encourage the Churches in their aggressive work, and judiciously counsel in the arranging of the appointments at the Conference.

In some instances, where the size of the district and its consequent labors would permit, we have appointed men who, by long service or sickness, have lost some of their physical force, but whose wisdom and experience qualified them admirably in all other respects for the office. What layman or minister who has the least magnanimity is not devoutly thankful that the severities of our itinerancy can be thus slightly mitigated, and that such men can still be employed to good advantage in the general work? Nevertheless, an examination will show that the great majority of those appointed presiding elders have been youngish men, or ministers in the very strength of their manhood.

As divisions sometimes arise in Conferences, growing out of local causes which generate a partisan spirit, in which case the minority has no protection but in the authority of the president of the Conference, we have been careful to see that both in selecting the presiding elders, and in determining the other appointments, all should receive equal consideration.

In appointing presiding elders, as in all other appointments, we have sought to meet the wishes as well as the wants of those immediately concerned as fully as conflicting claims and interests would permit. How fully we have succeeded in this department of our work you must judge from your own observations; from the wonderful exemption of the Church from protracted contentions and strifes; from the marvelous acquiescence of both people and preachers in the appointments when made, and the great usefulness of the pastoral relations so formed.

The true Church has always preached the Gospel to the poor. This has been characteristic of Methodism throughout its history. It is not only Christ-like, but it is expedient. The Church which preaches to most of the poor of this generation, other things being equal, will preach to most of the rich in the next generation. While we have not been inattentive to the pastoral and spiritual interests of the more wealthy of our congregations, we have been especially desirous to provide for the religious necessities of the poor; hence the new and more needy parts of the work have received our especial consideration and care.

While it is proper that every government should, in its organic law, make provision for changes which may become necessary, and prescribe the method of effecting the same, yet it appears to us a monstrous absurdity that any government, civil, military, or ecclesiastical, should allow men to whom the administration of its affairs has been intrusted to use their office, or executive authority, or opportunity, to overthrow or modify the same. We, therefore, have resisted the pressure brought to bear upon us since the last General Conference, which sought to induce us to restrict our labors and administration to Episcopal districts, and have continued to meet the explicit requirement of the Discipline to travel through the connection at large. We regard it a very gross solecism to say that a districted Bishop is an itinerant general superintendent. On this subject the Bishops, in their Address to the General Conference of 1852, spoke more at length.

Perhaps our office and work lead us to think more about the future of the Church than we would do but for our special duties. Be this as it may, whenever we meet for consultation, it is a subject of intense interest and of earnest and prayerful consideration and study. When we contemplate the great number of her ministers and members, the perfectness and power of her organizations, her vast resources of men and money, her educational and publishing facilities and arrangements, the vantage ground she occupies by her strategic positions in so many of the nations of the earth, the gracious manner in which God has blessed and

prospered her in the past; his infinite readiness to bless her still more abundantly in the future, and the grandeur of her possibilities in the time to come, we are overwhelmed with the weight of our responsibilities in superintending such immense interests. At the same time, this glorious prospect of the advancement and achievements of the Church in her coming history is an inspiration to us to call mightily on God to help us, and to go forward in the faithful discharge of our important duties.

For the reason given before, we have judged it due to ourselves, to the General Conference, to which we are amenable, to the whole Church, indeed to the Christian public, that with the utmost frankness and candor we should make this declaration of the principles, sentiments, and purposes which have constrained, and guided, and governed us in our official duties, and in meeting the grave responsibilities which have rested upon us.

You will infer from this statement, and the Church will infer from it also, that your Bishops have not considered themselves Church architects, employed to examine an antiquated and dilapidated edifice, and to show how it can be remodeled and modernized and improved; but that, on the contrary, they have understood themselves called to be general superintendents of a glorious temple, its walls salvation and its gates Praise; a temple built by God; built on the Rock of Ages, and built for the ages: that it is their office and work to see that its doors stand open night and day; that its light is shining clear, and strong, and far; that its voice of instruction, and admonition, and invitation, and entreaty is breaking upon the ear of humanity every-where and all the time; that its altars are all aglow with the fervors of love and the fires of devotion, converts flying as a cloud and as doves to their windows; all nations flowing into it, and the glory of Immanuel filling it.

Brethren of the General Conference! have we correctly apprehended the character, polity, interests, and spirit of the Methodist Episcopal Church? Have we rightly understood our office and obligation? We shall wait with profound interest and due submission the answer which your action shall furnish to these questions.

We do earnestly invoke the Divine blessing upon your persons and upon your deliberations.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

EDMUND S. JANES,
LEVI SCOTT,
MATTHEW SIMPSON,
EDWARD R. AMES,
THOMAS BOWMAN,
WILLIAM L. HARRIS,

RANDOLPH S. FOSTER,
ISAAC W. WILEY,
STEPHEN M. MERRILL,
EDWARD G. ANDREWS,
GILBERT HAVEN,
JESSE T. PECK.

2.—Journal, page 40.**CENTENNIAL ADDRESS OF THE BISHOPS.**

TO THE PASTORS AND CONGREGATIONS OF THE METHODIST
EPISCOPAL CHURCH IN THE UNITED STATES.

BRETHREN AND FRIENDS: Your Bishops and Delegates in General Conference, assembled this first day of May, A.D. 1876, hasten to urge your hearty compliance with the order, taken four years ago, for the celebration in all our churches of the Centenary of American Independence. This order provides both for suitable commemorative services in our Conferences and congregations, and for liberal thank-offerings to Christian education. Its particulars are set forth in the Appendix to the Discipline of 1872, and need not be here recited. Most of the Conferences have taken the action thereby required; the Bishops have issued the requested programme of public worship, and contributions in behalf of many of our schools and colleges are already begun. We earnestly entreat you to complete the scheme thus inaugurated. Throughout our whole communion let thanksgiving, prayer, and memorial discourse declare and increase our gratitude to the Sovereign of nations, and our convictions that national well-being can be guaranteed only by loyalty to his righteous Government. Let generous gifts, devoted in permanence to the Christian training of youth, and thereby to the highest service of the State, attest the love we bear to our country and its institutions. In this day of rejoicing, as in past days of trial, let it be seen that the free Church is pre-eminently the friend and ally of the free State.

This special religious commemoration will not withhold you from the secular celebrations by which the whole people will mark the occasion. On the contrary, a community of history, of interests, and of destiny will insure a community of patriotic sentiment and action. In company with your fellow-citizens, you will joyfully review the land which God has given us; the annals of our colonial settlement and training; the fit time and men and deeds of the revolutionary struggle; the formation of a more perfect union under a constitution of consummate wisdom; the marvelous increase of our territory, our population, and our resources; our triumph in arts and in arms; our progress in science, literature, and education; our undecayed faith in the self-evident truths of the great declaration, and their recent stupendous re-assertion in the emancipation and enfranchisement of a servile population more numerous than that of the colonies at the Revolution; our contributions to the nations from which we sprang, and our predestined part in the great drama of human history; and, in fine, all the facts and all the forces which have made the century memorable, and which presage a more signal future. With your fellow-citizens you will also solicitously study, and, as far as possible, remedy the evils which threaten our national life, issuing, some of them, from the defects of our political system and methods, some

from sectional antipathies and aspirations, some from the antagonism of social classes, some from the machinations of a foreign spiritual despotism, but all having their power for harm in the lamentable prevalence of individual ignorance, indifference, and vice. Upon all these assemblies of the people we invoke the spirit of concord, of patriotism, and of wisdom. May they fitly introduce a century of larger civil good than the world has yet known—a century of wider intelligence and better morals, of liberty and order more perfectly allied, of confirmed unity, peace, and prosperity!

But the patriot who is also an intelligent Christian surveys a wider horizon than his fellow-citizen. He interprets and values all centuries and nations by their relations to the kingdom and glory of Christ. He must, therefore, be moved by profounder sentiments, and recognize higher duties on such an occasion as this; for to the American Christian his own land and time seem to have been designated for peculiar illustrations of the divine kingdom, and for special and large contributions to it. Here has flourished a government historically deduced from the Christian principles of equality and brotherhood—"a government from the people, by the people, and for the people." Here the Church, made independent of the State, has illustrated the simplicity, the freedom, and the vigor of ancient Christianity. Here a nation, growing within the century from three to forty millions, and overspreading vast regions recently occupied by the savage and the wild beast, has so maintained and diffused the faith, that the increase of churches, of communicants, of schools distinctly consecrated to Christ, and of organized Christian charities, has relatively outstripped the increase of population. Here the human spirit of Christianity has been signally exemplified in generous hospitality to aliens, in the mitigation of penal laws, in protection and opportunity given to woman, in care for the rights and interests of labor, in the overthrow of slavery, in war waged against intemperance, and in successful effort for international arbitration. Here have been added to the visible agencies by which the world shall be subjugated to Christ a free, great, and enlightened nation, and a Church vital with the missionary spirit of its Lord. The significance of these facts cannot be over-estimated. They illustrate the dependence of social welfare on religion. They are tokens of the vitality and beneficence of the Gospel. They are auguries of its future triumphs. They make the land and the century wherein they appear conspicuous in the history of redemption. They challenge to adoring gratitude. They impose weighty obligations. We must not, brethren, be content to stand at this meeting-place of the centuries at this hour of retrospect and anticipation simply with secular and patriotic rejoicing, nor with formal and scanty recognition of the great purposes of God in our country's history. Even beyond the measure of other times does the Church now seem to be summoned to reverent praise and perfect prayer, to a renunciation of selfish and worldly aims, for sympathy and co-operation with the Lord and Redeemer of mankind, and to a faithful study and use of all agencies by which the national life may be wrought into harmony

with the divine law and design. Particularly should American Methodists thus mark the close of the first century of our national history, for our Church is almost coeval with the State. When the Declaration of Independence was made, twenty-five ministers and less than five thousand members, enrolled in eleven circuits, constituted the new religious organization. Few would have prophesied for it a career of distinguished usefulness. But it pleased Providence that the new experiment of popular government should not lack the quickened moral life on which its success depended.

In the infant Church had been provided a doctrine, a polity, and a spirit singularly fitted to the exigencies of the rising State, and destined to contribute largely to its order, unity, and progress. Gladly admitting the great usefulness of other Churches, and attempting no exact estimate of the service of Methodism, we yet believe that God has given to it this honor, that by its direct and indirect influence upon the national sentiment and character, it has been a powerful auxiliary of the Republic, and perhaps the indispensable condition of its success. The inheritors of such a history will not be unfaithful to the traditions of their fathers. May the patriotism which prompted the venerable Asbury and his coadjutors to present the first of many addresses by which the Churches welcomed Washington to the new government, and which the lamented Lincoln, in the crisis of the recent civil war, honored in the statement that the Methodist Church "sends more soldiers to the field, more nurses to the hospitals, and more prayers to heaven than any other," be not wanting now! We close the century in which the State and Church, though in law and in fact separate and distinct, have been mutually helpful and co-operative to the noblest results. Another century confronts us with greater possibilities, and, it may be, larger perils. Shall they not summon all who bear the name of Methodist both to earnest prayer and supplication with thanksgiving, and to deeds which, even beyond those of former days, shall testify loyalty to Christ and his kingdom, and intelligent self-sacrificing devotion to the Republic?

We re-adopt the resolution by which the last General Conference commended Christian education as the proper object of your centenary gifts. They express our mature judgment that no other gifts to Christian civilization are so fruitful of good. So thought the fathers of American Methodism when, near the city where we are met, out of their poverty and liberality, they founded Cokesbury College. We rejoice that many among us share this opinion, and are now, in a state of great financial embarrassment, coming to the rescue of endangered institutions and to the endowment of others. Let this work proceed. The resources are ample. The danger of misused or hoarded wealth is great. A faithful stewardship demands from many of our members deliberate, large, and immediate gifts. Every Conference should have its well-provided and vigorous seminary. Our colleges and universities should be amply endowed. To this work high motives summon us. The prosperity and permanence of the Republic, the intelligence and power of the Church,

the welfare of our children and children's children to the latest generation, the honor of our Lord, and our final responsibility at his bar, all concur to improve and enforce these obligations.

Praying that you may have wisdom and strength to fully discharge them, and commending you in all things to the grace of God, we remain your brethren in Christ.

3.—Journal, page 346.

PASTORAL ADDRESS OF THE GENERAL CONFERENCE OF
1876 TO THE MINISTERS AND MEMBERS OF THE METH-
ODIST EPISCOPAL CHURCH.

DEARLY BELOVED: It is very meet, right, and our bounden duty that we should at this time and in this place call upon you to join heartily with us in giving thanks unto the Father, and unto the Son, and unto the Holy Ghost. The reasons for thankfulness are too many to be enumerated. The wide regions over which we as a people are spread have enjoyed healthfulness and general prosperity since our last assembling. Peace has been our constant guest. We have been learning economy in the school of necessity, till this noble virtue is prized instead of dreaded. Adapting ourselves to simpler and stricter habits, we are being prepared for better uses in the kingdom of grace. The past four years have been marked by activity in all departments of Church life.

Not the least among the reasons for gratitude is the maturing spirit of unity. While all the denominations have been coming to a better understanding with each other, and a higher appreciation of each other, it is also true that the hosts of our Zion are being compacted about the great distinctive features of our doctrines and polity. Some questions have turned the mind of the Church toward our denominational life, but this has only exhibited our substantial peace. The cauldron of the Church thought has been kept simmering only enough to prevent stagnation. Our people cherish at the same time the broadest charity for other denominations, and the warmest affection for our own. We rejoice in unity and contentment.

We may not omit the oft-mentioned fact of our unprecedented growth in numbers, and with profound gratitude we couple this with a higher growth in spirituality, manifested in a more general and thorough study of the Bible, and in a more comprehensive benevolence than were ever known in the past.

We take this opportunity to call your attention to some great continuous lines of duty. Power cannot be unhinged from responsibility; and opportunity is power. An open door is the divine symbol of duty.

Foremost among our duties must be placed that of Personal Piety. The health of the whole body depends upon the health of all the members. When every individual believer is a confessor, so far as he is a professor, then the kingdom of God may

be truly said to have come in the Church militant. No vigor of organization, no vastness of acquisition, no wealth of scholarship, and no power of enthusiasm, can make good any lack in personal religious experience. The mission of the Church to each soul is salvation. If this is missed all else is irretrievable ruin. Dearly beloved, see to it that you have scriptural evidence of saving grace. Let integrity distinguish every Methodist. Let membership in our Church answer all questions of public honor and private virtue. The Family is the divine unit of authority in the life of the Church and in the unfolding of government. Here are kindled the altar fires, and here are raised the national standards. The Family thus belongs peculiarly to God. We ought to have as many family altars for daily worship as we have families in Methodism. We must save our natural increase, that we may grow by colonization as well as by conquest. It is not too much to ask that every Church should be a hospital for the cure of sick souls, and a school for the instruction of ignorant souls. The nursery should be kept so carefully that every probationer would mature into a living member.

Let every Church and pulpit present the Gospel with such wisdom and spirit that there shall be no margin of legitimate demand on which to construct outside agencies.

We commend to the whole Church the study of the Bible. We commend to the whole Church the study of our standard authorities. We commend to the whole Church the study of our Discipline. We commend to the whole Church the study of our Hymns. We commend to the whole Church the systematic study of our Catechism in all our Sunday-schools. We are now witnessing the third great impulse to LAY WORK. The first was at the planting of the New Testament Church. The second was at the planting of the Methodist Church. The third is at the planting of the Church of the future. We may make this third impulse Methodist, as the second was made New Testament. Let no other Church take our crown.

We control to-day the men and munitions necessary for the conversion of the world to God in this century. If we consecrate our substance God will send forth the harvesters. The last four years have been marked by providential emphasis upon the duty of benevolence. God is showing that he gives to men a probation for the use of money, as he does for the use of freedom. If they prove unworthy of the trust, their day passes never to return. God's cause requires living benefactors. The giving of gifts only when they can no longer be withheld, weakens the benefit of the example and the virtue of benevolence. God is pleased with free gifts. He says to the wealthy believers, "Work while the day lasts; the night cometh when no man can work." "*Occupy till I come.*" The great benevolent enterprises of the Church bring all the needy of the race to every believer's door. Thus we all have opportunity according to our ability, and thus the chances for growth and greatness are never wanting.

Some other things claim our attention. *The work of Education*

cannot be remanded to the State. While we stand around the Public Schools in holy and heroic lines for their defense against Romanism and skepticism, we must also furnish the necessary appliances for higher culture under our own control and amid our own influences. We cannot afford to put our coming hosts under the training of ungodly men. If we would put our impress upon the temple of the future we must work it into the plan, and watch the work as it rises toward completion. Clay must be molded before it is burned. May God help us to fashion it into the likeness of the Son of man! Methodism must be both warned by the aggressions and instructed by the plans of Romanism. If we keep our children in our own schools they will lose neither in ability nor in availability. They will not be likely either to sink into nunneries, or to wander into skepticism. When we and our children have mastered our own periodical and permanent literature, we will be largely protected from the weakness of internal discontent, and from the power of external assault. Let all the Church pray for those who are trying to feed and fashion our youth!

The great conflict of the near future is already upon us. In the struggle against *Intemperance* Methodism must present an unbroken front. It is too late in our history to need indoctrination on that subject. Let us walk in the light we have. Then we shall secure blessings from weary women who are at once both wives and widows, and from millions of helpless children who are by parental appetite plunged into premature and unnatural orphanage.

Standing where we do this hour, with the old strifes sinking out of mind with their obsolescent causes, and in the presence of so many converging Methodisms, and face to face with the common foes of our common convictions and common history, we cannot close this epistle of love and solicitude without placing upon the heart of all Methodists every-where some sense of gratitude for consummating fraternity between long-estranged brothers, and an earnest prayer for the hastening of that fullness of time in the near future when there shall be one Methodism for mankind.



METHODIST EPISCOPAL CHURCH, SOUTH.

4.—Journal, page 107.

REPORT OF THE DELEGATES APPOINTED TO BEAR THE FRATERNAL GREETINGS OF THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Immediately after the adjournment of the meeting of the Bishops of the Methodist Episcopal Church, held in the city of New York in November, 1872, the following official announcement was made, to wit:—

"In pursuance of the action of the General Conference, as re-cited in the Journal of 1872, pp. 403-440, the following persons were appointed as delegates to bear the fraternal greetings of the General Conference of the Methodist Episcopal Church to the General Conference of the Methodist Episcopal Church, South, at its next ensuing session, namely: Rev. Albert S. Hunt, Rev. Charles H. Fowler, D.D., and General Clinton B. Fisk. Rev. Benjamin F. Crary was appointed alternate for either ministerial delegate, and Governor William Claflin was appointed the alternate of General Fisk."

The delegates, thus appointed, met in Cincinnati, Ohio, on the 4th day of May, 1874. The precise nature of the trust committed to us was readily determined, and our views concerning the most desirable methods of executing this trust were found to be altogether harmonious. On the 6th day of May we proceeded to Louisville. On the morning of the 7th we announced our arrival in the following terms:

"To the Bishops and Members of the General Conference of the Methodist Episcopal Church, South, now in session in Louisville, Ky. :

"DEAR FATHERS AND BRETHREN: We, the undersigned, have been appointed by the General Conference of the Methodist Episcopal Church to convey the fraternal greetings of said body to the General Conference of the Methodist Episcopal Church South. We await your pleasure.

"Fraternally yours,

"ALBERT S. HUNT,

"CHARLES H. FOWLER,

"CLINTON B. FISK."

This note was addressed to the venerable senior Bishop, Robert Paine, D.D., who took an early occasion to present it to the Conference.

On the motion of Dr. Leroy M. Lee, seconded by Dr. John E. Edwards, the following resolution was promptly adopted, to wit:

"*Resolved*, That it be the pleasure of the General Conference to receive the Commissioners of the Methodist Episcopal Church on to-morrow morning at 10:30 o'clock, to receive the fraternal greetings they bring to us from their Church, and that the Committee on Introductions inform them of the readiness of the Conference to receive them at the hour appointed."

The intelligence of this action was communicated to us in the most cordial manner. Accordingly, on the morning of Friday, the 8th day of May, at the hour designated, the Rev. Leroy M. Lee, of the Virginia Conference, the Rev. James E. Evans, of the North Georgia Conference, and Simpson Bobo, Esq., of the South Carolina Conference, conducted us to the platform. We were individually introduced to Bishop M'Tyeire, who occupied the chair, and he introduced us individually to each of the seven other Bishops, and to the venerable Dr. Lovick Pierce, all of whom gave us a most respectful welcome.

The Secretary of the Conference then read our letter of credentials, as follows :

"To the General Conference of the Methodist Episcopal Church, South, to assemble in Louisville, Kentucky, in May, 1874 :

"REV. AND DEAR BRETHREN: The General Conference of the Methodist Episcopal Church, at their session in Brooklyn, New York, in 1872, adopted the following preamble and resolution :—

"'To place ourselves in the truly fraternal relations toward our Southern brethren, which the sentiments of our people demand, and to prepare the way for the opening of formal fraternity with them, be it hereby

"'*Resolved*, That this General Conference will appoint a delegation, consisting of two ministers and one layman, to convey our fraternal greetings to the General Conference of the Methodist Episcopal Church, South, at its next session.'

"In carrying out this resolution, the General Conference made it the duty of the Bishops to appoint the delegates for which it provides. In pursuance of this action the Board of Bishops have appointed Rev. Albert S. Hunt, D.D., Charles H. Fowler, D.D., and General Clinton B. Fisk, as said delegates. The Board of Bishops also directed the undersigned, the senior members of said Episcopal Board, to furnish said delegates with proper credentials.

"We, therefore, hereby certify that the three brethren above named have been duly appointed, by the authority of the General Conference of the Methodist Episcopal Church, delegates to bear the 'fraternal greetings' of the said General Conference of the Methodist Episcopal Church to the General Conference of the Methodist Episcopal Church, South.

"EDMUND S. JANES,

"LEVI SCOTT,

"MATTHEW SIMPSON,

"EDWARD R. AMES,

"*Committee.*"

"NEW YORK, April 20, 1874."

Our credentials having been thus presented and recognized, the presiding Bishop said :

"BRETHREN OF THE CONFERENCE: On yesterday you set this hour for receiving the delegates from the Methodist Episcopal Church. They are now present with us, and I have the pleasure of introducing them to you."

The entire body at once rose to greet us. We then addressed them in the order in which our names appear in the official papers from our Bishops, already given. Copies of these addresses are at the service of this General Conference if for any reason they should be desired. After the delivery of our addresses a Committee of nine was ordered to be appointed by the Chair, to whom the whole subject was referred, and Bishop M'Tyeire responded to us in these terms :

"BRETHREN: We are glad to see you, and to hear your words. We hope it will be convenient for you to spend some days with us, sharing the hospitalities of our people, and preaching in our pulpits. We invite you to be at home anywhere within our bar, or if it please you it will please us better that you be seated on the platform. Meantime, the matter of your coming and of your communication will be taken by the Conference under most respectful consideration, and in due time a response will be returned."

We accepted the invitation so kindly tendered. On every side we were pressed by the most generous attentions. Amid the genial hospitalities of Christian homes, and in all public places, we received the most ample evidence of heartiness in the welcome which was given us.

The two ministerial delegates also accepted the invitation to occupy their pulpits, and preached on Sabbath, the 10th day of May, while General Fisk made an address in Library Hall.

On Wednesday, the 13th day of the month, we felt obliged to take our departure, but we were not permitted to do so until we had spoken words of farewell to the Conference, and had received the following official document, carefully engrossed:

"To the Rev. Albert S. Hunt, D.D., the Rev. Chas. H. Fowler, D.D., and General Clinton B. Fisk, Delegates of the Methodist Episcopal Church to the General Conference of the Methodist Episcopal Church, South:

"DEAR BRETHREN: The General Conference of the Methodist Episcopal Church, South, at its session in Louisville, Ky., Wednesday, May 13, 1874, instructed me to furnish you with a copy of a resolution offered on that day by the Hon. James Jackson and the Hon. Trusten Polk, and unanimously adopted by a rising vote, to wit:

"*Whereas*, The message of love and brotherly kindness from the Methodist Episcopal Church has been cordially received, and has been referred to a Committee of nine, who in due time will formally and fraternally reply thereto,

"*Resolved*, That we regret that the distinguished messengers sent by that Church cannot remain to await the presentation and reception of that report, but understanding that they leave us to-day, we are unwilling that they should return home without carrying with them the knowledge of our appreciation of their Christian, courteous, and fraternal bearing among us, and our wishes for their future happiness and prosperity."

"(Signed,)

"THOMAS O. SUMMERS,

"Sec. of the Gen. Conf. of the M. E. Church, South.

"GEN. CONF. ROOM, LOUISVILLE, KY., May 13, 1874."

Thus terminated our service as your representatives to the General Conference of the Methodist Episcopal Church, South. It was our aim to discharge the high trust committed to us in truth and in love. There is reason to anticipate the presence among us, at an early day, of distinguished representatives of the Methodist Episcopal Church, South, who have been appointed to respond to our greetings. May great grace rest upon each of them! Especially would we commend to the tender protection of our heavenly Father the venerable patriarch in Methodism, the Rev. Lovick Pierce, D.D., who is the chairman of their delegation. We hope for the speedy coming of the time when our intercourse with this sister Church shall be utterly free from uncharitable strife; when the love of Him who died for us, working mightily in all our hearts, shall prove the solvent of all our misunderstandings; when, as the offspring of a common Methodist parentage, we shall bend all our energies in concordant effort to conquer the world for Christ.

ALBERT S. HUNT.

CHARLES H. FOWLER.

CLINTON B. FISK.

BALTIMORE, MD., *May*, 1876.

5.—Journal, page 211.

CREDENTIALS OF THE DELEGATES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, TO ASSEMBLE IN BALTIMORE, MD., IN MAY, 1876.

REVEREND AND DEAR BRETHREN: The General Conference of the Methodist Episcopal Church, South, at its session in Louisville, Ky., May 23, 1874, adopted the following resolutions:—

“*Resolved*, 1. That this General Conference has received with pleasure the fraternal greetings of the Methodist Episcopal Church, conveyed to us by their delegates, and that our College of Bishops be, and are hereby, authorized to appoint a delegation, consisting of two ministers and one layman, to bear our Christian salutations to their next ensuing General Conference.

“*Resolved*, 2. That in order to remove all obstacles to formal fraternity between the two Churches, our College of Bishops is authorized to appoint a Commission, consisting of three ministers and two laymen, to meet a similar Commission authorized by the General Conference of the Methodist Episcopal Church, and to adjust all existing difficulties.”

I certify that the foregoing is a true copy from the Journal of the General Conference of the Methodist Episcopal Church, South.

THOMAS O. SUMMERS,

Secretary of the General Conference.

In accordance with the first of the foregoing resolutions, I certify that the Rev. Lovick Pierce, D.D., and the Rev. James A. Duncan, D.D., and Landon C. Garland, LL.D., have been duly appointed by the College of Bishops of the Methodist Episcopal Church, South.

H. N. M'TYEIRE,

Secretary of the College of Bishops.

NASHVILLE, April 27, 1876.

6.—Journal, page 211.

LETTER OF LOVICK PIERCE, D.D.

TO THE BISHOPS AND DELEGATES OF THE METHODIST EPISCOPAL CHURCH IN CONFERENCE ASSEMBLED.

BELOVED BRETHREN: It affords me unspeakable pleasure to address you to-day in the presence of what I suppose to be the largest assembly of Methodist ministers and laymen ever present at any General Conference before. And this pleasure is greatly intensified because I am one of the three fraternal delegates sent from the Methodist Episcopal Church, South, to bear to you the Christian salutation and greetings of more than *seven hundred thousand* of as loyal Methodists as the sun rises and sets upon.

I beg your indulgence while I mention a few things which crowd in from the memorial past.

I am addressing you to-day, by the blessing of God, with a past history partaking in a large degree of the wonderful. My official activity is perhaps a rare instance of human longevity. As a regular appointee in this fraternal delegation, I furnish an instance to the history of American Methodism, such as I think it likely was never known before in one sent abroad on any diplomatic ministry; a man in the *ninety-second* year of his age, and in the *seventy-second* of his *effective ministry*.

When this appointment was made it took me greatly by surprise, as our college of Bishops knew me to be, at least physically, unfit for such onerous duties as it involved. But it was because, as I was still a live man, there were special reasons why I should be one of the present fraternal delegation.

I had been sent as a lone fraternal messenger from our first General Conference, after the division in 1846, to arrange for and settle on a basis of intercommunication, so that *two* General Conferences instead of *one* should be all the difference between us.

To bring about this state of things, we were so deeply anxious that we lost no time, but sent a fraternal messenger with plenary powers to establish a fraternity of intercourse between us, that the world might see we had not fallen out and parted, but simply divided, in order that we might carry out our great work with less difficulty and greater success.

But the General Conference of 1848, for reasons satisfactory to

themselves at that time, rejected the fraternal messenger; whereupon our fraternal messenger left, after having apprised that body that, as things then stood, the Methodist Episcopal Church, South, could never send a fraternal messenger to them; but pledging his Church that if ever the Methodist Episcopal Church reconsidered its act, and sent to the Methodist Episcopal Church, South, a fraternal delegation, he or they, as the case might be, would be received and treated with true Christian courtesy. And he now respectfully appeals to this enlightened body to answer whether the Southern Methodist Episcopal Church has not redeemed the pledge of Christian courtesy to the extent of the opportunity afforded her?

With a sad heart the messenger left, foreseeing, as he feared, years of alienation and a demoralizing disaffection; and accordingly it was followed by a wintry night of twenty-one years before any morning star, foretelling the approach of a better day, ever rose above the gloomy horizon that encompassed our beloved Methodism. This star of hope appeared in the voluntary visit of Bishop Simpson and Dr. (now Bishop) Harris to the meeting of our Bishops in St. Louis, May, 1869.

This move was in the right direction, and was followed by another in May, 1870, when Bishop Janes, accompanied by the same warm-hearted brother, visited us at our General Conference in Memphis, Tennessee. They came with hearts brimful of loving favor, and made speeches with cordial affection. And then your General Conference, in Brooklyn, May, 1872, took up the matter in good earnest, and sent to us a noble delegation of three fraternal messengers, at our General Conference in Louisville, May, 1874. This action of your General Conference in Brooklyn we regarded as the official recognition of the Methodist Episcopal Church, South, as a legitimate organization of the Methodist Episcopal Church into a second General Conference jurisdiction, as provided for in 1844, by the last Ecumenical General Conference of the Methodist Episcopal Church. Here began our official intercourse on this fraternal relation. These brethren came to us in love. We received them with loving hearts. They did their work nobly and well. That General Conference determined to send to you, at this meeting, a like delegation, and by the blessing of God we are here. How we may do our work will be for you to say. We will never be outdone by you in this good work, in as far as Christian comity and effort are involved. Neither can we, in this good work, ever come in ahead of you. Your delegates were sent to us without plenary powers in the pending issue. So, likewise, have we come to you. On both sides, it seems that we, in our humbler sphere, like John the Baptist, have been sent to prepare the way of the Lord in this important fraternal embrace.

Besides these winning ways, there have been other mighty agencies at work, and foremost among them has been your Round Lake fraternal camp-meetings. All that go there come back

thoroughly imbued with the spirit of immediate fraternization; and, but for poverty and our college commencements, hundreds of us would have received its fraternal baptism. But the leaven of fraternal peace and harmony is in both measures of meal, and the whole lump will be leavened.

As we could not come to you as fraternal messengers clothed with power to consummate this desirable end at once, by the direction of our General Conference our Bishops have appointed a Board of Commissioners, consisting of three clerical and two lay members, all select men, to whom we desire to submit the work of adjusting all difficulties between us, whether real or imaginary, and earnestly ask your concurrence. There are difficulties of both kinds in existence, over which, without honorable adjustments, it will be impossible to proclaim fraternity. And we appeal to this measure as proof of our anxious desire to settle all difficulties and disputes between us, in a way alike honorable and creditable to our common Methodism.

We protest against any longer use of the popular phrase "two Methodisms," as between us. There is but *one* Episcopal Methodism in the United States of America, and you and we together make up this one Methodism. So deep-rooted was this time-honored and Heaven-sanctioned denominational title, Methodist Episcopal Church, that when we organized a second *jurisdictional* boundary of it, no other title could be endured. And for both divisions to call themselves the Methodist Episcopal Church would have been ridiculous. And since to you belonged the right to keep the old title without any affix, if you so determined, we made ourselves the Methodist Episcopal Church, South. The affix is derived solely from our southern locality, and leaves us as actually the Methodist Episcopal Church as you would be if you had called yourselves, which by locality you are, the Methodist Episcopal Church, North. It is a mighty theme, and we are here to-day in the Centennial year of our national history, and in the morning of our tenth decade, as an organic Church of Christ, to celebrate the grand achievements so gloriously won in the nine decades just past. And I am here, perhaps the last living working man of the pioneer class of itinerant Methodist preachers, and glory be to God that I am alive and here!

We do not believe that these difficulties ought ever to be discussed in either General Conference at large. They are delicate, sensitive things, never to be settled by chafing speeches, but, as we believe, can be speedily prayed and talked to death by a joint board of discreet brethren, intent upon Christian peace.

"Behold how good and how pleasant it is for brethren to dwell together in unity;" since unity, without formal union, is what constitutes Christian fraternity, indeed.

And now let us dwell a moment on the triumphs of Methodism in our day and country.

When I was received on trial as a traveling preacher, in the winter of 1804, there were only seven little Annual Conferences

in the United States and their Territories. Now there are about one hundred and twenty, many of them with nearly as many names on their Annual Minutes as were in all the seven infant Conferences. In my Alma Mater Conference, when I matriculated, there were only twenty members, and out of it have grown three others, and the four enrolled at least five hundred robust names. And as to members, there are as many Methodists in Georgia to-day as there were in the whole Methodist Episcopal Church in America when I joined it in 1802.

Our entrance upon this field was anomalous in this respect, that we had to fight our way into notice and approval, not merely through embattled hosts of infidels and common unbelievers, but especially to lay siege against the old forts and castles of venerated dogmas and doctrines. In a word, we had to preach against much that was considered the faith and the religion of the Church. This we had to do among what was considered the Christianized population of the country.

And yet, notwithstanding all these disadvantages, although we are the youngest of the four leading denominations, by the blessing of God we are to-day, numerically considered, the largest body of Church members in America.

And what is still more noteworthy is, that there is not a Church in all the land, that is sound in the faith of Christ, in which is not to be found the indoctrination of Methodism in faith and Christian experience. Through all the corridors of this great temple of Christ—the Christian Church, which is his body—may be heard now the responsive notes of salvation from all sin.

In ninety-two years of our Church existence we have increased from a mere beginning to a large fraction over two millions of Episcopal Methodists. Then add to these all other types of Methodists, though still Methodists, and we closely approximate *three millions*. And then, again, when we count in, according to the laws of mortality, all that have died, the Methodists, in these ninety-two years, we may well say, Behold and see what God has done by us as well as for us! Our record is in heaven great as well as in the earth.

Brethren, our indebtedness together and our responsibility, at this point in our beloved Methodism, ought to become our sole burden. For to us much has been given; given, too, in trust.

As between us, the two great bodies of Episcopal Methodism, there is never to be strife as to which of us shall be the greatest, in this proud sense. But as the apostle requires it, there is a sense in which we may strive to excel; and I move that it may be in the following things: First, in the strictest and closest adherence to our distinctive commission as ministers of Christ, "the spread of scriptural holiness over these lands," always remembering this well-chosen definition, "scriptural holiness." To preach it and insist on it as a pastoral minister's duty will soon satisfy us that we cannot successfully preach holiness unless we ourselves are leaders in the experience of holiness. Whichever wing of

this overshadowing Church would be the wisest, must know that whenever the Methodist Church ceases to feel that this is her special ministry, she ceases to be God's elect body as a Church; and that to avert such awful repudiation she must watch most carefully, preach most earnestly and scripturally, and live most faithfully, according to this distinctive doctrine of our beloved Church.

That division of this great Church that excels in this grand mission will be the chosen bride of Christ as between the northern and southern Methodist Churches.

And I am glad to say, the buds, blossoms, and fruits of holiness, show beyond denial that the spring-time of a revival of religion is upon us.

And, finally, let us, as two companies of brothers intrusted with a most precious patrimonial estate, to enjoy as trustees, and enlarge and increase as guardians for an indefinite posterity, see which of us can so use our portion of this Methodist capital as to make its per centage of income the test of comparative fidelity, industry, and devotion to its polity and its principles of operation, as its founders and its fathers turned it over to us. Let us do this as brethren of one heart and one mind, of one great aim and end, and the future will prove that our division into two General Conference jurisdictions was a benediction instead of a deprivation. We will watch each other only with godly jealousy for a faithful propagation of one undivided Methodism. This, in as far as it can be so, is my last will and testament, turning over to my successors my estate in Methodism. "Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

L. PIERCE, *Delegate.*

6.—Journal, page 211.

ADDRESS OF REV. JAMES A. DUNCAN, D.D.

MR. PRESIDENT AND BRETHREN: As I stand in your presence to-day, a solemn joy in my heart takes precedence of all other emotions. The responsibility of my mission and of this hour is solemn, but its hope is an inspiration of joy. Around me I behold the venerable and distinguished representatives of a great Church; beyond them are millions of Methodists in America and Europe, who feel deeply concerned in the issues of this hour; beyond them, in still more distant circles, stand a great cloud of witnesses, composed of all who care for the peace, the unity, and the prosperity of the kingdom of our Lord Jesus; and sir, above us is the "general assembly and Church of the first born, who are written in heaven," and among them, high seated in their own radiant places, are our sainted fathers; and over all, upon that eternal throne before which we all reverently worship,

reigns "the God and Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." In such solemn presence, where all dissensions seem profanities, where all temporal and sectional distinctions disappear, and there is neither Jew nor Greek, neither bond nor free, neither male nor female, but all are one in Christ Jesus, through whom all have access by one Spirit unto the Father, and "are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God" as a humble citizen of that kingdom and member of that household, in the name of the Methodist Episcopal Church, South, and by her authority as a fraternal messenger, with brotherly kindness in my heart, and words of peace upon my lips, I salute you this day as brethren of Christ Jesus, our Lord.

Mr. President, the Church which I have the honor to represent is, as you are aware, next to your own, the largest body of Methodists in the world. By our statistics of 1874—the latest I could obtain, and I may explain that I presumed upon the presence of Dr. Pierce, and that he would sufficiently set forth our latest statistics, and when I found he would not be here, these were the latest I could obtain—we have 712,765 members. Among these are 4,497 Indians, and 2,663 colored members. As you are aware, most of our colored members since the war have been, by their own preference, formed by us into an independent Methodist Episcopal Church. They have now a flourishing Church of 74,799 members, 15 Annual Conferences, 607 traveling preachers, and 518 local preachers. They have a self-sustaining Church paper, and 219,955 Sunday-school scholars. Their college of Bishops, addressing our Bishops in 1874, expressed the highest gratitude for this fraternal organization of a Church for their welfare, and the result of the experiment has been most gratifying. Notwithstanding the loss to our membership, occasioned by this measure, we have since then, by God's grace, added to the Church 207,664 souls. In respect to education, we are doing all our means will allow. We have in all, male and female, sixty-one colleges and universities.

By these facts, sir, it appears, that as we join hands this day with you more than two million Methodists in our land salute each other in fraternal faith, hope, and charity. If individual members of these Churches shall at any time indulge in tempers, words, and actions inconsistent with this fact, they should bear the responsibility of it. But it should be distinctly understood that officially, by solemn act of the highest legislative and judicial authority of both Churches, a declaration of peace and brotherly kindness has been made.

Mr. President, you will agree with me that a sound, healthful fraternity between Christian Churches ought to rest on no uncertain ground, but should give an intelligent and explicit account of itself. It has been well said, "The amity that wisdom knits not, folly may easily untie." I trust, sir, that wisdom may knit the fraternal bonds between our Churches, and that it may be the

"wisdom that is from above;" that is, "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy," so shall we prove that "the fruit of righteousness is sown in peace of them that make peace." The grounds on which fraternity may rest safely and firmly, the tests to which it will be naturally subjected, and the obligations that both Churches are under to respect its legitimate conditions, are matters concerning which it becomes us, as Christians, to think soberly, speak calmly, frankly, and candidly.

But what is fraternity? Is it only a quadrennial ceremony, a sort of ecclesiastical court formality, a specious parade of public addresses? Is it a mere form? Sir, I humbly conceive that Christian fraternity is something more than such a solemn mockery—something deeper, more vital, and more sacred. It is a great Christian movement, giving concurrent expression to the great brotherly kindness of more than a million hearts. It is a sublime Christian alliance, in which charity becomes supreme over all disputations, and reaffirms its meaning, its power, and its consequences. The essential conditions of fraternity are provided, not by accident, not by a combination of fortuitous circumstances, not by an affected oblivion of all differences of opinion, but by the Spirit of Christ. Peaceful associations of men are incessantly deranged by conflicting currents of multiform prejudice and heterogeneous tastes, as well as by narrow views and honest misapprehensions. But the reconstructive power of the Christian Spirit which rules the advancing intelligence of mankind tends to bring about that higher generalization that diminishes minor specific differences, and organizes even moral discrepancies under one great law of love.

How to blend all sects into one denomination, and obliterate all formal distinctions in Church government, will, perhaps, continue to be an unsolved problem until the millennium. Schemes for realizing the enchanting vision have been projected repeatedly, but it still remains only a beautiful chimera, a brilliant castle in the air, which good men of fine fancy occasionally create for their own delectation. And yet, while weak, mortal, and corruptible men may never, perhaps, be able to find a comprehensive formula for a concordant expression of all their religious plans, let us at least hope that the penetrating spirituality of our holy religion is more perfectly diffusing itself through all the branches of the Christian Church, vitalizing them with such grace that presently they shall together sweetly bloom with the same beautiful hues of divine life, and become richly fruitful upon that heavenly vine to which they all belong. The true and inviolable terms of fraternal grace, which ought to be glorified in the Christian name, and concentrate the united energies of the sacramental host for the last and mightiest conquests, are not the inventions of diplomatic ingenuity, but old and very simple principles; the love, respect, courtesy, confidence, and good-will, which the Holy Scriptures require all God's people to illustrate in their intercourse

with each other, furnish the simple and solid basis for fraternal relations. Especially, I would say that a healthful fraternity requires Christian candor. Distrust, suspicion, doubt, all lack of open, honest, candid behavior, will always coldly relegate men to independent and hostile attitudes. A heathen poet said :

“Wise were the kings who never chose a friend,
Till with full cups they had unmasked his soul,
And seen the bottom of his deepest thoughts.”

The poet was right in his philosophy, if wrong in his expedient. But Christians need no wine cups to unmask their souls. As one has well said, “That candor, which is a Christian virtue, consists not in fairness of *speech*, but in fairness of *heart*.” It is charity that thinketh no evil. It is more than the blandishments of formal courtesy, more than smiles and smooth words; and it is nobler than the worldly prudence which, while it avoids offensive epithets, cherishes secret ill-will. It rises above infirmities, pities weakness, expects human imperfections; is quiet and moderate in temper, honest and manly in word and deeds. How often would such candor dissipate, in a moment, the ill-will whose false foundation it would instantly expose! Alas that human pride should so frequently be too stubborn for such generous behavior! It is humiliating to confess faults, acknowledge and explain errors, and retrace steps boastfully, but falsely, taken.

And then, sir, there seems to be in many people an instinctive papal longing after the reputation for infallibility. But we have to learn to respect the rights of private judgment. Let us remember that we must credit intelligent people with rationality, and good people with sincerity. And let us also remember that there are honest and honorable differences of opinion which divide men into classes, when compromise and unity would dethrone reason and principle. These centrifugal forces in the highest and purest regions of human thought should be candidly recognized, and Christian charity, which is the bond of perfectness, should supply the centripetal attraction by which all these seemingly repellant social elements may move peacefully in lucid circles around a common center of eternal truth. For so it is true, that charity is a provision, not for unity, but for diversity. Now, “seeing,” says the apostle, “ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.”

This candor cannot be too earnestly insisted upon. The world's code of honorable intercourse may countenance enmity concealed under compliments. But we have not so learned Christ. On this point the apostle is especially bold and plain spoken. He cries, “Let love be without dissimulation.” “Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him: where there is neither Greek, nor Jew, . . . Barbarian, Scythian, bond nor free:

but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."

This, sir, is the Scripture ground for fraternity, and on this holy apostolic foundation it may be firmly established. But some may say they are not so much concerned about the theory of fraternity as they are about its practice. If they can they will enjoy its practical benefits, and leave to others, who may enjoy such abstractions, the discussion of its principles. Sir, such a position, on a grave Church question like this, is neither sound nor safe. The practical value of fraternal relations will entirely depend upon the character of its principles and the respect which they command. Let us, then, clearly understand the exact ground we occupy, so that we may not be easily moved from it. Here allow me to specify a few points:

1. I will say we do not establish fraternity between these two Churches for any secular or worldly end. I am frank to say this, because it has been intimated that the Methodists are seeking a closer union in this country, merely to give them greater political influence. We dare not lower the dignity of the Church of God to the government of secular motives. Secular blessings will always, of course, attend the progress of Christian truth, and secular peace be promoted by the extensive diffusion of the charitable sentiments of religion. But, important as we regard the peace of civil society and the secular welfare of States to be, we must look higher than to these temporal and political considerations for our principles of action. Above, beneath, and around all the best political interests of a State, their preservation and strength, we behold the obligations of Christian character. The law of duty for Christians is, first of all, God's law. We ascend above the plane of earthly kingdoms to receive our decalogue from Divine hands. Our Master, a teacher come from God, is the King we must first honor. He said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." To the Herodians, who tempted him respecting his return to earthly governments, he said: "Render to Cesar the things that are Cesar's, and to God the things that are God's." To all men he cries, "Seek ye first the kingdom of God!" And "the kingdom of God is righteousness, and peace, and joy in the Holy Ghost." Now, because we belong to this kingdom, and are bound by these principles, we are bound to maintain, as far as we can, a righteous, peaceful, and joyful brotherhood in the Holy Ghost.

I am careful to state this point distinctly, because these two Churches have been for thirty years past regarded as respectively

representing two different political sections of this country. But the wall of separation between these two sections has been broken down forever. Now, the point I wish particularly to make is this: that while the political representatives of the South can and do truthfully assure the world that a true, brave, and firm devotion to the Union of these States animates the whole Southern people, we, as ministers of Christ, take still higher ground, and offer you our hands, not in the name of those political interests, but in the name of Christ. Not that we love secular peace less, but that we love God's peace more; not that we lack loyalty to the Government under which we live, but that our highest and holiest loyalty is to Jesus Christ and him crucified!

2. We do not establish fraternity merely as a judicious measure for ending unhappy controversies. But we hope it will end them. We do not underrate such sweet fruits of it. They are attractive and palatable. But what we are especially concerned to secure is such an understanding as will be permanently productive of these fruits. The tree that bears them must be a good tree, or the good fruit will soon fail. A tree not rooted in love, a barren fraternity bearing nothing but leaves, a Quadrennial General Conference pretension, would merit not the Master's blessing, but his curse. Let our fraternity rather be a tree planted by the rivers of water that bringeth forth its fruit in its season, whose leaf also shall not wither, and from whose living branches our children's children shall gather good fruit till the end of time. And then, sir, let me add, if in this sort of Paradise restored that "old serpent" should enter and entwine his folds among those mystic branches, we would pluck him hence, and crush him beneath our feet.

Mr. President, I am sure that you will join with me yourself—for I have been an editor, and even the editorial staff will join with me, I have no doubt—when I say, Heaven send us rest from these miserable, unhappy controversies! Heaven send us rest from that pen-and-ink warfare which has so long fatigued Christian patience, and blotted the fair pages of the extensive family of Christian Advocates! I am aware that some persons will not cease from that kind of warfare in which they have so much pleasure, and which we technically term logomachy. But, sir, harmony with such people is simply impossible; the only harmony they ever know is of some unhappy tune that they alone can sing. Perhaps they were converted once—a good while ago. But if then, in their first love, they were ready to pluck out their own eyes for their brethren; now, they seem only anxious to pluck out their brethren's eyes for themselves. Some people have great talent for making mischief. An eminent Frenchman once said, "Nothing is more dangerous than a friend without discretion; even a prudent enemy is preferable." If we cannot manage such people then we must not mind them. The quickest method of reducing them to decent silence is not to listen to what they say.

Our proposal is, let us appoint wise men to adjust all questions of real conflict between these two Churches; let us pray the God of wisdom and peace to direct them to right conclusions, and then bury forever the weapons of war, and move on to the better, brighter conquests of peace!

3. We do not establish fraternity merely as a policy measure. We should always be mindful that the Christian standard of action is higher than policy. Less noble considerations should not be allowed to subordinate or supersede true ideas and imperative principles. In these days, when we have to lament the prevalence of low motives and loose morals, I think the Church ought to be specially careful in all her actions to give pre-eminent distinction to the purest and loftiest sentiments. It is true that Christianity has questions of expediency as well as questions of law; and yet all its expedients must be sanctioned by sound principles. Mere policy, as such, is wholly an earthly thing. It lives and dies on the earth. "Not only its kingdom is of this world, but this world is its kingdom." But in Christian economy let it be always manifest that the Church of Christ has no policy that is not first piety.

4. We do not establish fraternity as a measure of sectarian ambition as Methodists. No Church in America, perhaps, has greater temptation to sectarian pride and ambition than that which comes to Methodism in the name of its rapid and marvelous growth. Success has its own perils. Prosperity sets its own peculiar snares. Triumphs often contain elements of subsequent defeat. How to succeed wisely is a profound philosophy we need to study diligently and continually. History tells us how Churches, as well as individuals and nations, become sad victims of their own prosperity. When once wealth, numbers, and power become objects of Church pride, and sectarianism fights chiefly for its own aggrandizement, bigotry banishes charity, partisan zeal prefers Church to Christianity, the standard of piety degenerates into loyalty to a creed, and scarlet-robed ecclesiasticism, enthroned in pomp, pride, and power, worships its own image, and disgraces the name it bears. Not, then, for sectarian purposes do we seek a more cordial alliance between these two great divisions of American Methodism, but because we believe that brotherly kindness is right in itself, and because to be devoid of it, Methodists, among ourselves, would add inconsistency and unnaturalness to an obvious fault.

And yet, sir, we are not without Methodist feeling in this movement. We are not indifferent to Methodist history, not unappreciative of the present power and glory of our Church, and not unconcerned for its future achievements. That banner which, at the head of a little company of believers, John Wesley, in sublime faith, uplifted in the name of the Lord, has become venerable with historical associations, and resplendent with world-renowned conquests. It is now the honored standard of a vast army of Methodists, numbering millions, containing representatives of every nation, and people, and tongue under heaven. What Methodism

has already accomplished in these States is now known and read of all men. What it shall accomplish in future depends upon our fidelity to the spirituality that gave it birth, the courageous zeal that conquered for it a high place of honor among the Churches, and a proper comprehension of those conditions which will most wisely fit it for prolonging its own peculiar mission among men. And, sir, I say it with emphasis, in my humble judgment, not the least among the forces now shaping the future of American Methodism is the issue of the fraternal movement in which we are concerned at this hour.

Brethren, what an opportunity is ours! Well for us if we can discern the signs of the times to know the things which make for our peace! Our glorious land that blooms between the seas is a magnificent field for Methodist work. I pray God we may have wisdom to cultivate it in the spirit of peace and Christian fellowship! Shall we show ourselves worthy of such an inheritance? From the northern border of it, where God's perpetual bow of peace glorifies Niagara's cliffs, to the sea-girt southern line where God's gifts make earth almost an Eden of fragrance and beauty; and from the rock-bound Atlantic, where the eastern song of the sea begins its morning music, away to the far-off Pacific, where the Western waters murmur their evening benediction to our land as the tide goes out beneath the setting sun, every-where we feel the inspirations of our country, and devoutly pray, God bless our native land! God give it "the glory of Lebanon," and "the excellency of Carmel and Sharon," and may all the inhabitants thereof see the glory of the Lord and the excellency of our God! Ah, brethren, in our fraternal fellowship I pray God we may uplift the banner of Methodism to a still higher summit of honor in this land, and make it every-where the welcome signal of a zeal for Jesus worthy of our heroic ancestry, and worthy of that posterity who shall receive it as something sacred from our hands if we shall transmit it to them incorrupted in principle and in doctrines, pure in faith, humble in spirit, powerful in method, and having for its highest distinction, God's shining seals to its Gospel preaching!

And now, sir, again I ask, What is Christian fraternity? and on what grounds do we establish it? I answer explicitly, Christian fraternity is the reciprocal recognition of Christ in each other. Fraternal relations are the relations we sustain to each other through Christ. Where no such relations to Christ exist there can be no fraternity. Where such relations do exist we are bound to recognize them; and when we recognize them, we are under solemn Christian obligations to maintain them and provide for them. It is not a matter of discretion whether Christians shall live in proper fraternal relations to each other. If these two Churches fail to establish and maintain this relation, the sin of it must lie at the door of one of these Churches. There is but one principle of communion in Christianity. St. John has stated it clearly and beautifully: "Our fellowship is with the Father, and with his Son Jesus Christ. . . . If we walk in the light, as

he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." This is the spirit and doctrine of true Christian communion.

The manner in which this spirit should manifest itself is also explicitly taught in the Scriptures: "With all lowliness and meekness, . . . forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." The head of this communion of saints is Christ, "from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Said the Divine Master, "A new commandment I give unto you, That ye love one another." As he said this to his disciples, perhaps, naturally, they turned their eyes to look upon each other; but if so, he quickly recalled their attention again to him. For he well knew that if their love for each other should depend on what of excellency they could discover in each other—if it had to be attracted and maintained by the grace that was in them—then reciprocal affection would lack the depth and strength he wished to give it. Accordingly, he instantly supplies the moral element of power such fraternal love would need by adding, "Love each other as I have loved you!"

Could a commandment be more touchingly and powerfully sanctioned? As I have loved you! With these words he emphasis his command with the whole of his sublime life and sacrificial death! He pours into it his tears, his sorrows, his agony, his blood—the whole matchless eloquence of his redeeming love! O, by what divine influence would our Master cement Christian hearts indissolubly together! Let us answer him: The love of Christ constraineth us! This sentiment, which the fathers of Methodism, in all their heroic zeal, illustrated in the noblest manner; the sentiment that inspiration inscribed in pentecostal fire upon the hearts of the apostles; the sentiment sacred in all the history of the Church. To-day let us, in true Christian fellowship, write upon our armor, and proclaim as our sentiment, The love of Christ constraineth us! With this inspiration in our hearts, and with this cry upon our lips, we tear down all hostile barriers; we trample under foot every obstacle to brotherly kindness; we consign bitterness and strife to oblivion; we crush the serpent of discord with our heel, and unite anew with all the vast army of American Methodists in the celestial shout, "Glory to God in the highest, on earth peace, good-will toward men!"

The Master has ordained that this brotherly love shall be the great power of Christian testimony. By this shall all men know that ye are my disciples, if ye have love one to another. Our Christian power is wholly dependent upon our relation to Christ. It is not us that men feel, but Christ in us. To show that we are Christ's is to acquire a title to human respect, and an influence with the human conscience. And to love each other as brethren is to illustrate a spirit so unworldly and unselfish that all

men take cognizance of us that we have been with Jesus. This love has always been the most powerful, because the most practical and obvious testimony which Christianity has given the world of its real, abiding, living connection with the Divine Jesus. It is recognized at once as the spirit and power of Jesus in his disciples. It was this love that astonished mankind in the early ages of the Christian Church, and confounded the foes of Christianity by a new weapon which they knew not how to resist. Political and military resources were unable to cope with it. Kings were as impotent to crush it as Pharaoh was to arrest the power of God in Moses. Thrones fell before it. Swords and spear-points melted at its touch of divine fire. It was so far above the level of ordinary conception that history tells us the Pagans attributed it "to some secret spell or charm that had the power of inspiring violent and irresistible attachment." "Their teachers," exclaimed the heathen, "have acquired the wonderful art of persuading these Christians that they are all brethren." Alas! that this wonderful art should have been lost by Christian teachers. This sacrificial love, the most beautiful of all Christian graces, born in the bosom of the Father's glory, God's unchangeable gift to man, the music of the beatitudes, the sublimity of the cross, the power of forgiveness, the invincible Spirit of the Gospel—this holy love is the very life-fire of Christianity. Woe to the man who would quench it! He is worse than a hypocrite—he is a murderer. For it is written, "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." No matter whether priestly vestments adorn his hypocrisy, or ministerial ordination gives a deceitful sanctity to his name, "whosoever he be," whether Bishop, elder, deacon, or layman, he is an apostate, a traitor to his cause and his Master, and by the authority of Almighty God he is pronounced a murderer!

Mr. President, perhaps I have already said enough for your patience, but indulge me for a moment longer and I will be silent. In this age of natural science, abounding in highways of intercommunication, and facilities for rapid interchange of thought, when words are electric sparks and a speaker's audience is the civilized world, it seems to me we are living in the Lord's great day of preparation. Men who meant only to serve themselves, or to serve science, or to serve some industrial interest, have unwittingly served the kingdom of Christ. "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

The currents and counter currents of human civilizations are rapidly mingling into one mighty river, deepening and broadening as it rolls its accumulating contributions of innumerable tributaries, under the direction of redeeming grace, to that peaceful millennial sea whose waves of light are shining in the prophetic

visions of the Bible. In such an age, shall Christian Churches not comprehend the great day of God's opportunity? Shall they be discordant with each other? God forbid! Nay, rather let them bring their several divisions closer together, and move forward as the Lord's host, with songs and everlasting joy upon their heads. If fraternity is any thing, it is at least an end of strife—it is peace; it is a delightful silence after a long battle; it is the calm after the noise of the waters and the tumult of the elements when the Master has said, "Peace, be still!" It is an end of the calamitous spectacle of Christian antagonisms which only bad men applaud. It is exchanging discord for harmony, and broken and jarring strings for harps sweetly tuned and full of sacred music. Ah, brethren, in that eternity to which we are all rapidly advancing, when earthly enmities and all the fiery passions that consume human peace shall have sunk into ashes, and petty strifes of time shall seem but miserable follies of which we are ashamed, how many men will then wish their bitter words had been unsaid? We shall know better there. Contention will be over. When all the triumphant legions of God's mighty host shall celebrate redemption's eternal peace; when all sectarian distinction shall be forever obliterated, and all discordant tongues shall be translated into the sweet language of heaven; when we see no longer through a glass darkly, but face to face; no man shall cry, I am of Paul, or I am of Cephas; I am of the North or I am of the South; but only I am of Christ, and in that clearer knowledge of sublime worship,

"We'll join the everlasting song,
And crown him Lord of all."

If any reward shall be brighter, or any joy deeper, than another, I think it will belong to those poor and outcast ones whom Methodist preachers have toiled to bring to Jesus. When England's colliers, New England's sons of toil, the red men of the West, and the Africans of the South, shall join in that mighty song, every division of Methodism will represent its noblest earthly work in that song of praise.

If Divine grace would touch my lips with hallowed fire to speak but a single word to all the hosts of American Methodism, I have asked myself the question, could I desire that word to be something new, strange, and more heavenly than any inspired utterance ever heard before? Through the ages God has sent angels, prophets, and apostles to bear his messages to men, and has even spoken also by the mouth of his Son; but no angel, nor prophet, nor apostle, no, not even Jesus Christ himself, could teach me to utter any word whose height and depth and sweetness of meaning can surpass that word I proclaim as the Gospel of fraternity, Christian charity! Other words there are that are full of meaning, full of music, full of power; but in this word is condensed the divinest life ever lived upon earth; and

when this word became flesh and dwelt among us, and we beheld its glory, it was the glory of the only begotten of the Father, full of grace and truth! Other gifts of God to men are munificent, but this gift is unspeakable! Other virtues are illustrious in the armor of light: Faith is its shield; Hope is its helmet. Why is Charity not named among them? Because the celestial material of which the holy armor is made is Charity, and because Charity is not for war only, but also for peace; not for time only, but also for eternity; and when the Christian armor shall have served its purpose of warfare upon earth, and be refined into raiment fit for the palace and the presence of the King in his beauty, its transfigured glory shall exceed all material splendor, and "it doth not yet appear what we shall be; but when he shall appear we shall be like him," and our eternal completeness in Christ shall be this, that we are made "PERFECT IN LOVE!"

8.—*Journal*, page 211.

ADDRESS OF L. C. GARLAND, LL.D.

MR. PRESIDENT AND BELOVED FATHERS AND BRETHREN OF THE CONFERENCE: I am very deeply sensible of the honor placed upon me by the Church South in associating me among its fraternal delegation to this Conference, but I am painfully conscious of inability on my part to reflect back upon them any portion of the honor which they have put upon me. My lips have never been the seat of eloquence, my speech is commonplace and lame, and I would be discouraged in addressing myself to my task if it were not for that kind and cordial reception which I have received at your hands since my presence at the seat of the Conference. For this kind reception you have my gratitude, and for it I give you the thanks of the entire Southern Church. And this courtesy on your part encourages me to hope that in the few remarks I propose to make upon this occasion, if I speak any word which you would prefer not to hear spoken, you will think kindly of one who feels, as he stands here, that he must discharge his duty as unto God, and not as unto man.

Following, as I do, the clerical brethren associated with me in bearing to you fraternal greeting from the Methodist Episcopal Church, South, there is no occasion for my saying much; and indeed, so exhaustive have been their remarks, that there is but little left me to say. But, coming as I do from the laity of the Church, I may be supposed to sympathize with them in some respects more closely than it is possible for the clergy to do. It may, therefore, not be uninteresting to you to receive from me a statement of the sentiments and feelings that prevail generally in the South in regard to the subject of our mission. The regret that an occasion should ever have arisen for the division of the Methodist Church was at the time, and still is, profound and uni-

versal. This regret, however, did not extend beyond the occasion, because the occasion, as it presented itself to our apprehension, was of such a nature as to render division not only necessary, but desirable. In the Conference of 1844, the northern and southern delegates found themselves surrounded by a complication of difficulties out of which they saw no way of escape but by separation. They came to this conclusion reluctantly, and were forced by necessity into the positions which they respectively assumed. Neither party could have receded from its position without infidelity to the section it represented. Methodism would have been seriously damaged, if not totally destroyed, in the one section or the other, had any other policy been adopted. It is impossible for any unprejudiced and candid mind to study the proceedings of that Conference without a conviction that what was done by either party was done with a view to preserve the Church and to promote its best interests. Those holy men who figured in those transactions maintained consciences void of offense to both God and man; and when they parted from each other in mutual respect and with regretful tears, they carried with them the hope that out of seeming evil great good might ultimately come. And that the course they pursued did advance the interests of the Church in both sections cannot be doubted. Each portion threw off its clogs and impediments to progress; each brought itself more fully into sympathy with the popular mind, and the aggregate membership of the two Churches is to-day larger than it would have been if division had not taken place. The northern people rallied around you in consequence of the division as they had never done before, and so the southern people did around us. By this increase of local sympathy you have been greatly enlarged, and so have we.

In this view of the matter, I assure you that the enlightened portion of the Church South have always been disposed to think kindly of their brethren at the North, so far as the division itself is concerned. They never saw in the division a ground for hostile feeling. They never dreamed that an unpleasant antagonism would spring up between the two sections in consequence of it. Contrarywise, as division had removed all the elements of strife and reduced either party to homogeneity, they expected that the two sections of the Church would move on, each in the accomplishment of its own mission in its own way, not only without jostling and jarring with each other, but even with a warmer Christian sympathy than had previously existed between them for several years. If, therefore, an estrangement has taken place, it must have arisen out of events that transpired subsequently to the division.

That difficulties in the way of a cordial fraternity have existed, and still do exist, cannot be denied. The circumstances that surround us to-day are but too conclusive an evidence of the fact. Of these difficulties themselves, and of the modes in which they may be removed, it does not become me to speak. But this

I can say, we of the South are anxious that they should be removed; of which disposition we have given satisfactory proof by the appointment of a Commission, to meet a similar one on your part, if it shall be your pleasure to organize it, invested with the full powers to inquire into the grounds of all complaints, the nature of all grievances, real or imaginary, and to ascertain the terms on which there may be a full restoration of a real and heart-felt fraternity. And I will say further, that it will bring a reproach upon both you and us, as Christians, as Methodists, and as patriots, if a satisfactory solution of all difficulties shall not be reached. To us as Christians, because we will show ourselves destitute of the spirit of Christianity. This spirit is one of meekness, forbearance, forgiveness, peace, and love. Where this spirit exists, estrangement cannot be prolonged; and when it is wanting in those professing it, incalculable injury is inflicted upon the cause of Christ. If inconsistency of conduct in an individual professing Christianity is a stone of stumbling and a rock of offense to all about him, how much more so is it in Christian bodies, which are supposed to be less under the influence of the evil temper and passions which lead individuals astray, and more under the control of the principle of wisdom, and justice, and truth. To us as Methodists, because it will be a repudiation of the ties that should bind us together. We are substantially one in doctrine, in polity, and usages. We have a common origin; and down to the General Conference of 1844, the last held by the united Churches, we had a common history, and a common inheritance in the great names that have adorned the Church. And what would our illustrious founder, whose last letter to Mr. Asbury contained a charge to maintain the unity of Methodism throughout the world,* think of us, were he alive, if we do not compose our strifes, and dwell peacefully together in the bonds of Christian sympathy and love? And as patriots, how vast is the responsibility resting upon us to restore, as far as power lies in us, a kind political feeling between the two sections of the country, so lately arrayed against each other in the struggles of an internecine war! It is useless to preach unless we practice. And what influence can we exert in that direction if we fail to restore friendly relations between ourselves? If the two Churches could bring about the *entente cordiale*, it would accomplish more toward the restoration of good feeling between the sections, north and south, than a score of Centennial Expositions.

Politics appear to me to be a centrifugal force, tending continually to engender sectional strife, and to the rending asunder the bonds of civil society; and where shall we find a force to antagonize it, a centripetal force to draw together and cement in one the disunited parts, if not in the grand unity of a common Christian faith? We do, therefore, sincerely desire the restoration of good feeling between the two Churches upon a basis derogatory to the honor of neither. If I know my own people, they do not expect, much less do they demand, of you any sacrifice of right,

of duty, or of honor, in adjusting the difficulties between us; and we will not believe that you will demand any such sacrifice of us. In this matter may we both be guided by that wisdom which is from above; and not only in this, but in all matters that may come before you as a Conference, may your deliberations be overruled for the good of the Church, and the glory of its Divine head!

ADDRESSES AND REPLIES.

BRITISH CONFERENCE.

9.—*Journal*, page 121.

ADDRESS OF THE BRITISH CONFERENCE OF 1875.

REVEREND FATHERS AND BRETHREN: The address of your last General Conference (1872) to our Conference was duly presented to us last year at Camborne by the honored brethren, Bishop Harris and Dr. M'Cauley, whom you had deputed as your delegates.

The address was as full of good news and good cheer as it was cordial and brotherly, and the ministers by whom it was conveyed commended themselves to our acceptance and regard as godly, wise, and gifted brethren, not unworthy to be ranked as successors of the distinguished men who, as representing your Church, have in former years been welcomed among us.

Coming to an assembly of whom many had been personally familiar with such models of episcopal character and deportment as have heretofore visited us on your behalf, Bishop Harris approved himself to us as a minister of the same spirit, while his address to the Conference was strikingly characterized by practical wisdom. Dr. M'Cauley also did honor to the choice of your Conference, and both by his deportment and his public address left upon us a marked impression of his gravity in counsel and his deep earnestness of spirit.

We have also at our present Conference had the unexpected happiness of seeing among us, as voluntary visitors, two of your most distinguished representative ministers—Bishop Simpson, to us now an old friend, and Dr. Curry, whom it had not been our good fortune to see before as a visitor to our Church or our country. Both these brethren addressed us in open Conference, to our great satisfaction and pleasure.

Our periods of interchange, in this way, of fraternal greeting and mutual communication are, of necessity, measured by the four years' spaces which separate the meetings of your General Conference. Three years accordingly have passed away since the date of the address which your messengers conveyed to us at Camborne. At the time of your writing you were able to tell us

of the marvelous enlargement which had been, and was still, taking place among your Churches, and in the almost boundless sphere of labor in the midst of which you carry on your evangelizing operations. We are aware that, since that period, your further annual increases have been very large, and that your lines have been going forth continually into the vast and goodly land of your nation's inheritance. In comparison of such dimensions as your Church has attained, our proportions appear to be very small. We, it is true, represent the mother Church; but yours is incomparably the largest among the Churches of the Methodist family. You stand conspicuous before the world—the most massive Protestant Church to be found in any nation, and the one which numbers the largest company of professed communicants. Holding such a position, your responsibility cannot but be correspondingly solemn and momentous. You are pleased in your address to say that “the various divisions of the great Methodistic household look” to us “for a continued example of missionary zeal.” But to you we must look, in many respects, for an example of the manner in which a great evangelizing Church is to do its work in the midst of a nation, not only in the way of aggressive and missionary extension, but of pastoral care and duty, among families in which the profession of Christianity may be said to have become hereditary, and of which the largest proportion own an hereditary allegiance to the Methodist Church. We ourselves find this problem, in some of its aspects, to be by no means easy of solution.

Amid the motives of custom and expediency, of decent sentiment and recognized propriety, which tend to create and foster the habit of outward Christian profession—combined with the form of godliness, more or less proper and complete, which is wont to accompany such a profession—it is not easy even for Methodism to retain its original character and spirit as “Christianity in earnest;” as an organization created and sustained for the simple purpose of diffusing scriptural holiness; as a community of believers separated from the world and animated by the true spirit of primitive and apostolic Christianity. If we, the Church of so much smaller a section of our nation, feel this to be true, how much more must its truth and weight be felt in a Church like yours—the largest and the most centrally-placed Church in your country, the Church into which the unattached, or less strictly attached, professors of Christianity, on different sides of your own borders, are naturally drawn! Your difficulties, perhaps we might almost say your temptations, must, in this respect, be great; and, with deep Christian solicitude and sympathy, shall we mark the wisdom by which, as we trust, you will be enabled, in a satisfactory manner and measure, to cope with and overcome them.

It has been given to our Connection, doubtless, in the good providence of God, to take a leading part, however unworthily, in the great modern work of Christian Missions. To this fact you refer at some length in your address. As yet you have not been able in this respect to do so much as we. We are well aware, however,

that the reason of this difference between you and us, as you yourselves modestly intimate, has been your "immense national domain and rapidly increasing population," calling upon you continually, and perhaps never more than at present, "for the most energetic efforts of evangelization" within the limits of your own territories. We recognize this as having been emphatically your missionary vocation. We rejoice, at the same time, to note that now, and for some time past, your missions have extended beyond your own national boundaries. Your work, indeed, in Germany and Scandinavia may be regarded as the natural, almost the necessary, outgrowth from your own national Methodism, as established among your German and Scandinavian immigrant population. But your work in Italy is of another class. Having ourselves occupied that attractive and important field in advance of you, we welcome you into the country as brethren and as fellow-helpers of our faith and hope, not doubting that arrangements can be made by which the evil may be avoided of rival Methodist Churches in the presence of the Papal arch-enemy; and having the greater confidence in this respect, because of the close and affectionate fraternity which has been maintained between our missionaries in Italy and your large-spirited representatives in that country.

We have from the first marked with interest your Missionary enterprises in the eastern world, and we trust that your recent and very promising work in Japan will be greatly and increasingly blessed.

On the southern portion of your own continent you have a missionary field which is peculiarly your own. Your geographical position and your special opportunities appear to give you as clear a missionary call to that field as our own Church has had to South Africa or to Ceylon. Methodism, we cannot doubt, is destined to be to South America an evangelizing power and agency analogous to that which it has, in the order of Divine Providence, proved itself to be for the northern portion of the continent.

Our own care is at this time greatly occupied with home Missionary enterprises both in our agricultural counties and among the dense populations of our manufacturing districts and our large towns. Though our progress is comparatively slow, and checkered by positive decline in some parts of the country where the population is diminishing, and it is hard for a purely voluntary Church to maintain its footing, yet, on the whole, we are steadily advancing. Our new missions, even in purely agricultural regions, are taking firm hold of a soil where heretofore Methodism has never been able to gain a rooting, but where it is greatly needed.

The increase in our Societies during the past year has been greater than for several years preceding, and, altogether, our prospects at the present moment are very encouraging. Our great need, our earnest prayer, is, that the Spirit may be poured from on high upon our Societies, and, above all, on us who are called to be the ministers of Christ.

We have for some time been engaged in the peaceful and delib-

erate consideration of the best mode of completing and consummating that intimate union of our ministers and laymen in the transaction of our connectional business which has, for more than one generation, been so happily distinctive of our English Methodism, but which, in respect of its form and organization, does not yet fully answer our desires or the needs of our Connection.

During the past year we have completed the general plan of our Connectional Sunday-School Union organization, and have successfully initiated its operations. We have at the present time five thousand eight hundred and ninety-three Sunday-schools, one hundred and eleven thousand and three teachers and officers, and seven hundred thousand two hundred and ten Sunday scholars. Some time must, of course, elapse before all these elements shall have been actually drawn within the net-work of our Union, but we have no doubt that before very long the Union will be co-extensive with the Sunday-school agencies of our Connection.

We may not bring this communication to a close without referring to the mournful loss which our Connection has sustained during the year in the removal by death of the late beloved and honored Luke H. Wiseman, who was our representative to your Conference four years ago. In the very prime of his powers, and working almost up to the last moment, he was taken suddenly away from the midst of us. No man was ever more beloved among us than our brother Wiseman; no death ever more startled or afflicted our Churches. We can but bow to the Divine will, and look forward to the great meeting-place above.

We have chosen as our President at the present Conference our beloved and honored brother, the Rev. Gervase Smith, M.A., who is well-known to many of yourselves, not only as a minister of the word, but a Christian brother and friend, having himself been a welcomed and honored visitor among your Churches when he attended the Wesleyan Methodist Conference of the Methodist Church of Canada as the representative of this Conference.

We have deputed to attend your approaching General Conference our beloved brethren, the Rev. William B. Pope, theological tutor of Didsbury College, and the Rev. James H. Rigg, D.D., principal of the Westminster Training Institution, two of our most able and honored ministers, whom we commend to your fraternal esteem and confidence.

And now, dear brethren, "we commend you to God and to the word of his grace." We see, both you and we, what is our special calling, the calling common to the Methodist Churches both in the Old and the New World. Through Divine mercy, and according to the wonderful ordering of Providence, Methodism has been made the means of reviving evangelical life throughout the world. The name "Methodism" in every land has become a synonym for experimental godliness. The doctrines of conscious pardon and of holiness; of inward and outward holiness; a growing, penetrating, pervasive, victorious holiness; the power and growth of which is to transform the whole inner man "from darkness to

light," from the power of Satan unto God : these doctrines were, a century since, supposed to be peculiar to Methodism, but now they are rapidly becoming the recognized doctrines of earnest Christianity every-where. How important is it, under such circumstances, that the great Methodist bodies should retain their integrity as to all that appertains to Christian orthodoxy and Christian life and experience. May we have grace to be faithful, you on your side of the ocean, we on ours ! Thus will Methodism continue to be a blessing to the whole world. The smaller Methodist organizations cannot but be largely influenced by your Church and ours ; nor can all other Churches fail to be influenced profoundly by the Churches of the Methodist family. The world's health and the progress of universal Christianity depends very greatly on the life of Methodism.

Invoking upon you all the blessings of grace and peace in Christ Jesus, our common Lord, we bid you farewell in his name.

Signed on behalf and by order of the Conference.

GERVASE SMITH, *President*,
H. W. WILLIAMS, *Secretary*.

SHEFFIELD, August 13, 1875.

10.—Journal, page 121

ADDRESS OF REV. WILLIAM P. POPE.

MR. PRESIDENT, FATHERS, AND BRETHREN : You have by your courtesy rendered needless any further personal introduction, and relieved me of the necessity of speaking of self—a necessity always painful. Of course, on such an occasion as this personal feeling must needs intrude to some extent. I cannot but be conscious of the dignity connected with my commission, a dignity which I feel to be in great disproportion to my individual insignificance. Enough of this, however. Your time is precious, and I will proceed to discharge my grateful duty. It is the distinction of my colleague and myself, among the other guests whom you receive, to represent British Methodism to the Methodism of America. You will not misunderstand me if I add, to use an abstraction, Methodism generally to one of its most elect branches. Presuming you will allow me to represent this abstract Methodism, I will begin by reminding you of a few great principles in which we are absolutely one, which are common to both our hemispheres. You will not be impatient of what is happily a trite subject. We in England love to hear your representatives dilate on our common heritage, on the "same things which are true in us and in you," and unless I am mistaken you will not be displeased at hearing the old topics dwelt upon by me. They are in the text of my credentials, and indeed we cannot speak of them or hear of them too often. These are days when there is an evident tendency to obliterate the peculiarities and character-

istics of communities. The blessed cause of evangelical unity itself tends to a result of which, with all our respect for that cause, we do well to be jealous. It has pleased the Lord and Giver of life—of life organic as well as individual life—to raise up in these latter days a form of Christianity which may be called a living testimony to certain truths which the world and Christendom much needed. Not that any one of these truths was quite forgotten; not that we were their sole depositories; not that we redeemed them from oblivion. But it is our badge that we maintain them—the principles to which I allude—more fully than any other body, as a whole, in their unity and integrity. And we are here, among other reasons, to challenge your perpetual remembrance of these truths.

You will agree with me that we were raised up to rescue and vindicate the glorious doctrine of the universal redemption of our race through the sacrifice of Him who is as much the representative of man as he is of God. From age to age that truth has been invaded, and with peculiar subtlety, by a succession of the noblest and best Christian teachers; for it is the peculiarity of the error that limits the atonement that it has always been maintained most vigorously in the best ages of the Church, and upheld by the greatest and most sainted divines, from Augustine through Calvin, his modern disciple, downward. It was the boast of the apostolical ministry that the “due time” had come when the Saviour of the one Mediator for all men was to be testified. For some ages that testing was unflinching. But there came a change. God’s free counsel of redemption was restrained; limited by theological restrictions, and hedged round, when not so limited, by monarchical and sacramental fences almost as effectual. The Reformation protested against these errors, but imperfectly; one branch of it sent out to the world the doctrine that the Redeemer’s mission and covenant was only for the elect, and that God’s public will was limited by a private will for an interior circle of mankind. Then came another “due time” in the great revival of last century, our great revival. But, alas! that re-enacted the sad divergence of the Reformation. While Wesley was the Luther, Whitefield was, in this sense, the Calvin of the eighteenth century. Methodism took the catholic side, held fast the boundless “philanthropy” of God our Saviour, keeping it in England with tenacity, and sending it to America, and from America and England it goes, with the full strength of the unanimous Methodist voice, to all the world. There is no characteristic which is more indelibly engraven on our formularies, worship, doctrine, and preaching. They are all instinct and filled with this truth. It is bound up with our whole economy. We preach to all nations, and to all men in all nations. We have it for our mission to make all men see the fellowship of this mystery. We invite the whole world into that great house which is the house of prayer for all nations—a great home, indeed, as large as the heart of Him who is building it. Now I need not challenge your fidelity here, nor

should I congratulate you on holding this truth alone among the Churches. Many hold it as firmly as we do; but some of the Evangelical communities, which are our fellows in the kingdom of God, are embarrassed by certain subtleness of creed, denying in word what they confess in act. But we preach a redemption without any fetters of theory or practice that already fills the world with the beginnings of light. Let us never forget that there is a sense in which this is one of our fundamental doctrines.

You will further agree with me that it was part of our vocation to bear testimony to the universal privilege of an assured consciousness of personal salvation. On no point has the confession of the Christian Church been more uncertain and more at fault. Many made it the special privilege of a few: either the reward of long discipline, or the seal of an election within the election; many connected it with sacramental grace as its only channel; many denied its bestowment altogether, and limited the Christian privilege to the effect of the first touch of the Healer which half enlightened the eyes, forgetting the second touch that made the man see clearly. Nothing has been more distinctive of our common doctrine than its insisting on the truth that the Holy Ghost seals every penitent believer on his believing; not after a certain interval, but when he trusts in Christ. We have always asserted a preliminary light, lighting all who hear the Gospel for their conviction, which is not the full evidence of salvation. On the other hand, we have proclaimed higher measures of the same Spirit of consecration afterward. But between these we have held firmly the critical blessing of a personal direct witness to every poor trusting sinner that he is a son of God. We have preached "one baptism of the Holy Ghost," even as one sacrifice was offered. We every-where ask, "Did you receive the Holy Ghost when you believed?" not "after ye believed." This is one of our notes. Let us, fathers and brethren, maintain our peculiarity—for it is such—strong in the defense of Scripture. We may admit that faults have sometimes crept into our manner of stating the doctrine, and it has been misapplied in careless hands. Let us resolve to preach the truth as our fathers, and the apostles that were before them, preached it; and while we guide those who are inquiring the way to heaven to the Saviour who belongs to every man, let us bid them wait for the direct sealing of the Spirit of Christ, who is also given to each as his sealing evidence.

It must be added that we had another mission, that of bringing into clearer prominence the social and fellowship character of Christians, as it is reflected in the Acts of the Apostles. Here, also, there was much need of a new testimony, or of a new kind of testimony. The Church for long ages had too much lost sight of this principle of a close habitual bond between Christian and Christian. In some respects it had become little different from the baptized world. Strictly speaking, Methodism had not to begin a protest against this. There had been many efforts in a good direction. Almost all the centuries had witnessed the form-

ing a Church within the Church; confraternities and brotherhoods of the higher religious life existed, which sprang from a good impulse, however misdirected; orders and fellowships—friends of God—religious societies of various kinds; and pietistic gatherings in later times. But our distinction was to incorporate this kind of interior communion with the very constitution of the Church itself. And thus our secret obviated all the evils of the older plans. It set aside the notion of a privileged upper class, that of a higher religious estate, to be entered by what was termed “religions.” It prevented the creation of a sect within the Church, exclusive and free from supervision. The class-meeting subdivided all under appointed leaders, with free range of mutual edification, but under pastoral direction, and as incorporated with pastoral oversight; one of the noblest creations of modern Christendom, and one that modern Christendom deeply needed. Here, again, there can be no doubt that our institution has had its faults of administration. Some things spoken against it may be true. A still higher institution was abused under the apostles’ eyes. Our class-meeting may sometimes have been too formal, too much regarded as a peremptory rule of life, rather than as a high privilege. It may not have been always flexible enough, so as to make provision for the weaknesses of many. But, after all, the worst abuse of the class-meeting has been its disuse. It has been, still is, and will be, an immense power for good in the economy of Methodism; one which many are adopting, and many who adopt it not envy. Let us challenge each other to maintain this institution inviolate. We are mutually jealous of each other. We in England have been in danger of becoming lax; but the old devotion is reviving. No modification will be accepted among us that shall rob it of its old character. We have our fears concerning you. Relieve us of our fears, and send us back with the assurance that your terms of Christian fellowship, while they respect the original and sacred order of the Church, are not becoming independent of this, our primitive Society ordinance.

We none of us doubt that the Spirit, who is always speaking to the Church, gave us a testimony concerning the measure of Christian perfection attainable in this life. Here we found many errors and much truth blended together in great confusion. Doctrine had its ascetic and disciplinary perfection in the following of the imagined “Counsels of Perfection.” Much of the evangelical substitute for this was the Christian perfection which is ours in Christ alone, and quite independent of our attainment; sanctification in its entirety, as well as justification in its completeness, being imputed only. And there has been a strange commingling of these on mythical theories, of which I need not speak. Methodism delivered none of its testimonies more unfalteringly than that which it delivered on this. Here, also, is one of its notes. It dared to defy the prejudices of men by speaking of a perfect estate of love; the perfect shedding abroad of Divine love in the

heart, expelling every sinful affection and all that is called sin, and the perfect outgoing of love in return—the love that fulfills the law, regards the neighbor as self, and sacrifices self in the imitation of Christ. Rejecting the term “sinless perfection,” it held that of unsinning holiness. Sometimes obscure as to the means of attaining and the evidence of attainment, its general witness to the abolition of sin in our nature as a possible privilege was abundantly clear. We do well to be jealous of each other on this most vital subject. It was and is one of our most sacred trusts. Let us see to it that we guard it with all vigilance. We must return to our old standards, and preach the high privilege of the Christian life as our forefathers preached it. We must take heed of our Conferences, holiness meetings, and current literature, lest unawares the foundations of our doctrine are moved. We must, whether in England or in America, not be afraid of the doctrine that teaches perfection in Christ, and in us through our union with him, fencing the term by its everlasting guardians, Christian and evangelical. We must be on our guard against making it all of faith and nothing by works. We must combine the gift of holiness and the discipline of holiness. We must beware of making entire consecration into Christ, perfection; it is its beginning and its condition, rather than its realization in full. We begin with entire consecration, and go on unto perfection. We must maintain the hope of the destruction of the body of sin, not only through crucifixion with Christ, but also through our own persistent mortification of our sinning members. We must not confound, as many do, regeneration and sanctification. But I am not authorized, nor am I competent, to teach you; I am here only to challenge your fidelity to the old Methodist doctrine of the perfect love that casts out fear because it casts out sin, and makes the believer as Christ is in the world, one Spirit with him.

And this salvation for all, attested to each, enjoyed in fellowship, and reaching perfection, we were raised up to spread through the world by a system of common aggression. We were commissioned to do our part toward awakening the Church to a sense of its universal priesthood as to God, and universal service as to the world. We had much to do with the modern revival of ancient Christianity as a universal brotherhood of laborers for Christ. Other Churches share with us the principles which we were foremost in making operative. But we must remember that it was our vocation to teach the universal priesthood, and to find work for every Christian in strict harmony with another principle, that of the separation of the ordained pastorate. For every Christian we find a service, but over all there is the Christian government and guidance of those whom Christ sets apart and makes responsible. Let us remember this, as in England, so in America. We must resist to the uttermost the hierarchical idea that all Christian work and Christian blessing are lodged with the ministry. But we must resist to the uttermost the idea that the New Testament gives to all the same prerogative and power in the econ-

omy of grace. It has been the glory of Methodism in England to mediate between the hierarchical and the democratic extremes; let it be its glory here also.

In bearing these testimonies we are one—one before the world, and one before the Churches; one to the very center of our common heart. We must continue one, not in the spirit of self-complacency, or defiance, or self-assertion; but we must humbly and with profound tenacity maintain our unity, waiting till all men join us. Alas for us if we should ever divide asunder on these subjects! This disruption of east and west would have consequences which would make the old division of early times to be forgotten. Meanwhile we have our differences in other respects—not, of course, in essentials, but such differences as serve to illustrate that unity without uniformity which is the highest ideal of Christian union.

The very title by which it is my privilege to address you suggests a certain difference in our internal character as Christian bodies. You are the Methodist Episcopal Church, giving that title the preponderance over that of the Methodist Societies of America. We are the Methodist Societies in England, giving that title the preponderance over that of the Methodist English Church. In other words, it seems to me that the ecclesiastical or churchly idea is stamped upon your Constitution more avowedly than upon ours, and that in ours the purely society idea is more pervasive than with you. Your speech bewrayeth you. The difference between your ministerial phraseology and ours is marked. You have retained the sacred old terms which the New Testament gave the Church, many of which we have almost lost. You have your bishops and elders and deacons, with sundry variations upon them which savor more of the Church than the Society. We have been content from the beginning with the old Methodist traditional phrases of preachers, itinerants, chairmen of districts, and so forth. A stranger passing from English to American Methodism would be struck with the distinction in this branch of terminology. He would note the predominance among you of the terms pastor, and charge, and the Church, and so on through lesser shades of difference. I know it is possible to exaggerate this. The names are different, but the functions the same; and, after all that may be said as to your ecclesiastical nomenclature, it cannot be denied that you are "brethren" to each other more affectionately than even in England. Moreover, all Churches and communities claim a certain license in this matter. There is not a Church constitution in Christendom which is perfectly faithful either to the terms or the functions of the various orders of the ministry. Certainly English Methodism cannot plead scriptural precedent for many of its offices; and you, in your discretion, have somewhat adapted the scriptural offices to the necessities of your work, and your adaptation has been from the beginning justified. You have given your venerable Bishops a place and office of great importance—something beyond the synonymous chief

presbyter, or Superintendent; something different from a chairman of a district; something different also from the diocesan bishop of earlier and later times; something new—in short, the product of your own genius, which reflects honor on your skill in organization, and receives honor from the reverend men who hold it. None can visit you and not admire and venerate your Episcopate. For my own part, the noble and statesmanlike document which it was my privilege to hear two days ago only confirmed an impression that I have always had, of the extreme value of such a general superintendency. But let me pass from this, only premising that we must not let the name bishop blind us to the fact that Methodism is essentially, throughout the world, presbyterian, whatever names it may give to its officers, and to whatever general directorate it may set them apart. Episcopal Methodism is, after all, presbyterian Methodism. We have not three orders in the ministry. Hold fast your episcopal name, and honor your bishops and sustain their hands. There is no fear that the venerable title will ever be perverted with you. You are not likely to drift into the old theory of an episcopal transmission of order and center of Christian unity.

In other respects there is undeniably a more ecclesiastical or churchly stamp impressed upon your system. Your noble book of Discipline, with all its changes and reconstructions, is something more like a codified embodiment of ecclesiastical canons than we can boast. You have also the fundamental articles of the Christian faith as a more explicit and avowed confession of Methodist doctrine than can be found in our more undefined and indefinite standards. As to the liturgy and ceremonial of worship, you may, generally speaking, lag behind us; but your tests of membership, and formal admission of members into the Christian Church, are much more in the direction to what I refer than our practice in England. And generally, in many undefinable ways, the Church idea looks more boldly out of your system than out of ours.

It is not for me to strike any balance of advantages, nor to assign the reason of the differences between us. We may learn much from each other. With all our deep-rooted love to the Society idea, we in England must reconcile ourselves, as you have done, to respond to all the obligations of the church idea. We have become, to all intents and purposes, a corporate ecclesiastical constitution, and must, in the spirit if not in the letter, draw somewhat nearer to your methods of recognizing Church membership. On the other hand, we have some lessons to teach you which we must beg you to learn, not from us as masters of your faith, but as helpers of your joy. We trust that you will sustain us in our determination to keep fast hold of the Society principle, with the two pillars on which it rests, the itinerancy and the class meeting. Let neither of these become obsolete: let neither of them become impaired in its efficiency. Devote much time, and prayer, and thought, to the consideration of the best means of reviving them where they languish, and of suppressing every tend-

ency to set them aside. Be one with us in this. We do not ask you to draw the line sharply between yourselves and Congregationalism. We respect the Congregationalist system too much, whether in England or America, to allow of any such invidious caution. But we must, on both sides of the Atlantic—for on both sides there is danger—remember that we are the Methodist people, and owe our all, as a people, to certain Society characteristics which are somewhat in danger, characteristics which are not Congregational. Perhaps the danger is greater here, for progress is the law with you in a sense in which it is not a law with us. You are a people delighting in great experiments. If I may apply an illustration suggested by what I have witnessed here: you are sometimes disposed to introduce a substitute where an amendment would be enough. But be prudent; be cautious for yourselves; what has worked well retain, and perfect without further innovation. Be cautious also for us, for whatever you do vibrates to England with all the subtlety and certainty, if not with the swiftness, of an international telegraph. We echo your songs, we are swayed by your revivalist tides. You introduce an elective laity into the legislation of the Church, we begin to sigh after the same thing. This fact warrants my liberty in making such a remark, which you must generously interpret.

As to our external relations, the differences are great and important. I can only touch upon them. You have your vast American continent every-where opening before and around you, I was going to say to infinity, and have nothing to do but to increase and multiply, and fill the land and subdue it. One who comes from the little garden inclosed yonder cannot but be impressed with this. The map assured us of it before; but traveling here, and listening to your roll-call, makes it a startling realization. Then you have an absolutely unfettered freedom of action among other communities, equal among equals, with a career of emulation unchecked by arbitrary religious distinctions. I need not tell you how much otherwise the matter is with us. By a great number of our fellow-Christians we are counted only a sect, the name having another meaning from that which it has with you. The word toleration, unknown to you, is not wholly obsolete with us. We are always conscious of a certain irritating relation to the Established Church, as also of a certain want of perfect sympathy with the opponents of that Church as such. In these respects our position is very different from yours.

What is to be said concerning these great facts? As a deputation from England, I have to congratulate you on your noble freedom of action and generous rivalry with all Christian communities. We watch with interest your firm, strong steps in the race of the American Churches. We would fain see you foremost in every thing good among these Churches—an example and a stimulant to all believers in knowledge, in faith, in purity of discipline, in zeal for souls, in reverence for divine things, and in all that constitutes the reflection of Christ's image from his people.

We feel the ambition which you feel, though neither would express it in words, that Methodism should, in one great Christian State at least, be the acknowledged leader and representative of evangelical Christianity. We greatly rejoice in the report you are able to give of your progress in every direction—north, south, east, and west—of the healing of old wounds, and the renewing of old bonds; of the prosperity of your schools and colleges; of the gradual and sure consolidation of your work; and of the enormous increase God has given you. We take note of the growth of your constituent bodies, and almost wonder that your hundredth Conference does not form part of your Centennial celebration. Generally, fathers and brethren, we are here—my colleague, who will dwell upon your internal economy as I have not done, and myself—to express our English sympathy and joy in all your work of faith, and labor of love, and patience of hope.

As to ourselves, we would beg you to remember that our peculiar relations to England are not all tribulation, though we cannot count them all joy. We have the opportunity of exercising the graces of magnanimity and forbearance, which, as a community, we have hitherto made our study. We serve a good purpose in the complicated ecclesiastical relations of England by occupying a middle place between the Establishment and the extreme Non-conformists. Our conservative policy is neither, on the one hand, that of avowed adhesion to the principle of a national Church, nor, on the other, that of avowed hostility to it. Neither our origin nor our traditions allow either. We think we are bound to remember, and you must bear it in mind in your judgment of us, that we have two distinct classes of opinion in our midst. We must respect and conciliate both. There is a deep feeling of reverence for the old Church, its history and traditions, and something like a filial sentiment still remains. There is a strong feeling in the other direction. Our peace is in respecting each other's prepossessions. Moreover, we offer a refuge to multitudes who sigh for what the Church of England sometimes fails to give them, but who would not join her declared enemies. All these things must be remembered by you in your estimate of our temperate policy in relation to the old Church of the land and its foes.

Suffer me, in all simplicity, to add here a caution applicable to both hemispheres of Methodist life. We are alike in danger of being infested by the unholy and restless spirit of politics in religion and religion in politics. St. Paul's counsel to Timothy applies to Churches as well as to individuals: "No man that warreth entangleth himself with the affairs of this life." After all, the merely political affairs of our respective countries are, in relation to our great work, "the things of this life." We must, indeed, "render unto Cesar the things which are Cesar's, and unto God the things that are God's." But we must not so interpret the words as to press them into the service of a corporate interference of Methodism in politics. The word "render" must have a different meaning in the two relations. There are times when our corpo-

rate power must be brought to bear on civil government, both for aid and for opposition. But those times are few. Our supreme principle must be to remember the one bond of our loyalty to Jesus, our King and Lord. May you in America, and we in England, have grace to be wise in this respect, and while we look with the left eye at the politics around us, keep the right eye for our one supreme concern!

This leads me to a concluding observation on something higher than our mutual differences: our absolute unity in the common kingdom of our common Saviour.

We are one in the kingdom or cause which is founded upon a truth, a system of truth that must be defended. Between you and us there is only one heart on this subject. I have spoken of a distinctive testimony, but as taking it for granted that we steadfastly join the whole of evangelical Christendom in maintaining those primitive and underlying truths which are the basis of our Christianity. Both here and in England there are many anti-christs, whose voices are heard in loud clamor or in subtle argument against the verity of the Scriptures and their central truth, that the Son of God came in the flesh. These voices are, alas! too often heard in the Churches themselves. I thank God, not in ours! Our literature is faithful; our colleges are uninfected by skepticism. This is saying much for England. To God be the glory! We rejoice that you can bear the same testimony. Your literature also is faithful; your colleges are inviolate. Let us challenge each other to eternal fidelity to the central Book and its central truth, and all that it irradiates.

We are one, fathers and brethren, in the glorious cause which we live to maintain, and to which each of us is pledged. In this great cause all distinctions of race, and nationality, and government disappear. In this we are not Americans and English, but Christ is all and in all. The glorious empire of the Mediator overarches all lands. It borrows its names from both our governments. It is the commonwealth of the New Israel, made up of united states and fellowships under the one supreme President; it is also the kingdom of Jesus, who reigns over the nations from his throne in the Church, and his scepter ruleth over all. In the rich light and glory of this eternal truth we can merge our national differences and count them naught. Whatever our opinions or prepossessions may be as to the principles of earthly governments, we bow down alike before His throne; the wings of our common Immanuel spread over both continents, making them one.

May I not add, that this great truth will shed its luster and sanctity on your national centennial, which in this light we, in behalf of English Methodism, celebrate with you. I would not be understood to intimate that our sympathy with you in this great year rests only upon our high and heavenly reconciliation in Christ. Far be it from me to mean this. You and we are alike generous and Christian enough to rejoice together in the great event which, a hundred years ago, displayed the hand of Providence

in making you an independent people, great in yourselves, and strong in the prophecy of larger greatness. We know full well that no Act of Independence can make you, in the deepest sense; independent of Old England; we hold you by an indissoluble bond. The blood in your veins beats true to the pulsation of our heart, and our heart beats true to yours. And you are too noble to allow any touch of bitterness to sully the purity of your great commemoration. But, after all, your centennial is, as your public Government has fully shown, a religious festival at the foot of the heavenly throne. You are bent on superadding to your national and civil rejoicing a great tribute to Him who took up your national independence into his counsel for the government of the world. May he accept your tribute, and sanctify your national festival to the increase of grace in your hearts, your households, your ministry, and your common work!

In this more blessed kingdom we are all living, and toiling, and suffering, and dying, sustained by its glorious hopes. We shall have our reward if we faint not. You have had some tender allusions to the record of your faithful dead. But you have not in this Conference what gives such solemnity to ours, the early tribute to the departed. It would be a joy to me to hear more fully their names, and how you glorify God in their death, and how they glorified God in their life. But it is enough that we are on our way to join them. With all our strength, and activity, and vigor of life, we are after all a procession—not a sad, but a joyful one—of men who are toiling their way to the last sacrifice. Let us this day renew our covenant of life and death in this kingdom, determined to spend and be spent—what words are these!—in the service of Him who lived, and died, and rose, and revived, that he might be Lord of the dead and of the living. “Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’s.”

But he is here the Lord of the living, and in him, in union with his person, we are one this day in the best of all unity. In him we are vitally, organically, and eternally one, joined to the Lord, and one spirit with him. He is in our midst, for we are met in his name. If ever he is in the midst, it is in such an assembly as this, where every thought and deliberation, every project and purpose, every act and deed, directly or indirectly, has reference to his cause. Let me then, finally, challenge your devotion to him. Let us pour out before him the tribute of our full and fervent loyalty. Let us bow down before his awful presence and worship at his feet. So shall we all feel the virtue that flows from him filling our hearts, and know how strong we are in our unity, how united in our strength, in the name of Him who makes us one, to whom, from us and ours, from America and from England, from all the earth, and when earth and its labors are forgotten, from the depth of eternity, be all glory and honor forever.

11.—*Journal, page 121.***ADDRESS OF REV. JAMES H. RIGG, D.D**

IN attempting to address this audience at this moment, after the exhaustive address to which we have listened, one which has made such a demand upon our thought, and I have no doubt so deeply touched our hearts, I feel that the work I have to do this morning is not a very easy one to perform.

A royal critic has said of Dr. Barrows, that he was the most unfair preacher that he had ever heard, because he so handled his subject as to leave nothing for any one to say afterward. And I think, that after what my beloved friend and colleague, Mr. Pope, has said, the largest part of the subject that might have been supposed to be common to our deputation to-day has been so exhausted that there is little left for me to add. Perhaps I may find a nook for myself, from which to offer a few words. One thing I will say, and that is, that although I do not feel at ease, still in a sense I feel pretty well at home. A person may be at home and not at ease. You, Bishop Janes, and some of your episcopal colleagues, have been known to me for more than a few years, and I have had relations with some of the most distinguished brethren who belong to the floor of this Conference, as well as with some who are no longer in this life. Therefore, it is with some personal comfort and much personal satisfaction that I find myself present here to-day. I rejoice, and yet I must say that I rejoice just now with trembling.

In addressing yourself, your episcopal colleagues, and this great assembly of Christian brethren, ministers and laymen, auspiciously united in counsel and in sympathy in this centennial year of your nation—and I think I may in a just sense add, your Church's independence—I feel myself utterly in default as one of the representatives of British Methodism. I feel as if we were called upon to speak in behalf of our country at such an hour as this, as well as our country's Methodism, and to do so worthily is no light or easy task.

America celebrates this year, in the great and beautiful neighbor city of Philadelphia, the centenary of her national independence, and you may be said to celebrate at the same time the centenary of your national independent life as the Methodist Church of the States. This, indeed, was the necessary consequence and result of your achieved autonomy as a people. An independent nation could not but have an independent Church, and from that church-independence, coeval with your birth as a people, have grown many of the special characteristics of your Methodism. The national life of your country has been thoroughly transfused into the veins of your church-life. Your Church was destined and made ready for your country; was born from

the same throes and agony, and has become great through the same shaping influences. Your country, under Divine Providence, has made your Church what it is. It is an American Church or it is nothing. It is *the* American Church, as no other is. An American might be excused for thinking that Methodism was created for America. America, it cannot be doubted, was predestined to be the great field of Methodist development and triumph. No other Church was capable of adapting itself completely to the conditions, the exigencies, the necessities, of your irregular, impulsive, infinitely various, your multitudinous and unlimited national life and development. But for Methodism, what would your crowds of immigrants and adventurers have become? What sort of a life would have grown up among your wildernesses? But with God's blessing on Methodism, what heroic chapters of Christian history were enacted, and what a life of faith and devotion has actually grown up under the shades of your forests, and within your vast river-valleys! Your own distinguished church historian has well said, that what was needed for your country a hundred years ago was a "religious system, energetic, migratory, itinerant, *extempore*, like the population itself;" and that without such divinely provided help, "demoralization and hot barbarism must have overflowed the continent."

Providence, however, was not behindhand. Methodism was ready for the hour of need. The result has been the grandest and most wonderful century of national church progress that the world has seen.

In celebrating your national centenary you cannot but, as representing the Methodist Church, also review and give thanks for this amazing growth of your own Church during the century of its independent existence.

Fathers and brethren, let me, at least on behalf of my own Church, of your British brethren, assure you how heartily and how entirely we on our side—we of the older, but now so much smaller branch of our Methodist family—sympathize with you this day in your joy and thanksgiving.

If England looks now with all sympathy, and even with parental pride, on her formerly alienated offspring—her gigantic, although still but youthful, scion—yet more proudly and thankfully does British Methodism look upon the growth and the greatness of her daughter Church.

British Methodism, indeed, has a special right to regard the hour of your present celebration with ungrudging sympathy. It is well known with what frankness our common founder expressed his satisfaction at the position and prospects of your Church in view of that liberty, as he said, wherewith God had "so strangely made you free."

But it is not quite so widely known how wisely, how faithfully, how lovingly, he pleaded your cause with the English ministry during the time of the struggle, and from a very early period of that struggle. He had gone against your cause at the first, but

with characteristic candor and equity he before long both understood and declared the truth. Convinced of the righteousness of your cause, in a memorable and prophetic letter written in duplicate, and addressed to two leading members of the British ministry—Lord North, the Premier, and the Earl of Dartmouth—he pleaded your country's cause with singular force and with prophetic insight.

"An oppressed people," he declared in this historic letter, "asked for nothing more than their legal rights," and asked for them "in the most modest and inoffensive manner which the nature of the thing would allow." "They are strong," he added; "they are valiant: they are one and all enthusiasts—enthusiasts for liberty—calm, deliberate enthusiasts." "They are terribly united; they think they are contending for their wives, children, and liberty." "Whatever has been affirmed, these men will not be frightened, and they will not be conquered easily." The date of that letter was 1775. It may well be quoted in this centennial year; standing, too, as we do, almost in view of the statue of Washington, who in that year assumed the command of your country's forces.

Another thing let me be permitted to say with regard to this historic Conference—this memorable Conference of to-day. It is assembled in the city of Baltimore. I count it a good fortune to be permitted to visit your General Conference not only when it is thus celebrating its centenary, as well as the national centennial, but when it celebrates that centenary in this city of Baltimore. Surely no so fitting place for the assembling of this Centennial Conference, as I may call it, could have been found as the city of Baltimore. Baltimore, I take it, more than any other city of this country, was the nursing mother of your primitive Methodism. Robert Strawbridge—does he not take precedence, in order of time, of all others who planted Methodism in these States? However that may be, the memories of "Perry Hall" and Francis Asbury are inseparably and eternally associated with this city. I observe that just one hundred years ago an important Annual Conference was held in Baltimore; and I find that those most critical and important formative Conferences of 1785 and 1792 were held here. Nay, I find that of the first eight General Conferences after and including 1796, seven were held in this city. I therefore venture to say that this, above all other places, is the place where an Englishman whose privilege it is to be present at the centennial celebration, would desire to mingle with his brethren of this great transatlantic Church.

And while we stand here, sir and brethren, names which are to you bright and historic, and never to be forgotten, come up also to our recollection, for they have become a part of Methodist history in our country as well as yours. Asbury, that great modern apostle, Freeborn Garrettson, Jesse Lee, and many another name, are inseparably associated with Baltimore, and with the early history and triumphs of Methodism in this great land.

There are many things besides that I would like to say, but I feel that the time is exhausted, and I must abstain from speaking of them. Some things which I had thought of saying have been anticipated in the admirable address to which we have already listened.

Your condition in this country is necessarily different from ours in England. Yours is the great Church of this land. I do not say that we have been faultless, that we have been as effective as we might have been; but we could never have been to England what your Church has become to this country. The thing was simply impossible. You had the land before you. You were on the crest of the rising tide, in the very advance of civilization, or it might be even within the borders of barbarism, but still you were there. Wherever settlers went, there your itinerants were soon found; they turned up every-where. Nay, it was not only a question of itinerancy, but it seemed that Methodism was almost like the thistle-down, carried every-where, floating on every breath of air, and taking root and spreading its life every-where, not only by the service and zeal of the ministry, but of the laity as well. It is in the very fiber of our Methodism, sir, that it recognizes the right of the laity to teach and put forth Christian effort every-where. This it has always maintained, and it was that lay-liberty of Christian life and testimony that enabled your Church to go from spot to spot, advancing itself throughout the length and breadth of the land. Like the thistle-down, did I say? Yes, but it took root like the oak, or rather like the sacred banyan-tree, whose every branch, descending into the soil, strikes deep its roots, and thence sends forth its branches again far and wide till the whole land is overshadowed with its grandeur, and all people partake of its fruits. This was your privilege, sir; it was not ours. That was your vocation under Providence; it was not ours. We have striven to do what we could, but we have for the most part succeeded best, perhaps only, where the population was comparatively new. There can be no greater mistake than to suppose that John Wesley, in his life-time, took hold of the length and breadth of England. This supposition is one of the prominent errors arising from the rhetorical exaggeration which, on such a subject, is exceedingly natural; but if any one will take the trouble to investigate, he will find that the successes of Methodism were not great in the agricultural districts. Its greatest successes were in those places where there were fishermen, and miners, and colliers, and hand-loom weavers, and among the lower middle classes of our middle-sized towns. It is a part of our duty now to force our way into those agricultural counties where to Methodism the soil is still virgin. I say, then, that the conditions in your country and ours are widely different. You know how hard you had to fight in New England, but we had to fight harder over the whole of our land. In England the ground was preoccupied by two formations and two growths: the primary, or Anglican; and the secondary, that of Calvinistic dissent. To force a footing, to gain a rooting, against and amid

such preoccupation, against these two antecedent dominions—often combined in their resistance to our attempts—has been a difficult and tedious operation. We have succeeded well and rapidly only where we have found recent alluvial soil—aggregations of industrial population gathered together in comparatively recent years. But for all that, we do not abate one jot of hope. We are laying out our missionary plans and other schemes of work every-where, and although London was the place where we took feeble hold and were found in smallest numbers, yet, thank God! through the energy of some noble-spirited individuals, we have been enabled in the past twenty years to double our members and our influence.

Before closing I must say that we have a fund for the extension of Methodism, and have a magnificent standard to which we are aiming to raise it, but I am afraid we shall not easily reach our standard. It is proposed that we shall make this fund \$1,000,000, which shall be used to extend Methodism in the rural districts to which I have referred. Sir Francis Lycett has offered \$200,000 toward this fund if we can find others to make up the million. Our foreign missions still continue to grow and prosper. Our yearly missionary revenue is now reckoned at \$900,000. In our Sunday-schools we have seven hundred thousand scholars, which, taking into account our Church membership and standing in the country, is even a larger proportion than you can show. Our Sunday-School Union is also steadily taking hold of circuit after circuit and school after school, so that we doubt not it will prove a great success. In our day-schools we have about 180,000 scholars and 940 teachers: but I will not refer at length to this subject of day-schools this morning. It would take too much time, and is somewhat complicated.

There are not a few great problems pressing upon us, as upon you, for solution; and if each will watch the other, and remember always that what is good for one may not be for the other, and yet that we may learn much from each other, I have no doubt that the mutual study will be exceedingly beneficial.

One of these problems personal to us is to consummate and complete our scheme for lay co-operation. It is well known that we have had laymen in our district meetings, which correspond nearly to your Annual Conferences, and also, in a modified form, in our General Conference for years past, but we think that the form of their co-operation can be improved.

We have also to adapt our circuit system to the needs of the large towns. We have found that large circuits do not do well in our large towns; but we have found also that stations do not do well either, and we are, therefore, coming to a kind of intermediate plan by which we strive to associate together, as far as possible, two ministers with two strong Churches, and perhaps an infant Church as a nursling, the ministers supported on a common basis by the two. This whole question, however, is one that demands from us careful study.

Mr. Pope has referred to the fact that some provision should be made for those who are not members of our classes and Societies, but are God-fearing and devoted people, and who habitually attend our services. I am sorry to say that, as yet, we have not been able to come to any clear agreement as to the proper basis upon which that most important principle should be settled. We shall in that respect watch with great interest what you may do.

Then, too, there is the question of the relation of our children to the Church. As to this question, you, who in every thing have churchly sympathies, have been and are in advance of us, and have set us an example in your manner of dealing with baptized children which I have no doubt may be of profit to us.

We find it hard to combine scholarship with plain, faithful, and practical preaching. We must have the scholarship, and we must also have the warm testimony. For the morning sermon we must have scholarly and faithful instruction in the things of God, and for the Sunday evening congregations we must have the grand, commanding testimony as to the need of salvation, and the way of salvation; and we feel that without the Sunday morning instruction, and the large and crowded Sunday evening congregations, it is impossible for our Methodism to hold her position.

Now, sir and brethren, I must close. Three years ago I had the privilege of visiting this country, and met then with such generous hospitality and universal sympathy and courtesy as I never expect anywhere to meet again, unless it be on my visit to you on this present occasion. The result of that visit was many friendships and warm personal attachments—an attachment to the people of this country independent of differences of opinion and judgment upon matters of theory, whether political or ecclesiastical—an attachment of heart to heart, which I believe is very widely exemplified among our own people on that side, and yours on this side, of the great ocean.

Now, I have no hope whatever of visiting your country again. To have seen you, to have looked upon you in your meeting, to have joined you in your fellowship, to have made a few more friends before we all go hence and be no more, that will be a bright thing to think about, and a happy recollection to cherish. I believe that there is no Church in the world that has such responsibilities as yours, not one. Your position here—look at this continent!—is in the heart of the country; you are commanding the center and the corners of the land. I see some of the difficulties against which you have to contend, and some of the temptations you must guard against. I pray to God that he will give you the spirit of wisdom and counsel, a spirit of humble searching for truth, and of mutual confidence, and consultation, and love; and then I doubt not, that upon this branch of our common Methodism, grown into the great Methodism of the earth, will rest blessings untold, and from generation to generation. May God grant it!

12.—Journal, page 381.

REPLY TO THE BRITISH CONFERENCE.

THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH TO THE BRITISH WESLEYAN CONFERENCE.

REVEREND AND DEAR FATHERS AND BRETHREN: We were filled with joy on receiving the address of your Conference at Sheffield in 1875 by the hands of your honored representatives, the Rev. William B. Pope and the Rev. Dr. James H. Rigg, whom you had appointed to visit us. The intelligence it gave us of your labors in the cause of our Lord Jesus Christ, and your prosperity, was most welcome, while you could not easily have sent us messengers more acceptable than the beloved brethren who brought it. Though before personally unknown to most of us, Mr. Pope delighted us with his personal bearing, his devoutness of spirit, his fullness of attainment and eloquence in discourse, both in his public address in fulfillment of his mission and in his sermon before the Conference; and Dr. Rigg, known to many of us by his former visit to this country, impressed us strongly by his deportment and wisdom.

We thank God in your behalf for the successes which he is giving you in the great work whereunto you are providentially called, both in your foreign mission fields and at home. We rejoice with you in your increase in your old-established Societies; in the abundant revenues which the Lord of the whole earth is putting into your hands for the extension of his kingdom; in the growing magnitude of your Sunday-school and educational operations; and, above all, in the fruitful extension of your labors into regions in your own land which you have, until recently, been unable to enter. Our hearts are cheered and encouraged by your toils and successes as we learn them both from your letter and the fuller statements of your representatives; and we pray that you may be so plentifully filled with all wisdom, and so mightily clothed with power from on high, that the utmost desires of your hearts for the glory of our Lord may be given you.

With respect to ourselves, we are thankful that we are able to inform you that, through the blessing of God, our labors have not been in vain. More than a quarter of a million of persons have been admitted into our Church during the four years that have elapsed since our last General Conference, so that our present membership is 1,642,456, with an itinerant ministry of 10,923. We have in the same period added 1,193 to our church edifices, making a present total of 15,633. Our Sunday-schools also are prosperous, numbering 19,287, with 207,182 officers and teachers, and 1,406,168 scholars. Our educational work we are prosecuting with vigor. In the celebration of our national centennial, an event which marks the present year, we have thought it appro-

priate to direct that collections in aid of this cause be made in all our congregations, which, with the special and larger gifts of the more wealthy of our people, will, we hope, more adequately endow our institutions of learning, and enlarge our other permanent educational funds.

We have also in the same four years, as you are aware, opened missions in Mexico and Japan with great promise of excellent results, continuing at the same time our work in our older mission fields in Africa, South America, Asia, and Europe. We are thus endeavoring to bear a part in carrying the blessed Gospel of our Lord Jesus Christ into the "regions beyond," ardently longing for the overthrow of whatever exalteth itself against him; yet not doing according to the measure of our desire, partly because of the necessity that is upon us from the incessant demands of our home evangelical enterprises, and partly from the great financial distress that is afflicting our country. With a rigid adherence to the earnest habits of our past history, we are steadfastly striving to cover our vast territory with our net-work of circuits and stations, not omitting the most ancient settlements on the one hand, and continually, on the other, keeping pace with the ever-advancing frontier, that this whole land may most speedily be won, and most firmly held, for Christ.

While you are led to a renewed care for your work at home and abroad, we are, in our turn, stimulated by your example and words to go forth with a fresh ardor for the conversion of the world. We thank you for your warm welcome as fellow-workers in Italy, where you were before us, and it is our purpose that there, as elsewhere, the "old, close, and affectionate fraternity" between us shall be maintained.

You remind us of the calling common to our Methodism, and of our oneness in doctrine, in spirit, and in evangelical aims; nor is your emphasis too great. With you we have learned them sitting at the feet of Wesley, our common founder. Our pulpits constantly proclaim a universal redemption through the sacrificial death of our Lord Jesus Christ, the conscious assurance of pardon to the believer, and the privilege of all to know, in their personal life and experience, the fullness of divine love. We have clung to these essential truths from the beginning, and never, as we believe, have our ministers and people more fervently cherished a steadfast reliance on the presence and power of the Holy Spirit. We rejoice in this oneness with you, though in some matters of polity and administration we are unlike you. Yet even here we have, in some important respects, the authority of our founder. It was Wesley who advised our fathers in this country to constitute their Societies into a Church, and such we are, but not a hierarchical one. We are Episcopal Methodists through his counsel and his ordination of our first Bishop; yet our episcopacy is not a prelacy. Our practical economy we have enlarged and modified to adapt it to our varying necessities, yet we retain with tenacity the itinerant general superintendency which he gave us, and the system of itinerancy

as well, both of which have so greatly contributed to our growth and strength. Nevertheless, we have not forgotten, and we hope always to remember, the grandeur of our calling, that we were raised up "to reform the continent, and spread Scripture holiness over these lands." We are profoundly impressed with a sense of our grave responsibility, of which you so tenderly speak, as the largest Church of the Methodist family. We deeply feel that our success and our safety alike lie in a faithful adherence to the "Methodist testimony" received by both you and us from our fathers.

Since our last General Conference we have been bereaved of our beloved Bishop Morris, the senior of our chief pastors, who in a ripe old age closed his useful life and passed to his reward; and also of Bishop Roberts, our missionary Bishop for Africa.

One of our beloved Bishops, accompanied by an honored minister of the Church, will be appointed to visit you, and we commend them to you as eminently worthy of your regard. They will more fully inform you of our affairs.

And now, dear fathers and brethren, we commend you to "the God of all grace, who hath called us unto his eternal glory," praying that "the fellowship of the Spirit" may be with you all, "and love with faith, from God the Father and the Lord Jesus Christ."



IRISH WESLEYAN CONFERENCE.

13.—*Journal*, page 264.

ADDRESS OF THE IRISH WESLEYAN CONFERENCE TO THE BISHOPS AND MEMBERS OF THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA,

DEARLY BELOVED BRETHREN:—We gladly embrace the opportunity of again addressing you in the fellowship of Jesus Christ. Holding to him as the "one Lord" and Head of his Church, we rejoice to maintain with you, in our common system of doctrine, "one faith," and to witness, in our common experience of the life-giving energy of the Holy Ghost, "one baptism."

Your letter was received by us with affectionate respect, and, while regretting the occasion which deprived us of the presence of your representatives, and of the pleasure of greeting them in our assembly, we gratefully appreciate the interest in our work in Ireland which you so kindly and warmly express, and we heartily reciprocate your assurances of fraternal esteem and love.

We admire the fidelity and zeal of your ministry in seeking to overtake and supply the wants of your very mixed and ever-growing population; the liberality of your laity in sustaining

your varied institutions; and the facility with which your operations are adapted to the changes continually passing in your great country. Nor do we less admire the enterprise with which your missions are prosecuted in heathen lands; while we praise God for the success with which, in every department, he has crowned your labors, and pray that he may yet more and more multiply you and bless you, and make you a blessing.

So far as our work in this country is concerned, we continue to prosecute it under old discouragements: the sparseness of the Protestant population in the South and West, which now, in some districts, claims all the more attention because of the reduced agency of the disestablished Church; emigration, still taking our sons and daughters to other lands; and a strong and grasping popery, still holding in chains of ignorance and superstition the greater part of the people. But we are not left without proofs of the Divine presence and favor. Our numbers show a small yet hopeful increase; the liberality of our people is maintained; and though we are not able to increase the number of laborers as the wants of several localities demand, we have endeavored to sustain our general mission, and are thankful for the access it has had to many whom we could not otherwise reach, and for the success with which it has been attended.

By arrangement with our brethren in England, having received from them a capital sum of £20,000 to be invested for this purpose, we have formed a distinct fund for the support of our "worn-out ministers and ministers' widows." A movement set on foot by our steadfast friend, Alderman M'Arthur, of London, M.P., has been generously carried forward in our several circuits, by which it is now confidently expected £15,000 will be added to this amount, so that something like a secure, if not adequate, provision may be made for those brethren who by age or ill-health are laid aside from circuit work, and for the widows of ministers who have spent not only strength but life in this service.

Our educational institutions also continue to hold an important position. The College of Belfast has been the means of greatly increasing the influence of Methodism in Ireland, and, notwithstanding a visitation of sickness, which thinned for a time the number of pupils in attendance, it is now, in every respect, in a healthy and prosperous condition. The training given to young men in the theological department is likely to prove a source of strength to our ministry and of blessing to those among whom they may be called to labor. The amount promised for endowment of the College has been almost realized; and to you, who have from the outset taken such a liberal interest in the progress of the institution, it may not be unacceptable to learn that an extern hospital has been added to the buildings, and that the inclosure of the grounds is now complete. The Connectional School in Dublin sustains its character as a first class educational establishment, and efforts are being made to secure more suitable premises, those in which it has been hitherto conducted being nearly out

of lease. While our interest in general education has in no wise slackened, we are giving increased attention to our Sabbath-schools, well knowing that the true safety for the rising race is to be found in that knowledge of the Holy Scriptures whereby they may be made wise unto salvation.

Since we last addressed you fair progress has also been made in additions to our church and school buildings, and houses for our ministers, at a cost of £23,018.

The visit of evangelists from your country, whose labors both in this and the sister island have been attended with remarkable blessing, has furnished occasion for the practical development of a desire for closer union, more especially among ministers of different evangelical denominations, in carrying out the great objects of the Christian Church in the conversion and salvation of men. In this result we greatly rejoice. We are also cheered by the nearer prospect of union between ourselves and the other principal body of Methodists in Ireland. Committees of both bodies have conferred on the subject; their meetings and deliberations have been characterized by the greatest harmony and good feeling; they have reported to their respective Conferences; the conclusions arrived at up to the present are all favorable to the object, and negotiations are continued in the hope that the difficulties yet in the way may be surmounted, and the desired union may be happily attained.

We have been much gratified by a non-official visit of the Rev. Dr. Curry, Editor of the "Christian Advocate," New York. His intercourse with us has been very pleasant, his ministry highly acceptable and profitable, and the information afforded by him concerning the progress of the Methodist Episcopal Church, both at home and abroad, has greatly cheered us, and caused us to give thanks to God on your behalf.

We do not deem it expedient for the present to send a representative to your venerable assembly, but trust that one of our brethren may be deputed to convey to your next following General Conference our fraternal greetings, as well by word of mouth as by letter.

We pray that the presence and blessing of the great Head of the Church may eminently crown your assembly, and guide you in all your deliberations.

Signed on behalf and by order of the Conference,

WM. MORLEY PUNSHON, LL.D., *President.*

JOSEPH W. M'KAY, *Secretary.*

BELFAST, June 24, 1875.

14.—Journal, page 381.

REPLY TO THE IRISH WESLEYAN CONFERENCE.

TO THE PRESIDENT AND MEMBERS OF THE IRISH WESLEYAN CONFERENCE.

DEARLY BELOVED BRETHREN IN CHRIST: It is with Christian joy that we acknowledge the receipt of your fraternal letter, and now return your greetings in the Lord. The assurance that God is still with you strengthens our faith and gives us great comfort. The progress of the kingdom of God in all lands, and by all agencies, is a matter of deep interest to us, and of devout thanksgiving; but we think the cherishing a peculiar interest in the prosperity of all the various branches of the Methodist family is not inconsistent with that charity and love which are due all those who love our Lord Jesus Christ in sincerity.

There are special reasons why Irish Methodism should have a warm recognition from us. We cannot forget that we owe much to it in the persons of our founders, and many others, whose biographies are a part of the history of our own Church; or that American Methodism is greatly enriched by the piety and zeal, the fervor and liberality, of thousands of your countrymen, and that you are constantly adding to our wealth in these regards; or that universal Methodism is greatly indebted to you for the missionary zeal which you illustrate; or that the treasures of knowledge and learning which you have laid upon our common altar have been a benediction to the theology of the Christian Church of all coming time.

We appreciate also, in some measure at least, the difficulties under which you prosecute your labors of evangelization. Rome is your great foe, as she is the great adversary of all that is represented in the Methodist movement, of which you stand as one of the living exponents. All your gains over her are ours; all your achievements belong to Christendom in their results. Ireland, converted to Protestantism, and the world breathes freer. Let the shamrock become the symbol of Ireland's redemption, and a mighty stage is made toward the millennium.

Recognizing the imperative demand made upon the Church for men of learning in the prosecution of her work, we rejoice over your success in founding schools where your ministers may be trained and your missionaries prepared for their work, and your people generally brought under the hallowed influence of a religious education. An educated Church, when godly, is a conquering Church.

With regard to ourselves a large prosperity still dwells with us, for God hath not forgotten us. Our work is very extensive. Ceaseless vigilance is demanded and exercised on the part of our Bishops, and great sacrifices are made by many of our pastors, that the "work of God be not hindered." Our missions to Mexico and

among the Indians are being crowned with success; our labors among the freedmen, a work of difficulty, and requiring much wisdom in its prosecution, are full of encouragement; our foreign missions are constantly enlarging, and thousands are yearly being gathered into our Churches. During the past year God has poured out his Spirit in a marvelous way upon all our land.

Our colleges and theological schools and seminaries are generally in a prosperous condition, though some of them have experienced embarrassment growing out of the financial distress everywhere prevailing. Our missionary treasury has suffered also from the same cause. We trust these embarrassments will prove to be but temporary, and that in this year of our national jubilee relief may be found.

We must direct your attention to our Sunday-school interests, which upon examination you will find to contain the germ of a mighty Church, and to be radiant with prophecy.

It will gladden your heart to learn that the estrangement existing for years between the Methodist Episcopal Church and the Methodist Episcopal Church, South, is being gradually but surely removed, and that the spirit of fraternity and love is returning like a heavenly baptism. We confidently expect that all barriers which obstruct Christian fellowship will soon be removed. With all other branches of Methodism we are in fellowship—the sounds of strife are unheard among us, and with the Protestantism of the land we are at one.

And now, dear brethren, in closing this letter of greeting, we pray most devoutly that the blessing of the great Head of the Church may rest upon you, and the guidance of the Divine Spirit be vouchsafed to you, giving you increase in all righteousness, and goodness, and love, and that the peace of God may abide with his holy catholic Church evermore.



METHODIST CHURCH OF CANADA.

15.—*Journal*, page 146.

ADDRESS OF THE METHODIST CHURCH OF CANADA.

TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH IN THE UNITED STATES.

REVEREND AND DEAR BRETHREN: Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. With a gratitude as sincere as our joy is great, we note the progress of the work of God in the wide and constantly extending field occupied by the Church of which you are the appointed and honored representatives. We thank God on your behalf, who has been graciously pleased to vouchsafe to you so large a meas-

ure of success, that now you number within the pale of your Church a membership of a million and a half of redeemed and immortal souls. The little one has become a thousand, and the small one a strong nation!

The consideration of your vast missionary organizations; the number of your ministers and missionaries at home and abroad; their zeal, fidelity, and success in the proclamation of a full and a free salvation, elevates our joy, animates our faith, and quickens our emulation.

We very greatly rejoice in your benevolent and successful efforts on the behalf of the freedmen of your nation, and we earnestly pray that your loftiest anticipations may be fully realized in the future of the once down-trodden but now emancipated millions whose souls, equally with our own, have been redeemed by the precious blood of the world's Saviour.

Your marvelous enterprises in regard to religious education and a sanctified, pure literature, as seen in the number of your schools, academies, colleges, and universities, and in the almost innumerable religious productions of the press under your control, command our admiration. We cannot fail to see, in the large extent to which you invoke the aid of these powerful agencies, a future before you and your country bright with glorious promise!

We have sorrowed, dear brethren, with you in your griefs, as we have rejoiced with you in your joys. The loss of eminent men among you—eminent by official position and in the councils of your Church—we have felt to be a loss extending beyond the boundaries of the Methodist Episcopal Church of the United States. But we have rejoiced with you in the abundant grace of God vouchsafed to them in a dying hour, and in an active and honored life.

We address you, beloved brethren, from the first General Conference of the Methodist Church of Canada; and we are persuaded that it will afford you no small satisfaction to know that the efforts to unite the Conference of the Wesleyan Methodist Church of Canada, the Conference of the Wesleyan Methodist Church of Eastern British America, and the Conference of the Methodist New Connection Church of Canada, have been so far successful that this, our first General Conference, is constituted of the representatives—both clerical and lay—of these several bodies now happily made one. The difficulties of organizing a General Conference, and of arranging for seven Annual Conferences, have been met in a spirit of Christian love, and the greatest harmony has prevailed in all our counsels. We have sought, nor sought in vain, for the Divine guidance. God has been eminently with us, conducting us through perplexing questions, and leading us to such conclusions as give great promise of perpetual harmony and increased usefulness.

You will not be surprised to learn that the first President elected by this General Conference is the Rev. Egerton Ryer-

son, D.D., LL.D., one whose name and presence is not unfamiliar to your body, and one who has for a period of nearly fifty years been an honored minister of the Wesleyan Methodist Church in Canada.

We have now upward of one thousand ministers in connection with the Methodist Church of Canada, and more than one hundred thousand members, constituting the largest Church in the entire Dominion. Gratifying as large numbers in themselves may be, we are, nevertheless, persuaded that while they furnish enlarged power for further usefulness, they bring also increased responsibility. We deeply feel the supreme importance of vital godliness. Our ministry proclaim the grand old doctrines preached by our fathers; and our people, no less now than formerly, hold fast to the doctrines, ordinances, and institutions so dear to the heart of the earliest members of the Methodist Church.

Our Missionary Society is prosecuting its work with increasing vigor. Its income and its agents are annually increasing, and God gives the laborers success in their various fields of missionary toil. Our feeling of interest in the cause of education is far from diminishing. We have now two universities for the Dominion. Additional colleges for both sexes have recently gone into operation, and bid fair to be eminently successful.

Our Book Rooms and periodicals are exerting a salutary influence, and are largely aiding the ministry of the Church in spreading scriptural holiness throughout the land. We have been favored with the presence, counsels, and administrations of one of your honored bishops—the Rev. Jesse T. Peck, D.D.—whose visit we gratefully acknowledge, but whose stay was of necessity too brief to gratify all our desires.

Our beloved brethren, the Rev. John A. Williams and John M'Donald, Esq., have been duly appointed our representatives to your General Conference. Their long and intimate acquaintance with every department of our work will enable them to furnish you, in ample detail, the state and operations of the several departments of our work in this land, and will supply any lack of service on these points which may appear in this address of fraternal greeting.

“Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work.”

Signed by authority and on behalf of the General Conference of the Methodist Church of Canada, in the city of Toronto, this twenty-eighth day of September, in the year of our Lord 1874.

DUNCAN D. CURRIE, *Secretary.*

16.—*Journal*, page 146.

ADDRESS OF REV. JOHN A. WILLIAMS.

IN rising to address you as one of the representatives charged with the mission of conveying to you the fraternal greetings and Christian regards of the General Conference of the Methodist Church of Canada, while I am sensible of the honor, I am also sensible of the limited qualifications I possess for the task kindly imposed upon me, and I take the expressions of your kindness with which you have greeted me as not meant so much for me personally as for the great Church in our Dominion I am here to represent, which will watch your proceedings and pray for your success.

I take it as a singular privilege, not only that I should be the first representative to this body from the Methodist Church of Canada, but that I should be permitted to meet you in this the great centennial year of your existence as a nation. While I look at you through Canadian eyes, and hold views of civil polity in some respects differing from your own, yet I should feel ashamed of myself, as a man and as a Christian, if I should be found destitute of that magnanimity which recognizes greatness and success wherever found. My own heart would feel ashamed if this occasion should pass without recognizing the singular providence that has directed you as a people. I mark the progress of this nation in commerce and enterprise, in science and intellectual energy, your vast and extensive territory, furnishing a home for the millions of the surplus populations of older countries. I think of the reputation you have won by the establishment of schools and colleges, and other institutions of moral and intellectual progress; of the open-handed beneficence and philanthropy which has marked many of your citizens; and of the number of singularly great men which from time to time have been raised up to guide your destinies: at the influence and power of religion; the progress of the kingdom of God in your midst; at your Churches, with the vast number of worshipers; at your missions, belting the globe; at the consecration of wealth to the service of your Lord and ours. I pray that he who raised you up as a people one hundred years ago may keep you true to the demands of justice, of freedom, of truth, and of God! I bless God for the influence of this Church upon the development and progress of this nation, running parallel in your history with the history of the nation. It is not difficult to trace your influence in feeding its patriotism, directing its philanthropy, and reproofing its defects by the living truth proclaimed and unfolded by you. I confess to you that my own appreciation of the power of the Gospel is greatly enhanced as I read your history, and see how the stirring and unsatisfied enterprise of the West, the warm im-

pulses of the South, and the cool steadfastness of the North, have been blended with a common faith in a common Redeemer. I rejoice with you in this achievement. In this great Church and in its history we see what is in Christianity, of which it is the pledge and the promise. And it will live; live to mold and shape the oncoming centuries, and become more divinely clear and lovelier in the generation that is to be than in this. Truth—the truth we preach, the truth we feel, the truth on which this great Church is based, truth of God, of Christ, for man—is omnipotent. It will run through the ages; no forged weapon can stop its progress. May this Church more and more embody it! May your past success be an inspiration and a motive to still nobler deeds!

Having said this much—and I could hardly have said less—let me say we are your offspring, if you attach importance to the Providence that brought the Emburys and Hecks to New York, Strawbridge to Maryland, and Hood, the sweet singer, to Philadelphia; and, looking round at the vast Church with its well-appointed ministry, its institutions of learning, its missions almost engirdling the globe, its marvelous hold upon the public opinion of this vast nation, and tracing it back to its humble origin, we adoringly thank God for the living, recreative power of a personal faith in Jesus Christ. So we also go back to the period, scarcely eighty years ago, when William Losee, under the direction of the immortal but not yet fully appreciated Asbury, found his way into the sparsely-settled districts of our Canada. In your old Minutes you will find it placed, with Lynn, Hartford, and other New England towns, under the supervision of Jesse Lee. I say we go back in thought to that time when the great truth touched us also, and think of all the way the Son has led us, and the influences that have grown out of the truth, so preached and so believed. Feeble in its beginning; for years subject to reproach and scorn, and sometimes persecuted; contending with poverty and undeserved disparagement; it has yet pursued its one great purpose of spreading Scripture holiness, and has had much to do in molding those institutions which have made our country our glory and our praise. As Phidias so inwrought his own name into the shield of the statue of Minerva at Athens that it could never be removed without destroying the statue, so has the influence of Methodism become impressed upon the institutions of our country—so impressed that separation has become impossible. A nobler, braver, more self-denying body of men never visited any country than the rank and file of Methodist preachers that followed Losee to our country. They passed to their reward, but their work lives in the vast and growing Methodism of Canada.

Since their day great changes have taken place. In the General Conference held in this city in 1824, the resolution for the formation of the Canada Conference was passed and its boundaries determined. In 1828 we were permitted to assume the position of an independent Church, holding fraternal relations with this great body, which fraternal feeling has been maintained till this

time, which we pray may continue until the earth shall rest and see its paradise restored. In the process of our work, and the multiplying of Christian Churches holding the same doctrine, a strong desire was manifested for a unification of the Methodist Churches of the country, if a common ground could be found for such union. Such a point was reached in 1871 as enabled the Wesleyan Methodist Church of Canada, the Wesleyan Methodist Church of Eastern British America, and the Methodist New Connection Church of Canada, to meet together as one body in General Conference in September, 1874. A system of government was settled, a book of Discipline prepared, and the necessary arrangement for carrying on the work of God upon our new basis effected. We were gratified with the visit of the venerable Bishop Peck on that occasion, who by his preaching, addresses, and suggestions, rendered us valuable service. In looking at the Discipline of this Church for the past fifty years, I am surprised at the sameness of the principles running through the whole; and comparing the Discipline of the Methodist Church of Canada with that of your Church, while there is a marked difference in detail, there is but little difference in principle. The union has produced but little change in the *form* of government.

The General Conference, composed of an equal number of delegates, is the source of all law, and has such executive power as is necessary for the promotion of general Church interests, but is restricted in the exercise of its legislative power, as is your own General Conference. The Annual Conferences being purely ministerial, and taking supervision over ministerial character, qualifications, and appointments, are complete in themselves for administrative, executive, and judicial purposes. In this arrangement the Church has not sought to recede from its Wesleyan position, and has combined the important principles of episcopacy and presbyterianism in its management and oversight, and finds in the chief executive officer of the Annual Conference that which is sufficient for supervision and direction. Its bond of union is a common faith, a common law, and common interests. We have not sought to encumber ourselves by system, but to adopt a few principles sufficiently broad to impart character and identity, and direct the outbursting and contagious thought of the times, foster the living worship of our people, regulate and guide the gathering fervor of their zeal, and to strengthen, multiply, and utilize the indomitable forces of the spiritual life. Brethren, we have a goodly inheritance.

The laity of the Church have nobly responded to and heartily assisted us in our efforts. And while not asking for the privilege of sharing in the grave responsibility of directing the legislation and government of the Church, yet they have given us the benefit of their intelligence, large and varied experience, wealth and moral influence, and are willing to share the responsibility as a part of their Christian vocation in maintaining the purity and honor, as well as the progress and triumph, of the truth. So universally has

this been the case that scarce a ripple has been seen on the waters, or a discordant voice heard in our peaceful assembly. In this we discern the hand and finger of God. And we bless the God of our history for his grace in the inception, and his guidance in the consummation, of our achievements. We have in our Methodist Church of Canada not less than seven Annual Conferences, with a total of at least one thousand and fifty ministers, and a membership of nearly one hundred and twenty thousand.

The evangelization of the world is a fundamental obligation, acknowledged by us as it is by you, and it is the practical solicitude of our Church life.

Educational.—Believing that the future can only be made better than the present by virtuous and holy living, and by higher and correct thinking, I may be permitted to say that a more than gratifying measure of success has attended the efforts of the Church to furnish a Christian education to the youth of our country. Commencing with an Academy in 18—, we are now able to report two Universities, three Theological Institutes, which have been more or less liberally endowed, and a number of other institutions of a proprietary character, but under our control, with 1,539 students of both sexes, involving an expenditure of \$86,200, and having property valued at \$423,100. Our Theological Institutes are of great promise, and of invaluable aid in the proper culture of our rising ministry, and are not only generally appreciated by our people, but are liberally sustained as a special Christian enterprise. Not less than thirty-five young men were received on trial by the various Conferences in June last from the theological schools.

I have thus given you a very brief account of the progress and present position of the Church whose messenger I am, satisfied that you will rejoice in the progress of a Church you took so large a share in founding, and which was for so many years fostered by your care, and whose missions in the early stages were liberally sustained by contributions from your funds. Methodism, first planted by you in our country, has grown with its growth and strengthened with its strength, and has intertwined itself not only with the social and civil life of the country, but with the domestic interests and charities of thousands of Canadian homes. No fear of reproach deters us from preaching in its fullness, in its freeness, its efficacy and its efficiency, that message of reconciliation which wrought so powerfully in the preaching of our fathers. We have seen how it has gathered volume and depth, until in every corner of the land fruits of righteousness are brought forth to the praise and glory of his grace.

In these days of rebuke and blasphemy, with the false pretensions of the papacy on the one hand and worldly-minded indifference and theologic infidelity on the other, we find truth as it is in Jesus still mighty. The late revival in Protestant countries of the claims of Romanism has been seen in our country as well as in this, and it is of such consequence that it cannot be ignored.

I care nothing for the pageantry of its ritual, its gorgeous processions, or the excitement of its elaborate service. Enough for me that it attempts to bar the immediate access of the soul to God. It sinks the man in the priest, and the priest in the pope, so that in matters social, civil, religious, the whole race, from the lowest to the highest, is bound hand and foot, and delivered over to the despotic caprice of the pope. Knowing, as we do from past history as well as from present action, the aversion of Romanism to the spread of truth and free thought, we cannot be indifferent to the present movement. When we remember how, with the growth of this republic and of our own domain, the territory under Romish sway has been wonderfully curtailed, I am sure our loyalty to truth, to the progress of man, and to the kingdom of Christ, is such that we shall dispute every inch of ground we hold, and shall not cease to contend for the faith once delivered to the saints. The Gospel we preach, the truth we inculcate, is the ally of justice, of equal rights, of the largest freedom. It has no fetters for the limb, no manacles for the mind, no oppression for the conscience. It proclaims liberty to the captive of all climes, opens the prison doors to all that are bound—the consummation of all good. Its wake is the road to all greatness for the individual and the nations.

I have faith in truth—in truth in God—I have none in parliaments. I reject the perilous and corruptive support which comes from alliances with political parties, and I ask and claim for you, and for ourselves in the Canadas, freedom to utter the truth and we protest in our Dominion, as you do in this great Republic, against all concessions to the lofty but false papacy, against the employment of the national resources for the propagation, either in churches or schools, of doctrines which are inimical to the best interests of man, while they prepare the way for the triumph of Romanism.

Infidelity itself must wane. The strife may be long; we shall often have to march in the night; but victory is sure. As surely as falsehood and truth must ever be twain, sooner or later God will give us the victory. Let the history of our respective Churches in the past be a pledge, a promise, a prophecy, of the oncoming time. Then with riper knowledge, broader culture, sanctified through the Divine Spirit, what may the Church not expect to accomplish!—a living Church, with a faith in a living Christ; a living Church that leans on God, inbreathing his blessed life, consecrated by his inspiration of love, to which purity, truth, and freedom are more valuable than aught besides, whose patronage is drawn from neither earthly treasure nor place, but the power of a holy life, the prayers of holy men and women, and whose daily benediction should be one of peace and charity.

Brethren, we are put in trust with a Gospel that will accomplish this. We are called to be workers together with God. The means are at our disposal; the opportunity is ours.

Brethren, for your Church I wish the largest communication of divine light, love, and power.

Have no fears for the future ; truth is marching on. I have no fears for our Methodism in our Dominion, none ; for yours, in this great Republic, no fear.

We know what Master laid thy keel,
 What workmen wrought thy ribs of steel ;
 Who made each mast, and sail, and rope,
 What anvils rang, what hammers beat,
 In what a forge and what a heat
 Were shaped the anchors of thy hope !
 Fear not each sudden sound and shock,
 'Tis of the wave, and not the rock ;
 'Tis but the flapping of the sail,
 And not a rent made by the gale !
 In spite of rock and tempest's roar,
 In spite of false lights on the shore,
 Sail on, nor fear to breast the sea !
 Our hearts, our hopes, are all with thee
 Our hearts, our hopes, our prayers, our tears,
 Our faith triumphant o'er our fears,
 Are all with thee—are all with thee !

17.—*Journal*, page 146.

ADDRESS OF HON. J. M'DONALD, M.P.

BISHOP JANES AND MEMBERS OF THE GENERAL CONFERENCE: I esteem it a great privilege to stand before this body, inasmuch as I see before me the successors of those who have founded Methodism upon this continent ; men who are as truly the successors of the apostles as any men that tread the earth to-day. And yet I am oppressed with a sense of my own unfitness appropriately to represent the Church to which I belong, and the consciousness that I am unable to say any words worthy the occasion that may tend to produce action, and to encourage you in the great and blessed work in which you are engaged. I think, perhaps, that when matters become prosperous we are apt to forget the days of small things. It is so with the colossal business, and with the large profits. The merchant forgets the day of feeble things, and of hard and laborious labor.

It is so with all the organizations. When they become immense in their power they forget the days of their feebleness ; and it is so in Church organization. How difficult to conceive that before us we have the result of the germ conveyed in the small vessel that left Ireland in 1760. I am not going back to that story. I shall endeavor to avoid superfluous words ; but I have wondered that no native artist has ever thought the subject worth his pencil to picture that noble woman, Barbara Heck, as she took the pack of cards and pitched them into the fire—the best place for all cards to be pitched. I say I have sometimes wondered that no artist

has thought it worth while to give you such a picture as a part of your Methodist history.

I have asked myself, sir, what could I say upon this occasion. I can bear to you the fraternal greetings of that Church which owes its existence to you. I can tell you how much they esteem and love you to-day: how deeply they feel indebted for the self-denying labors of those brave men who, never having received much from the country, rest in its grave-yards. One of your own bishops, (Bishop Asbury,) in 1809 wrote: "If spared I will see Canada before I die. The foundation of the great work has been laid there by William Losee, Darius Dunham, James Coleman, Joseph Sawyer, Hezekiah C. Wooster, Samuel Coate, Joseph Jewell, Elijah Woolsey, Nathan Bangs, and others, and the Methodists of Canada owe them a debt of gratitude." I would rather put it in the way that I noticed the other day in the paragraph of the will of one of your wealthy men who has just passed away, in reference to the hospitality which he received at the homes of some friends, to whom he made liberal bequests; I would rather put it in that language, and say, a great debt which we in Canada can never forget, and which we can never repay. I can tell you, also, that that Church, which was of your founding, still cleaves to the teachings of the Bible, to the grand old doctrines referred to in the address which has been read by Dr. Woodruff. And I may say here—and I do not think you will consider it irrelevant if I take up one moment for that purpose—the Rev. Dr. Braden, in introducing me, made reference to my connection with the Legislature. Let me tell you, that if the Legislature has made any impression upon me, it has been this: that human legislation, however wisely conceived, is imperfect; that it is not in the power of mankind to construct a law that will not contain defects; and that, when you remember that either the Legislature of our Dominion or your Congress, which is supposed to present a fair representation of the intelligence of the country, having within its walls legal, and mercantile, and philosophical minds—men of strong, broad common sense—when you bear in mind that every law you enact, whether in the Parliament of the Dominion or in your House of Congress, is carefully read a first, and a second, and a third time, and then is subject to the approval of the Governor-General with us and of the President of the United States with you, and then becomes a law, and is placed upon the statute book, its defects are immediately discovered. One illustration will show what I mean.

In 1869 we passed a bankrupt law, the object of which was to grant a discharge to the debtor. It was placed upon the statute book. No sooner had we begun to work it than we found difficulties that we never conceived of, and the whole machinery was found inadequate to it. The next year we brought in a law amending the bankrupt law. A year afterward it was found so faulty that we had to expunge it. What is a sinner but a poor bankrupt who has nothing to pay? And what is this book but a

law? While maintaining the majesty of justice, with all the machinery for a complete discharge, it has never been amended or corrected!

Our law in Canada is of no use to you in the United States; your law is of no use to the people of Australia or Great Britain; but this blessed book is the same all over the world.

“His name the sinner hears,
And is from sin set free;
'Tis music in his ears,
'Tis life and victory,
New songs do now his lips employ,
And dances his glad heart for joy.”

Let me say to you in reference to the deep obligations under which we labor in reference to the Methodist Episcopal Church of the United States, that you found us in our isolation and destitution. The Rev. Mr. Pope, in his remarks, stated that your country had made your Church; that is true. And if you would not think it paradoxical, I would say, your Church has made your country. I take it that there is not only no minister in this audience, but there is not a layman whom God has blessed with mind, and power, and strength, and influence, and means, who, if I would go to him and ask him how he became possessor of these, he would tell me, through the guidance and fostering influences of the Church he was connected with.

Your men, sir, found our country when a wilderness; they wrote the history of the country; and it is a standing record to the ability and wisdom of those men that that country presents to-day. They found the country, as it were, a sheet of white paper, to write upon it any thing they chose, and they left such a history as will last to the end of time, reflecting credit upon them. In those days, sir, when Losee was appointed, to which reference has been made, he rode through a trackless wilderness. We came to you in twenty-four hours—it took him as many days. We came in a palace car—he on the saddle. We had comfortable beds—he slept in the wilderness. The Presiding Elder of those days traveled from Detroit to Cornwall, one thousand miles a quarter, in the saddle. His salary was eighty dollars; his wife's sixty dollars. His entire allowance was two hundred and forty dollars. But, O, sir! are these hardships not at all mixed up now with the accumulated wealth of the Church? When your great and wealthy men, who have amassed enormous fortunes, pass away and leave their wealth, even if colossal, to their families, what does that do for the advancement of the world? But when a poor Methodist preacher dies, his toils, and prayers, and tears, and sufferings, and givings, altogether, swell up the heritage which their predecessors have left to the Church.

“We mark the footsteps that they trod;
Their zeal inspires our breast;
And, following their incarnate God,
Possess the promised rest.”

It is only a very short time since we were separated from you. The division took place in the year 1828. We then had a membership of seven thousand two hundred and sixty. When I have gone along some buildings in various cities, and seen a crack at the bottom of the window-sill, I have traced it away down to the foundation, and saw where the fault was; but the foundation these men laid was good. There are no cracks to it, and the powerful superstructure only shows how well and nobly the men did their work.

Let me now rapidly glance at one or two features of the work. First, the Indian work. At a meeting in 1802 Nathan Bangs preached to the Indians, and an Indian class leader said, "Stay with us for our minister," and he said, "God will soon send you a minister." Twenty-one years passed before the missionary came, and he and his brethren and all that generation had passed away; but the missionary came, and the minister, when he saw the first Indian stand up, Kahewaquanah, exclaimed, "Glory to God! there is Paul Jones, son of Augustus Jones, of Red River, among the converts. Now," he says, "the way is open for the conversion of his tribe." That is the first proof. Now we have them away out to Hudson Bay and British Columbia to swell the innumerable throng about the throne.

The Government recently made a treaty with the Indians, and whom did they send? Fifty thousand men with swords? No; but a missionary of the Methodist Church of Canada to go before the commissioners and prepare the way. How much did the whole of that treaty cost, so far as concerned that missionary and the men with him? Two thousand dollars. And when the Governor and suite came along, such was the power which the missionary had over those Indians that they had only simply and quietly to take possession of that country. When his work was done, then within sight of those mountains he loved so well, with no eye upon him but God's, and, like Moses, with his sight undimmed and his natural strength unabated, strangely and mysteriously, alone, he laid him down to die. His work was done, so far as this world is concerned, and his works will follow him.

Now, then, as to the missionary work. Our Missionary Societies were founded in 1824. From the records, I find the contributions that year were one hundred and forty-four dollars, the first effort of the day of small things. Last year the expenditures were one hundred and eighty-five thousand dollars. I do not say it boastfully; I do not say it in comparing our own body with any other; but yet I believe that that is the largest contribution per member, for missionary purposes, of any Church on the face of the earth.

And now, sir, I must bring these remarks to a close. I am going to touch upon a subject for which I must ask your forbearance. You publish a little book here called the "Methodist Almanac." I have been looking over it, and find that for missionary purposes in the year 1855 you raised twenty-five cents per

member, in the year 1875 thirty-eight cents per member. When I looked at these figures and remembered that a period of twenty years had elapsed, this thought suggested itself to my mind: Thirty-eight cents in 1875 is not as much as twenty-five cents in 1855, and, therefore, the Methodist Episcopal Church of the United States is not doing for missions, in the year 1875, what it did in 1855.

I know what the brethren are doing—that there is the Freedmen's Aid Society, the Educational Fund, the Sunday-School Union, the enlargement and rebuilding of your churches; but I claim, and you will bear with me, sir and brethren, when I say, that these you ought to do and not to leave the other undone. I believe this, sir, that whenever God, in the order of his providence, calls a Church to send a man to a field of labor, he intends that Church to send that man. He knows better than we our ability, our fitness, where the means will come from, and he never calls any portion of the Church to send laborers into his vineyard without notifying them that they should occupy that ground. One illustration: Paul was going down to Bethany, and the Spirit prevented him, and he turned aside into Troas; there he had a vision; he saw a man who said to him, "Come over into Macedonia and help us." He took it as a call from God, "assuredly gathering that the Lord had called" him to that work.

Now, sir, I come to the point upon which I was going to ask your forbearance, and the forbearance of this Conference. I said to myself, that is too small for the Methodist Episcopal Church of the United States to do for the cause of missions, and something said in my heart, Tell them that; and I said, I will. Something said to me, The Methodist Episcopal Church, the largest Church in the world, should give two dollars per member, and give it every year; and when two millions of money, which they could raise as easily as twenty dollars, would be presented to the Lord's treasury, O, what a thrill of joy would go through the hearts of the brethren in Europe and Canada, and how it would immensely hasten the time when, in the order of God's providence, that sound would come up over the whole earth: "Halleluia, the Lord God Omnipotent reigneth!" Sir, if I were a member of this Conference I would say, Now let us give to the world an earnest that we intend that our body shall this year raise two dollars per head; and, although not now a member of this Conference, you could not prevent me, sir, from being among the contributors. One word, and I have done. I heard two sermons on Sunday, yes, three; one at a colored church—and I enjoyed the service there. In the morning I was at St. Paul's. The text in the morning was: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" I asked myself the question as I listened to that sermon, Has God given us his Son? Does he wait to bestow upon us all that his exhaustless nature can bestow? and will the Methodist Episcopal Church of the United States hesitate this year to give

two dollars per member to make this glorious truth known throughout the world? The sermon in the evening was from the text: "Go to, now, ye that say, To-day or to-morrow we will go into such a city, . . . and buy and sell and get gain: whereas ye know not what will be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." If there is any lesson in that text it is, what we do we must do quickly. But what I want to refer to is two illustrations in that sermon. [The speaker here repeated the illustrations referred to, and continued,] Shall not the Lord avenge his own elect, who call upon him night and day? will he not hear the Methodists of this country as they invoke his blessing upon the missionary work of the Church, and fill the whole world with his glory?

In response to a question by Dr. Reid, one of the Secretaries of the Missionary Society, Mr. M'Donald said that the average contribution per member to the missionary cause by the denomination he represented was one dollar and eighty-five cents.



18.—*Journal*, page 381.

REPLY TO THE METHODIST CHURCH IN CANADA.

DEAR FATHERS AND BRETHREN: Your very kind letter, brought to us by the hands of your representatives, Rev. J. A. Williams and Hon. J. M'Donald, M. P., was received and read with great interest, and the addresses of these honored brethren were heard with much pleasure. Their timely and eloquent words were like "apples of gold in pictures of silver." We have felt a deep and increasing solicitude for your success in the new and most interesting negotiations in reference to a union of the different Methodist bodies of Canada. You have shown an example worthy of imitation by other Methodists throughout the world. In your recent union you have prepared the way for grander and more effective movements for the evangelization of Canada. We have admired your fraternal counsels, and congratulate you upon your great success. We are sure that you have been directed by the good Providence that has so signally blessed and guided all branches of Methodism.

Your zeal and liberality in the cause of missions impresses us, and leads us to hope that our people may emulate your noble example. While we do not make apologies for the small amount of mission money raised, in proportion to our numbers and strength, you will not fail to see how greatly our resources have been taxed to keep up and extend our work in the sparsely-settled regions of the West and in the South, so recently opened to us. You will observe that the aggregate sum our people gave for churches, parsonages, and schools during the four years preceding

our last General Conference was over sixteen millions of dollars. While this does not excuse us for giving so little to missions, it, nevertheless, shows that our people are liberal, and only need more thorough training in this special work. This, by the grace of God, we mean to give, and as soon as possible raise the amount of our collections to one dollar per member, which will give us a million and a half dollars to use in supporting and extending our missions. Many of our people have been subjected to great financial trials during the years immediately preceding our late General Conference, and the severe pressure was felt by all of our benevolent societies. We are not unmindful of the varied and important interests committed to us. We have felt a constantly increasing anxiety for the freedmen of the South, and have endeavored to meet our responsibilities in the new relations in which we have been placed toward them. To educate, Christianize, and save them has seemed to us of paramount interest. To do this we have freely given our means, and sent among them many teachers and missionaries, and God has given considerable success in this most interesting field, of which our representative will further inform you. Our missions in other parts of this continent, and in India, China, Japan, Bulgaria, Germany, Italy, and Scandinavia, have been prosecuted with earnestness and success. We hold to the heroic maxim of John Wesley, who, in the inspiration of a sanctified ambition, said, "The world is my parish." Every branch of Methodism, and every Methodist preacher, adopts this sentiment, and hears the voice of Jesus saying, "The field is the world;" and the spirit of the words impels us forward against all forms of sin—a mighty, aggressive force, which, in its unity and zeal, must be felt all over the world. We assure you of our steadfast devotion to the principles our fathers inculcated. Our doctrines remain intact as we received them. Our usages are Methodist; and though we sometimes complain of lukewarmness and neglect, yet, on the whole, our people grow in grace and a knowledge of the truth. Our Sunday-schools are a great source of increase for the Church, and are especially effective in leading to more earnest and systematic study of the word of God.

Our representative will convey to you further our sincere regards, and inform you more particularly concerning our work. We shall always be glad to hear of your prosperity, and to receive your messengers as brethren beloved. The visits of the various representatives of sister Churches to our General Conference relieve the monotony of the routine of business, and throw around our session the light and love of a divine unity, a nearer and dearer fellowship, which will ripen in heaven, where we hope to meet you all in the general assembly and Church of the first-born, bought and saved by the blood of Jesus. Let us, in the love hallowed by our trials and strengthened by our faith, go on in our blessed work of saving souls, looking always unto Jesus, to whom be glory forever.

METHODIST EPISCOPAL CHURCH IN CANADA.

19.—Journal page 198.

ADDRESS OF METHODIST EPISCOPAL CHURCH IN CANADA.

TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH IN THE UNITED STATES.

FATHERS AND BRETHREN: Permit us, through this address, to convey to you our kindly salutations, and to express the fraternal affection that begets in us an unfeigned desire to perpetuate the Christian harmony and fellowship that now exist between us. We recognize our duty to love all men, and especially all who are of the household of faith; yet we feel ourselves especially in sympathy with those who hold in common with us the polity of Episcopal Methodism. The information furnished by your honored delegates of your success in the world's great harvest field not only gratified, but moved us to devout thankfulness on your behalf.

We joy and rejoice with you, that God so highly honors and so abundantly blesses your labors consecrated to the sublime task of subjugating the world for Christ. As in the past so in the future, it shall bring gladness to our hearts to learn that, as a Church, you are still achieving glorious victories in all lands for our common manhood and our common Master. The increased liberality of your people, manifested in their generous contributions in response to the calls of your Missionary Society, Church Extension Society, and other departments of your religious work, for aid, most certainly indicate the loyalty of your friends to the Church and Christ. Having vast material resources at your command, an earnest and enterprising membership, and a ministry whose hearts are on fire of the Holy Ghost, we feel confident that you will continue to play a conspicuous part in the evangelization of the race.

We note with great delight the growing spirit of catholicity among the Churches, and the almost universal desire to lessen and remove the causes of difference between the various religious denominations. Your kindly expressed wish that the breaches in Canadian Methodism might be healed is fully appreciated, and as in former days, so now, we are in readiness for a speedy adjustment of the differences between us on equitable terms. Permit us also to hope that the same most desirable result may find a happy consummation among the Methodisms of your own land.

At our last General Conference the event of chief interest was the introduction of the lay element into our legislative body. Regarding Methodism as a creature of Providence, we hold ourselves prepared to follow the guidance thereof, and to adapt our

polity to the necessities of the times, that we may the more effectually accomplish, under God, the work assigned us.

We are gratified to inform you that our resources for the performance of our work are multiplying upon our hands. Our people are more generously than ever before responding to all demands made upon their Christian liberality. Convenient and elegant churches are being built in the towns and in rural sections of the country. Our educational institutions, while not increased in numbers, are greatly increased in capabilities to furnish to the youth of the Church and land a sound, thorough, and liberal education.

The missionary spirit more generally pervades the Church, and begets a constantly increasing purpose not only to sustain our home missions, but to go beyond our present limits, and, with sister denominations, share in the toils incident to the bringing of all men to Christ, that we may also share in the honor of the final, the crowning victory of the Church of the Most High. But the most pleasing fact we have to communicate is this: a well-determined purpose on the part of our ministry and membership to retain among us the enthusiasm and earnestness in religious life characteristic of primitive Methodism. We believe the work in hand to be divine, and that for its successful accomplishment divine love must kindle the heart and divine peace energize the soul. In the old paths we will walk, and, living under the baptismal influences of the Holy Ghost, we feel assured of continued and more abundant prosperity.

Permit us to express the great pleasure afforded us through the visit of your honored delegates, the Rev. Moses Hill and the Rev. Homer Eaton, and the desire that at the session of our next General Conference we may be privileged to greet another delegation from your venerable body.

We commend to your fraternal regard our much esteemed brethren and delegates to your General Assembly, the Rev. Dr. Carman, junior Bishop of the Church, and the Rev. E. Lounsbury.

JAMES RICHARDSON, *Chairman*.

MICHAEL BENSON, *Secretary*.

20.—*Journal*, page 198.

ADDRESS OF BISHOP CARMAN.

VENERABLE BISHOP AND BELOVED BRETHREN: In order that I may feel nicely and easily at home, I must, in a sense, disintegrate this assembly—not, sir, to dissolve this General Conference, for my Episcopal prerogative does not extend to any thing of this kind, but to bring these brethren to this nice association, and look upon them as Methodist preachers and as brethren beloved. For a General Conference, in its dignity, looms up before a man as something terrible; but a Methodist preacher is a being of heart.

We can shake hands with Methodist preachers; we can shake hands with Methodist laymen as well. We eat and drink at the same tables, and they take joyfully the spoiling of their goods, and it sometimes happens that some of us are great spoilers. I must say, venerable Bishop, that I have come into this pleasant feeling of being at home as I have witnessed your deliberations, and have beheld how other Fraternal Delegates were received, and the happy feeling that pervaded, especially those delegations that came from the isles across the water and from my own beloved native land. These delegations make me feel the unity of this Christian work, extending beyond geographical lines, and reaching beyond the boundaries of country, and uniting us as in a common brotherhood.

And now, sir, it is a fact not unworthy of notice, that in this your centennial year there come such greetings—greetings continued as of old. It is a fact, again, not unworthy of notice, that in your centennial year there come to you Fraternal Delegations of a political character across the water. You had the manliness, you had the brotherly feeling, if I may be allowed this expression, to appeal from Philip drunk to Philip sober. You had the spirit to invite Great Britain to come to you and to unite with you in the celebration of this very Centennial; and Great Britain was ready to acknowledge, as some of her best statesmen did in the time of the Revolution, that the principles for which you contended at that time were just. I admired the application on the part of the authorities of this country, and must say that I respect and admire the answer to that application on the part of Britain; and it brings these Christian nations into a sweeter harmony; for I can tell you, brethren, though we unite never so firmly, we are none too strong then for the great conflict that is upon us. Let Britain and America be united; let them be united in intelligence, let them be united in the warmth of Christianity, with the same fervor of a Christian zeal, and then none too earnestly or mightily can they do the great work that God has devolved upon them.

And now I want to say further, that I am glad in coming to this General Conference to reach an ultimatum. It is a great satisfaction for a man to get his feet on bottom somewhere, and if he is pretty well crowded, to get his back against a wall somewhere; and in coming to this General Conference, I do not know but I find something of this character, for I see, sir, that you undertake, as one good member put it up here this morning in a resolution, to revise the Lord's prayer even. I see you undertake in this great body to settle the isothermal line—it is the Color line, I believe—and when a man can come to a body that can grapple with such questions—when he can get his feet upon such a rock as this—I think he may feel somewhat safe.

I am delighted to meet these brethren as ministers of the word of God; more than this, brethren, as Methodist preachers; and there is a great deal involved in such an expression: the community of our doctrine and the common energy of our faith. And more than this, brethren, I am delighted to meet you as *Episcopal*

Methodist preachers; men loving this polity; men that have been strong, and men to whom our people in Canada have looked in these regards—ardently looked.

And now, if we are to represent magnificent cathedrals, great wealth, a large membership, we have no right to open our mouths in this assembly; but if we may be permitted to represent principles and practices, fidelity, and energy, and earnestness, and faith, love to God and love to man—if we may be permitted to come and tell you the feelings of the people north of the lakes—then, brethren, you will permit us to speak. And I come to you to-day in the character of a servant, with the message of an earnest people. It is not mine to make my message. I have the work of a faithful minister of the Gospel. No minister of the Gospel makes his message. Every minister declares with fidelity and earnestness the message delivered to him, and it is for me to come to you and express to you the love and the respect of your brethren on the northern side of the lakes—their love and respect, because of their interest in the work you have done. These brethren feel that they have an interest in Bangs and Asbury and Whatcoat, in the long line of the old worthies of this Church. Your literature is our literature. Your Book Concern, much as you assail it yourselves, is the source of a great deal of light and comfort to us. From your Book Concern flows the literature for our people, and why should we not feel respect for such a body? Why, sir, sometimes we feel that the drawing is too strong this way, the attraction too great; preachers and people seem to love your side of the lakes; they tell me, those that have traveled in the West, that we might find enough for an Annual Conference of Canadian Episcopal Methodists in the great West, and preachers enough to supply them, and such a drainage has often occurred upon the Church there.

And now, perhaps it will not be amiss for me, for I have come to speak of these matters, to tell you what has been done among us. The natural inquiry would be, How are you getting on? If you want to see us at all, if in friendliness you were greeting us, you would say, How are you getting on? If you are a child of ours, How are matters at home? I state briefly, brethren. You know in the strange turn over in our affairs in 1833 we had but small beginnings. God in his good providence has led on our Church, so that now we have a membership of twenty-five thousand. We have had in our Annual Conference this past year—and we have only held one conference this year, so that I am not able to state further—an increase of over fifteen hundred. We have now church property amounting to over a million of dollars. We have our colleges and schools, our press, and our Missionary Society; we have the enginery and the agencies of the Church. And if these brethren knew what was our condition at the date I have named, and contrasted it with our condition to-day, they would feel with us to give glory to God that he hath so led on our people.

It is sometimes asked, Would it not have been better to have gone in with the general movement of 1833? Now, sir, I am not

here to reflect upon any body's action, or to make any representation upon this matter: I am simply here to speak of what God hath wrought for us as a people. If such a question should be asked, I sometimes think it would be like the man asking whether it would have been amiss for Adam to have let the apple alone. I suppose the men of 1833 acted according to their convictions, and God hath blessed them, and led them on, and he hath made them a mighty body in the land, and they are commanding the respect of the country; and our prayer for them is, that God may make them a thousandfold mightier than they are; for if all our forces are combined, we are none too strong to do the work before us. God hath blessed his unworthy servants; he hath, in this matter, led us forth. Men might ask, Would it not have been well for the men of the American Revolution—they were comparatively weak in their time—to do otherwise than they did? Those men had their convictions, and acted according to them, and lived according to their time. And, my brethren, we might ask a similar question with regard to the great body of men—they were comparatively small and few—that in the day of this Revolution pushed northward across the lakes. In Canada we call them the United Empire of Loyalists; some people say they were great fools, but in Canada we think of them with great respect—we honor the men who honored the Crown and the Kingdom. Our good brethren here may think that these men made a mistake; but, sir, if so, it was right loyal, and its consequences were right loyally endured, and these noble men founded that great commonwealth that we have to-day north of the lakes, a commonwealth of which Britain is proud, a commonwealth that I think the United States of America will not hesitate to acknowledge as an intelligent and Christian neighbor; and these men acted upon their convictions: and so, my brethren, did the men of 1833, and God hath led them on—the mighty God of Jacob. It is not for me to stand here and blame them. If any body would have a right to blame them I would be the man. My brethren, associates in labor, and pain, and toil, would be the men: men that stood thus for the principles they cherished—the principles of Episcopal Methodism—for these men led us into labor and conflict, but blame them we do not.

And now, if it be asked what are our principles and prospects, I will say to these beloved Bishops and brethren, and to all, that it is our purpose to pursue the work right along in this line. We intend, brethren, as a Christian Church, in love and charity with all men, in the faith and hope and fear, the simplicity and purity and earnestness and energy of the Gospel, God helping us, to fight it out right along in this line, using the very language of the great man who led your armies to victory. And when I say so, our conflict is not with Christian Churches; our conflict is, sir, I would have you remember, (having the shield of faith, and the sword of the Spirit, the mighty Word of God, the great evangelical weapon,) God helping us, to go forth and contend with error, and to fight against the man of sin, and, by God's help, to lead men to Christ!

And when it comes to this question of Christian union, brethren, we are with you, heart and hand, in the great work of Christian union—yes, and in the great work of denominational union. But here are the principles upon which we stand. We believe that Christian union should underlie denominational union: that the first is the life of love—the life and light and power of love in the heart—that we love one another as brethren, labor with one another as brethren, and respect one another as brethren.

And now, in order to come to any thing like union, and because this union question is up more or less with us all, thank God!—it is indicative of the spirit of the times—we must look matters squarely in the face. If we would come to the work of Christian and evangelical union, we must, in the relations of life, be willing to acknowledge facts as facts, and men as men; and we must be ready to treat the facts of history as substantial, and our Christian brethren as Christian brethren. O how my heart rejoices, and how I look with admiration upon this assembly! and I ask when I call to mind the great conflict between the Church South and this Church, and the more recent conflict in the field, can it be that they are now coming together, drawing nearer and nearer one to another? Why, I tell you, brethren, if that thing is accomplished, it will be one of the grandest demonstrations of Christianity the world has ever seen! Such a conquest over men's feelings, over the grounds of conflict that men have had one with another! And there is a pressing tendency of this character in these times. And I pray that the Spirit of the living God may descend upon you and upon the brethren of the South, and that we may all be prepared for God's good will and providence in these matters. This is the point for you, and I believe for every honest and earnest Christian heart in this country and in Canada, to know the will of God and to do it. And O, brethren, here is the ground of our prayer and faith, that our Lord will teach you all his perfect will, and teach us all his perfect will, and give us the heart to do it.

And now, brethren, I shall conclude by saying we are often delighted with formal and informal, with official and unofficial, visits of brethren at our Conferences. There come among us sometimes men unofficially, like Pilcher, and Ives, and Haven. They always cheer our hearts, and when your delegations come, their visits are like the refreshings from above. And now we are one with you in this great religious conflict. This Church is mighty in this country, but not one whit too mighty. It is strong, thank God! but when we look at Romanism, and Rationalism, and Infidelity, not one whit too strong. I believe there are holy men, not one whit too holy; learned men, not one whit too learned; faithful and humble men of God, not one whit too humble and earnest and faithful to the great trust! Only our God and your God prepare you for your great responsibility; and we, north of the lakes, and you, south of the lakes, are one in this army of the living God. To his command we bow. And may the love of God lead you on and give you success!

21.—Journal, page 198.**ADDRESS OF REV. E. LOUNSBURY.**

BISHOPS, FATHERS, AND BRETHREN OF THIS GENERAL CONFERENCE: This is to me the most interesting period of my life. From my childhood I have been led to look upon the great Methodist Episcopal Church with feelings of veneration and profound respect. We look to you as the source, under God, from whence that branch of the great Methodist family with which I have the honor to be connected received her origin. It is, therefore, with true feelings of filial regard we look up to you whose constitution, piety, and zeal we have sought to imitate. Nay, more, we look to you as the highest ecclesiastical court on this continent, and as the grand Methodistic and religious instrumentality which, under God, is to conserve and consolidate the moral forces which are to form the chief power in preserving and controlling the religious interests of this great nation, whose powerful moral pulsations are to be felt over every continent, island, and sea, until this world is subjugated to the sovereignty of Christ.

I have faith in Methodism, in her peculiar machinery, as being better adapted to accomplish the grand purpose of God in the evangelization of the world than any other organization in existence. I have faith in the God of Methodism; and, as sure as he redeemed his ancient people by the hand of Moses and Aaron, so surely will he accomplish his purpose in the existence of Methodism in the world. I would not ignore the existence and moral power of other ecclesiastical organizations. That they have a noble work to do—a work that in all probability can be better accomplished in their hands than in ours—may be true. But I submit that, in the position you occupy in the heart of this nation, considering the many instruments of power pertaining to this General Conference, and the existence of British and Canadian Methodism—taking the history of the past as our warrant for the future—we have demonstrative evidence of the legitimacy of her God-given mission to become the controlling religious element of the world.

I have faith in the doctrines of Methodism. Every page of her theology bears the impress of divinity, and challenges the criticism of this skeptical world. And though often she has been assailed, she has as often repelled these skeptical assailants, and the shafts of her enemies have fallen powerless at her feet. And it is worthy of note, that while other systems of theology have suffered largely from innovations, and many of their ancient landmarks have been entirely removed, whatever may be said by the enemies of Methodism in regard to her trivial matters of difference, and the division of the family into different sections, still in point of doctrine she is essentially one in every land. The grand old doctrines taught by the founder of Methodism have been preserved

entire. Like the garments of ancient Israel and the shoes upon their feet, they have not become worn, neither have they grown old. The old Jerusalem blade, sharpened in the hands of the venerable Wesley, has carried its edge for more than a hundred years. And this is a matter of rejoicing to us, as Methodist preachers, to know, that our doctrines are safe to-day in the hands and hearts of every branch of the Methodist family. It is doubtless true that her untiring zeal, and the indomitable energy of her spirit, have secured to Methodism the proud position she now occupies in the heart of the religious world. And though it be admitted that that spirit is of God, still it is the truth energized by this spirit by which she is to effect the great purpose of her mission on the earth. The doctrines of Methodism have been, and still are, the grand instruments of her power. Therefore it is the ambition of our own branch of Canadian Methodism, that with you, the parent stock, we may proclaim from every pulpit repentance toward God, justification through faith in our Lord Jesus Christ, the conscious witness of the Spirit, regeneration, and sanctification by the power of the Holy Ghost, and all alone through the blood of the Lamb.

I have faith in the spirit of Methodism. The Methodist Episcopal Church in Canada is not ignorant of your aggressive movements, and the many arms of power you are reaching out to take the world for Jesus. Your Conference journals, your reports, the minutes of your Conferences, come to our homes. We read them with interest and delight; our children read them; our membership read them. They tell us of the true spiritual and Methodist fire that characterize your movements, and the many magazines of power you are laying under requisition for the accomplishment of your God-given mission to take the world for Christ. We look over this General Conference at the heroes of many hard-fought battles, surrounded as they are and supported by their sons in the Gospel, and with admiration we exclaim, Surely the spirit and zeal of the fathers of Methodism are here! And we are impressed with the conviction that though a hundred years have gone since the frame of your constitution was laid, yet the timbers are all sound, and the spirit of the Church is as unconquerable to-day as ever. We revere her leaders for their ability, spirit, and integrity. We confide in them as men of God, who are neither unequal to their charge nor unfaithful to their trust. Her ministry is a power, living in the heart of her membership. Her piety is undiminished, and the loyalty of her people has, perhaps, never been surpassed in any former period of her history. And now, while I stand here to-day the humbler representative of the Methodist Episcopal Church in Canada, I am sure that the Bishops and members of this General Conference will indulge me in saying, that, though our Church may not claim superiority in point of numbers and ability, yet I may claim in her behalf equal honors in regard to all the characteristics and essential features of true Wesleyanism.

Led on by our venerable departed fathers, Reynolds, Alley, Smith, and Richardson, whose names we justly revere, and whose memories we fondly cherish, we have jealously guarded and faithfully preserved the constitution you gave us. And, thank God! the fires kindled by your missionaries on Canadian soil have never gone out upon our altars. The names of Losee, Dunham, Bangs, and others, are as familiar household words in connection with the history of Canadian Episcopal Methodism; we have kept the faith delivered to us by those sainted men of God. No principle of your Discipline has been violated by us, either of its doctrines, government, or usage; and although (by mutual consent) essentially independent in our organized capacity, yet we have at all times cheerfully acquiesced in the decisions of your Bishops and your General Conferences upon all essential matters of Methodist law. And now, while we arrogate not to ourselves superiority over others, but with becoming deference concede the palm, (in our own dominion,) in point of numbers and facilities for the accomplishment of the great work of our common Methodism, to what is now denominated the Methodist Church of Canada, yet as regards the steadiness of our polity, the purity of our Methodism, the commensurate efficiency of our institutions, the zeal, energy, and loyalty of our ministry and membership, I submit, we bow to none.

The means of grace usually styled prudential, and which are peculiar to Methodism, and have so largely contributed to her success, which were handed down to us through your hands, are, without an exception, retained as essential to the growth and development of the graces of the Holy Spirit in all our Societies. Our class-meetings are observed not simply as matter of form, or means of enjoyment, but as being essential to the spiritual culture and moral discipline of new recruits for the army of Jesus; a substitute for which we have neither sought nor obtained. Our week-night prayer-meetings for the last few years have materially increased in spiritual interest and religious power. Our love-feasts have lost none of their primitive interest as such, but are hailed as quarterly seasons of mutual enjoyment and spiritual communion. In common with other branches of the Methodist family we have largely profited by extensive revival services, and, especially during the last year, very many have been added to our Zion. Our camp-meetings during the last Conference year were especially owned by the great Head of the Church in the conversion of sinners and the diffusion of spiritual vitality throughout the various departments of the Church. Through these means we have reached a class of society which, doubtless, under other circumstances, would have remained, at least so far as we are concerned, unprofited. Our Sabbath-schools have become a power. They are engaging the best talent in the Church; not as a substitute for the preaching of the Gospel, but as a most powerful auxiliary, essential to the successful prosecution of our work, and the channel through which, upon our most prominent

charges, we are now receiving the largest and most valuable accessions to our membership.

And now, brethren, with you we have learned, and desire never to forget, that all our sufficiency is of God. However perfect the arrangement of our machinery, it will fail in its application without the baptism of fire. Therefore it is our desire, the object of our efforts and the burden of our prayers, that "holiness to the Lord" be written upon all our institutions; and that, clinging to the cross, we may preach a free and full salvation in the power of the Holy Ghost sent down from heaven. And perhaps there never was a period in our history when the vitalizing influences of divine power were manifest to a larger extent throughout the various instrumentalities of our Zion than the present. In view of which, with mingled feelings of gratitude and courage, we humbly kneel at the foot of the cross, and, with true Methodist simplicity, exclaim,

"O to grace how great a debtor
Daily I'm constrained to be!"

In conclusion, brethren, while we rejoice in your unequalled power in this great country, and also acknowledge the superior strength of what is now styled the Methodist Church of Canada, and, with gratitude to God, rejoice in the prosperity of both, we resolve, as loyal sons of honored sires, to contribute our quota, be it great or small, in carrying on the world's great battles for the universal reign of the kingdom of Christ. And should that much-desired period ever come in the future of Canadian Methodism when, on grounds of Methodist and moral justice, organic union is to be effected, be assured, brethren, it will be the height of our ambition to perform an honorable part in the consummation of so great a measure.



22.—Journal, page 381.

REPLY TO THE METHODIST EPISCOPAL CHURCH OF CANADA.

TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL
CHURCH OF CANADA.

DEAR FATHERS AND BRETHREN: It is exceedingly gratifying to us to hear of your prosperity, and to be assured of your Christian love. Bishop Carman and Rev. E. Lounsbury addressed our General Conference in words befitting the occasion, and were received as messengers of the Church of God, and brethren of our own household. It would be natural for us to feel very kindly toward you, who are bone of our bone and flesh of our flesh.

The introduction of laymen into our General Conference produced no friction, but has drawn ministers and laymen together nearer than ever. We feel it to be our duty, as rapidly as possible, to extend

our missions to the uttermost parts of the earth. This is the first great work of the Church. Education, secular and religious, still commands our attention and our resources. Our Sunday-schools are prosperous beyond any former experience. Our work in the West and South is increasing in strength. Humbly relying on the Almighty for help, we are going forth in the hope of doing our part in bringing the world to Christ. A most gratifying spirit of fraternity is springing up all over our land. Methodists are coming nearer together, and for this we bless God, even if nothing comes from it but an increase of brotherly love. We hold ourselves read to exert all our influence in the interests of peace, good-will, and, as far as possible, union. Our representative will convey to you our regards, and inform you of our state. May the blessing of God rest upon you!



AFRICAN METHODIST EPISCOPAL CHURCH.

23.—*Journal*, page 290.

ADDRESS OF THE AFRICAN METHODIST EPISCOPAL CHURCH.

THE GENERAL CONFERENCE OF THE AFRICAN METHODIST EPISCOPAL CHURCH TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

MOST REVEREND BRETHREN: With joy we hail the day that once more permits us, as fellow-laborers and sufferers in the bonds of Christian faith, to greet you in the capacity of Church counselors assembled. Heretofore, by our connexional standing, we have realized the strength of our relationship. You have seemed nearer us than any other great body of Christians in the world, because we have drawn life from your doctrines, models from your laws, and grace from your examples. Your Methodism has been our Methodism; your pioneers our pioneers. These realizations of times gone by are stronger to-day than at any preceding period. We feel in Christ that we are brethren by blood, by denomination, by doctrine, by our peculiar law.

You and we all stand upon the apostolic principles of John Wesley; and as Methodists practically ought to be near each other, we should feel the pulsations of only one heart. May God, for his own glory and the good of our Church, draw us to one common center!

Protestantism in the United States of America requires the accomplishment of such a grand result, and so we should be equally concerned in working for the advancement of all the interests of our denomination, and for the development of its effectual strength.

You, though, brethren in Christ, have greater power to effect this result through us than we have to effect it through you. Your

able hand can do much in assisting us to prevent the children of our people from being made enemies to the Protestant faith. It is necessary for you to do this. The great Church of Rome, with its strategists and wonderful machinery for ecclesiastical government, carefully directs its attention to the rising generations of our people. It strives to draw them into its fold by special schools and grand cathedrals. It does all of this that your power may be lessened and its power increased in this our native land.

Dear brethren, we, as in allegiance with you, would fully controvert this papalistic influence against our common cause, but we are too strictly limited in power. You are strong.

May God in his infinite wisdom, during your deliberations in your present session, grant you grace to see the best plans for a closer union with us, your humble servants, and all similar branches of your great organization; and thus may Methodism be as a "green bay tree," and Protestantism be the strength of the nation.

With reverence and Christian love, fraternally yours,

JAMES H. A. JOHNSON,	} <i>Committee.</i>
J. T. JUNIPER,	
T. W. HENDERSON,	
J. C. EMBY,	
JOHN W. COOPER,	

Attest, DANIEL A. PAYNE,	} <i>Bishops.</i>
ALEX. W. WAYMAN,	
J. P. CAMPBELL,	
J. A. SHORTER,	
T. M. D. WARD,	
JOHN M. BROWN,	

24. — Journal, page 290.

ADDRESS OF REV. JAMES H. A. JOHNSTON.

MR. PRESIDENT, BISHOPS, AND DEAR BRETHREN: A grave responsibility rests upon me at this time as one of the fraternal messengers of the African Methodist Episcopal Church, sent to your distinguished assembly.

It is impossible for me to be insensible of the fact that I am here in the presence of the assembled wisdom of this nation; that I and my associates are here to speak to the grandest convocation in the United States of America. We make this acknowledgment because your greatness and strength are known by "your works and labor of love"—known by your influence upon the civilized and uncivilized world—known by your moral results, produced for the good of all men.

We have seen you, in the earnestness of your quadrennial sessions, preparing the machinery by which you intended to move into the depths of pagan darkness; and then we have seen you

destroying heathen fanes, and treading pagan idols into dust, as you have moved into that darkness. Your talents and your strength have been marshaled, drilled, and impinged against the elements of the world that know no Christ. In the east and in the west, in the north and in the south, in every part of this globe where moral darkness has prevailed, you, our *alma mater* in the Gospel of Christ, have hung out the lights of the cross that men might see the way to eternal salvation.

This continent, we know, is only your base for operation. Here we see the magnificence of your organization; but there, away off in Africa, we see the splendor of your results. You have sent your detachments there, lifted up your banner there, and prepared the way for the people of that benighted region to come into the loving embraces of our blessed Saviour. We know that by your missionary labors there precious souls have been introduced into the kingdom of everlasting life, and are now shouting with those who, from other shores, have gone "sweeping through the gates washed in the blood of the Lamb." There you have built your school-houses, erected your edifices for worship, and devised religious facilities, that in the doing of all of which you might make the wild people of that foreign land feel the power of a living Gospel, and realize an evangelical conversion for the glory of the Lord God of all the faithful seed of Abraham. Your success there has been great and worthy of admiration. It causes us to revere you as sanctified servants in the bonds of peace. But our observation of your grand results in efforts to evangelize this world cannot be confined to the sunny shore of Africa.

You have been working at the guarded walls of China, and are advancing righteousness and truth among the millions of peculiar people there. Your influence is being felt in various sections of the Indies, on the islands of the seas, and in all parts of this earth where the "untutored savage" needs so much a knowledge of the love of Jesus. To reach them you have plowed through oceans, navigated rivers, ridden through valleys, and overcome the greatest difficulties in your way to their distant habitations. You have gone to them in spite of all those difficulties, and said unto them, "Behold the Lamb of God, that taketh away the sin of the world." And thus, brothers in Christ, you have compelled barbarism to yield to civilization, idolatry to Christianity, and rudeness to refinement.

But you have done more than this among the various nations of this earth. You have directed your attention to the civilized as well as to the uncivilized parts of mankind. And so in the realms of Europe, where sectarianism and bigotry would predominate over the religion that is the foundation of Methodism, you have thrown up your watch-towers, and adopted the holy instrumentalities which are designed to make the people of that continent know that the liberal mind of Jesus is over and above their contracted notions. You have controlled the power of the press, subjugated it to your religious will, and, by the grace of God, made it a great

engine for the production of angels to carry the glad tidings to the people of Spain, France, Sardinia, Tuscany, Rome, and, I presume, every other section of that ancient continent. Your Cookmans, your Durbins, your Newmans, and your other stars of the first magnitude, have intensified the light that was made by Latimer and Ridley, until to-day the people there, living under the sway of monarchical scepters, are joining their voices with yours in this Western hemisphere, to sing with you from the depths of their souls,

"Jesus only will we know,
And Jesus crucified."

The results of your labor among them give us still stronger reason to say, "Great, great is the Methodist Episcopal Church of the United States of America!" If we proceed no further than this point, we could conclude that no impartial mind would refuse to concede that greatness is her attribute. But we are induced to proceed a little further. We cannot remain silent concerning the work that she has done at home, concerning the good results she has accomplished all around herself. Here she has conspicuously figured in shaping the policy of our nation.

When she conceived the burning truth of Mr. Wesley's declaration, that slavery was "the sum of all villainies," she said in her grand council chamber that slavery must be denounced, and she denounced it. Then she prayed against it, spoke against it, worked against it, and finally destroyed it. She broke the shackles of the captive, released the bondman from the house of bondage, and cleared the way for his moral elevation. In the doing of this she made herself immortal, and drew smiles of approbation from the "spirits of just men made perfect." And now she, for this cause, for this fidelity to the best interests of humanity, has a golden record in heaven, and the divine assurance given that in the darkest hour of the night she shall be protected as God protected Israel. Abraham Lincoln was great, but this grand old Church is greater. She shapes the policy of our nation, and yet does not believe in the theory of bringing politics into religion; *vice versa*, she believes in taking religion into politics, so that Uncle Sam of the lower regions may have nothing to do with Uncle Sam of America. And it is on this ground, it seems, that she is about to resolve that the members of the Church throughout the country should "endeavor by every just and proper means to place in all the civil offices of our Government only such men as are known to possess and maintain true Christian characters and principles." It is on this ground that she draws up her gigantic proportions, and frowns in righteous vengeance upon the crooked god of wine and whisky, and then, with a recoil terrific, smashes rum-shops and distilleries. May Heaven grant her still more strength to save the nation from intemperance!

We, the messengers of the African Methodist Episcopal Church, are highly pleased with the privilege of appearing before the

representatives of such a distinguished organization in Conference assembled. We were intended to appear here as a delegation, bearing a letter of fraternal greetings; but after we had been appointed the news reached us in the far South that you, in your righteous course, had commissioned unto our Assembly a messenger or two to bear fraternal greetings to them, and so our Assembly awaited their arrival. In due course of time they made their appearance in the persons of Rev. D. Sherman and Mr. J. C. Tate. Both of them addressed the members of our Assembly and conveyed to us your fraternal feelings. In the person of Dr. Sherman we recognized the true, earnest, dignified representative of your most dignified Conference. The members of our body carefully listened to him as in tenderness and love he spoke of your great interest in our organization, and your bright hopes that in some day or other you would be successful in bringing the gospel sponge to bear upon all the Color lines upon the slate. Our body believed, as he spoke, that the day would come after awhile when no good white Methodist would be in the least afraid of a little bit of the visible admixture, or of the pure fluid either, in his brother's veins. And so with these good impressions we are authorized to reciprocate your kindly greeting by reading the following letter. [For letter see page 486.]



25.—Journal, page 290.

ADDRESS OF B. F. TANNER, D.D.

MR. CHAIRMAN AND BRETHREN: It is a little cool this morning. Had it been as warm as it was yesterday I certainly would not have followed in the remarks I am going to make. You have had one very excellent quoting of good words. On account of the coolness, possibly you can stand a little more in the same direction. But it is to be remembered that this appreciation with the colored people for the Methodist Church is one of the most natural things in the world. In fact, it is natural, not only for the African Methodist Episcopal Church, but for all the colored people, very highly to appreciate the Methodist Episcopal Church. Men appreciate things just as they see things—just as naturally. The eye can be no more insensible to beauty, the ear can be no more insensible to sound, than the soul can be insensible to that which is great and glorious.

Now, when we look back upon the part which the Methodist Episcopal Church has played in the common affairs of our country, it is absolutely wrong that we should feel and think other than kindly and highly of the Methodist Episcopal Church. Before the war, if we look at her history—if we look at her course in regard to the

great question that divided the country—it was not, as some one has recently said in a book about the original Methodist Church, that of a backward or forward movement, but her course was altogether such as was to her credit. Of course she did not see every thing with two eyes. The nation was stone blind, but the men of this Church saw things at least with one eye; and you know where every body is blind the man with one eye is the seeing man. So, too, where every body is dumb, the man that can chatter is the talking man; and where every body is deaf, the man that can hear even in one ear only is the hearing man. Now the history of the Church says, that before the war the men of this Church saw moral issues just about as clearly as uninspired men generally do, and heard about as clearly as uninspired men generally hear. And while the Church did not speak out as some of us would have her, yet she chattered very plainly on the great question.

So, too, if we look at the history of this Church during the war, her course was altogether to her credit. She saw very clearly. She was the first to see that slavery was at the bottom of this trouble, the first to hear God's voice in the thundering of the nation's artillery, and the first to speak out broadly and clearly, in decided tones, for liberty. Since the war she has had courage to go down South and stay there. Now that was right smart. You know when you gentlemen talked to us about social ostracism you said, "That is nothing; you have company of your own; you can associate among your own people." But since going down South they have made you taste what social ostracism is, and you found after all it means something; that to be shut out of refined society, to be compelled to associate with the unlearned and uncultivated, is not such a nice thing. We have been telling you so all along, but you didn't see proper to believe us. I think you do now.

Now, brethren of the Conference and Mr. Chairman, of course such a history as this received and maintained our highest esteem. We do appreciate very highly the common mother of the common Methodism of the land, and especially for the fact that she has taken this broad course in regard to humanity and liberty. Now it might be asked, "How came it that this Church, more than any other on the continent, so clearly heard, so decidedly spoke, such words of truth." Well, the fact is, that she heard that Wesley threw out the word, "I absolutely deny all slaveholding to be consistent with any degree of natural justice."

That was the key-note. The Church got that note and made it her watchword; that truth went into the citadel in the city of our God, barricaded the doors, and is going to stay there until all portions of this city of our God render submission to that sublime truth. All parts of the city do not that yet, but they all are coming to it about as fast as could be expected. When the whole city shall defer to the power shut up in this citadel, then, with floating banners, we will march out of the gates and enter upon

the subjugation of the world to this great truth. Dr. Sherman said to me at Atlanta, "I suppose you want me to fire at the crisis." Now I haven't time to fire at the crisis, but my Brother Dickinson will.

26.—*Journal, page 290.*

ADDRESS OF REV. W. F. DICKINSON.

MR. PRESIDENT, BISHOPS, AND BRETHREN : We hail with gladness this auspicious morn, which brings us once again under the maternal roof, even though our sojourn here be but for a few moments. We greet you and bid you farewell almost with the same breath. Our greetings are heart greetings. We bear them to you from fellow-laborers in the vineyard of our common Lord, who "suffer with our Master here." Sixty years ago, Mr. Chairman, you sent us out from you—sent us to school. We have remained there ever since : and whatever was the intent when we were sent forth, like Joseph in the land of the Pharaohs we have developed in every right direction, for the Lord of hosts has been with us. We have learned some very important lessons in these years, and among them we have learned this, that "out of one blood God has created all men to dwell upon the face of the earth." We have learned of the fatherhood of God and of the common brotherhood of man. We have learned that our Father distinguishes between characters, not persons ; and that he looks not upon any outward and, humanly speaking, uncontrollable circumstance, but upon the heart. We have also learned another lesson—how to preach and how to practice the golden rule. The school to which you sent us is an industrial school, so we have worked, and we have accumulated since we left you nearly \$4,000,000 worth of Church property ; we have over 2,000 messengers of peace, itinerant and local ; we have between 300,000 and 400,000 members, one university, and twelve institutions of learning besides, and daily we are swelling that innumerable company over there.

The eloquent delegate from the Methodist Episcopal Church, South, said, in his communication to your honorable body, that there were only two Episcopal Methodist bodies in this country. We venture to suggest that when Episcopal Methodist bodies are counted we have a right to be named. Our reasons, to give them to you briefly, are these : Our first Bishop was ordained an elder by Bishop Asbury. Besides that, at his ordination to the episcopal office a Protestant Episcopal clergyman officiated, and laid his hands upon the head of Richard Allen ; and more than that, it is a significant fact that this episcopal priest didn't lose his robe by this act. He lived and died an honored and respected member of his Church.

These are days of fraternity. The very air is impregnated with the brotherly feeling. Old scores are passed by, and hands are clasped across all sorts of chasms. Methodist extremes are meeting, and there is some danger that the most loyal of Methodists may be overlooked, if not sacrificed, in this handshaking. There is some show of reason in the remark—that is, judging from a human stand-point—of the prodigal's eldest brother, when he complained that he had done well at home, but that there had been no fatted calf slain for him that he might enjoy the company of his friends; and but for him we would not have known how the prodigal had squandered his father's living. The African Methodist Episcopal Church is the eldest daughter of the Methodist Episcopal Church. Aye, more than that; not only the eldest, but, we think, the most respectable if not the most respected, for we have never transgressed at any time. We, however, throw the mantle of charity around the matter of who is prodigal. But if the calf is to be slain, if organic or permanent union is to take place, we would claim the seat nearest our mother's side, the first choice and the best room; and I guess the roll of honor is ours by right also, for we are certainly the most respectful and loving daughter.

Now, sixty years of training has been of inestimable value to us, and we are feeling quite at home where we are, for so much of manliness has been developed. If we went away children, we return in the vigor of Christian manhood. If we went down a family, we would come up a nation. We would return with treasures innumerable, with hundreds of thousands of members, with institutions of learning originated and fostered by us; with a Church paper, and with other matters of literature; and besides all this, Mr. Chairman and brethren, we would return bringing back a Book Concern without an investigating committee, and lay it all in the lap of our benign mother. I say these are among the things possible, because a gratuitous remark was made on this floor a few days ago to the effect that we were anxious to return. That was a most dangerous statement, for it was partly true and partly something else.

Brother Sherman brought us the very pleasant information that our mother had retained our room unoccupied and well-furnished in the old family mansion, and that when others desired to go into that room the mother said, "Hands off, boys, that is the room of the African daughter!" We were glad to hear it; but when we left home, there were some of our number who tarried behind. We have read of their experience at home. Their status, it seems, remains until to-day an unsolved problem; for still we hear our mother sing—

"What troubles have we seen,
What conflicts have we passed."

But I don't know why Methodists cannot consolidate. One reason may be, that we do not yet know the truth sufficiently. For, if any one dares to declare the truth, and nothing but the

truth, the cry is raised, "He is fifty years in advance of his time." Well, I thank God for those men who move on in the advance of tardy public sentiment; who hoist the flag and point out to us the way to liberty, righteousness, and life. Methodism united! What a thought! German, Irish, American, and African Methodists united, marching under one banner! Sherman, in his grand march to the sea, could not begin to compare with it! Rome might educate her five hundred or five thousand priests, and send them over here to educate the black man; but a united Methodism, stretching from ocean to ocean, belting every part of our great country, would not only sweep in every black man, but every living man, white and black, on the American Continent.

Let us draw nearer together. Let Methodism present a bold front. Let us restore the almost discarded doctrine of Christian perfection in our practice as well as in our preaching. Let us paint it on our banner. Then let us publish our declaration of principles to the world, that we are "persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."



27.—Journal, page 381.

REPLY TO THE AFRICAN METHODIST EPISCOPAL CHURCH.

THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH TO THE GENERAL CONFERENCE OF THE AFRICAN METHODIST EPISCOPAL CHURCH.

DEAR FATHERS AND BRETHREN: "Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ." We received with great pleasure your letter at the hands of the honored brethren whom you sent to us as your representatives, the Rev. J. H. A. Johnson, the Rev. B. F. Tanner, D.D., and the Rev. W. F. Dickinson, who in their addresses to us gave us the warmest assurances of your Christian affection and your interest in our prosperity, fully confirming all that you had written.

We give thanks to God for the great work which he is doing through you in building up the kingdom of our common Lord, and for the grace and courage which have enabled you so largely to triumph over the great difficulties that have surrounded you, and to gather into your hands so many agencies for usefulness as you now possess. We rejoice in your firmness in the faith, the Methodist faith, which both you and we received from our fathers; in your zeal for the spread of true scriptural holiness, for which God raised us up; and in your fervent attachment to the institutions which are both yours and ours, and which God has so greatly blessed.

We will not conceal from you how tenderly you have touched our hearts in telling us so frankly that we have seemed nearer to you than has any other large body of Christians. We are glad that it is so; and we rejoice in the growing love and unity between us. We are laboring side by side with you, having the same doctrines, institutions, and forms of polity, striving to gather all ranks and classes of men together around the cross of our Lord, and are distinct from you in no important respect except in name. Why even that distinction should long continue would not be easy for either you or us to explain. If our hearts be truly united, the outward union ought not to be long in coming. Doubtless, as you suggest, our power is greater than yours against the common foe of our Protestantism, which is at the present time putting forth great efforts to draw your children into its arms; and your appeal to us to assist you with our strength awakens our deep sympathy. Yet it is in union that the greatest power of us both for the grand result will be found, while nothing will avail without the abiding of the blessed Holy Spirit with our ministry and people.

We hope, therefore, and devoutly pray, that the spirit of love and unity may be poured upon us all abundantly, that the bonds of our affection may strengthen more and more continually, and that all things that may make for our mutual fellowship and the glory of our Lord may be given to both you and us.

We send to you as our representative and the bearer of our Christian salutations, a beloved brother in whom we have entire confidence, who will more fully speak to you of our esteem and love.



COLORED METHODIST EPISCOPAL CHURCH.

28.—*Journal*, page 162.

ADDRESS OF THE COLORED METHODIST EPISCOPAL CHURCH.

TO THE BISHOPS AND MEMBERS OF THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, GREETING.

DEAR FATHERS AND BRETHREN: The General Conference of the Colored Methodist Episcopal Church in America appointed their four Bishops and three others as a Committee of Fraternity and Union. This Committee met in the city of Louisville, Kentucky, May 5, 1876.

We hereby extend to you our friendly feelings and Christian greetings, and pray for a long and continued career of prosperity and Christian triumph on your part; for your part is our part, and your success is our success. Your general prosperity has made us glad; and we hope and pray for your greater growth in all things of the Spirit, and the fullness of Christ. And we hope

that the day will soon come when all shall be one in Church and in heart.

We hope you will have a profitable and harmonious session in your great and venerable body, and that the Lord may crown all your efforts with glory and praise.

We are still your brethren in Christ.

W. H. MILES, *Chairman.*

L. H. HALSEY, *Secretary.*

29.—*Journal*, page 381.

REPLY TO THE COLORED METHODIST EPISCOPAL CHURCH.

DEAR FATHERS AND BRETHREN: We have received with great gratification the communication of your Bishops and other honored brethren, your Committee of Fraternity and Union, and do most heartily reciprocate its sentiments of fraternal feeling and Christian love. We thank you for your interest in the success of our efforts, and for your prayers for our prosperity.

We rejoice in the increasing unity of spirit between ourselves and the other branches of our common Methodism, and especially in the deepening conviction in many hearts, that they who hold and teach the same faith, and have the same institutions, should be so truly of one heart and one soul that they will be drawn together in outward and formal union, combining their strength in advancing the kingdom of our Lord, and giving to the world a manifest proof of the power of that love which makes believers truly one. We are glad to reckon you among those who are looking toward a closer union between themselves and us, and we can find no better terms for the expression of our feelings than your own words: "We hope that the day will soon come when all shall be one in Church and in heart."

We invoke upon you the fullness of heavenly grace, that in all your work and labor of love you may be rightly guided, and blessed with prosperity.

THE METHODIST CHURCH.

30.—*Journal*, page 162.

REPORT OF FRATERNAL DELEGATES.

TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, ASSEMBLED IN BALTIMORE, MAY, 1876.

FATHERS AND BRETHREN: The undersigned, in connection with Rev. Gideon Martin, D.D., of the West Virginia Conference, was appointed by the Bishops, under the authority of the General

Conference of 1872, a fraternal delegate to the General Conference of the Methodist Church, which sat in Princeton, Illinois, in May, 1875. It is greatly to be regretted that his colleague, Dr. Martin, was unable to attend. The writer was present, and discharged, according to the best of his ability, the duties assigned to him. He was honored with the most cordial and brotherly reception from the Methodist General Conference. They allotted a fitting time to hear what he had to say, and designated two of their distinguished members to respond. The occasion was one of good feeling and kindly expression, tending to create and cherish fraternal relations between the two bodies. The brethren were also highly delighted with the visit of Bishop Janes, which occurred a few days previous, and dwelt in the most glowing language on the sweetness of his Christian spirit, and the wisdom of the words which he spake.

The Conference appointed the following highly respectable brethren to bear their fraternal greetings to your body, namely: John Scott, D.D., Alexander Clark, D.D., John Cowl, D.D., the Hon. Francis H. Pierpoint, the Hon. F. H. Collier, the Hon. P. H. Rensburg.

It is hoped that these honored brethren will favor the General Conference with their presence.

Respectfully submitted.

WM. HUNTER.

31.—Journal, page 181.

ADDRESS OF THE METHODIST CHURCH.

TO THE MEMBERS OF THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

DEAR FATHERS AND BRETHREN: We are happy, as fraternal messengers of the Methodist Church, without prefix or suffix—one of the smaller bodies of Methodism—to extend to you the fraternal greetings and kind Christian regards of the body which we have the honor to represent. This is an official duty which it affords us very great pleasure to perform.

In addressing you we feel that we are addressing our brethren, for we regard Methodism in its various branches as essentially one. We had a common origin, and for a considerable time a common history, and we are sure have, or ought to have, a common interest. We all venerate the name of Wesley, adopt the theology of Watson, and recognize as a standard of exposition and comment the learned writings of Adam Clarke.

The teachings of Methodism are every-where the same. Differences have arisen in reference to forms of government and questions of a domestic nature, but no difference exists in reference to the essential doctrines of Methodism. In this respect

the branches are as thoroughly Methodist as the original stock. And this, after all, is the great essential thing. This is the soul of Methodism; and in this respect it is one and undivided. Its ordinances, its forms of worship, and the general outlines of its economy, are also the same. In all that is essential to Methodism there is an absolute and permanent agreement among the various Methodist bodies. The points of difference are comparatively unimportant and non-essential, and relate to matters not originally connected with the great Methodist Reformation.

For eighteen years after the introduction of Methodism into this country it existed without a formal and general organization, and without a general executive head, except so far as Mr. Wesley, through others, partially superintended it. At the Christmas Conference, held in this city (Baltimore) in 1784, a general organization was effected, and general superintendents, or executives, were chosen. These measures, as well as those of a different character adopted by bodies which afterward seceded from the Methodist Episcopal Church, formed no part of original Methodism. They were measures adopted by the different parties concerned, according to their best judgment, for the extension and permanent establishment of Methodism. They no more constitute Methodism than the coat a man wears constitutes the man. Variety of form is not inconsistent with unity of character.

Every branch of Methodism is a living, fruitful branch, and each acts and reacts upon the other. The mutual influence thus exerted has, perhaps, after all, been of a healthful and beneficial character, and has promoted the common good. One of the results has been to bring the various Methodist bodies into greater harmony, and, in things not essential, into greater practical unity. They are now moving on converging lines, and we know that such lines, if sufficiently extended, ultimately meet.

Some forty-five years ago our fathers planted a little vine in this city (Baltimore). It was a cutting from an older vine, and they so trimmed and set it that, in their opinion, the fruit was wonderfully improved. But they planted it in the same ground where the old vine was growing. Its roots permeated the whole soil, and its branches cast their shadows far and wide. In consequence of this the little vine was deprived of the nourishment, sunshine, and air it would have enjoyed had it been permitted to grow alone. Still, it grew and produced good fruit, and its friends claim that by some means or other it has so affected the old vine that its fruit has improved to such an extent that it requires a person of some penetration to tell the difference between the two. In consequence of this, some have thought that the young vine might now safely be engrafted again into the old vine. But there are others who think the old vine should be ingrafted into the new. The problem is too difficult for us to solve.

We are happy to say, however, that the irritation which almost necessarily attended the "Reform" controversy—the expulsion of some ministers and members, the withdrawal of others, and the

organization of a new Church—has passed away. A new day has dawned, and the spirit of fraternity and brotherly love has taken the place of a spirit of division and strife. The great fundamental principle of lay representation, for which the founders of our Church mainly contended, has been conceded, if not fully applied, and the mother now looks tenderly upon the children, and the children dutifully return her love.

One year ago the Rev. Dr. Hunter, one of your Fraternal Messengers to our General Conference, visited us and extended to us your fraternal greeting, and assured us of your kind regards. His visit afforded us very great pleasure. We were glad to greet him as a brother beloved and honored by us, and also heartily to receive him as your messenger. Your venerable senior Bishop also honored us by his presence, not in an official capacity, as he told us, but to represent himself and assure us of his love, and we think he will bear record that his reception was most cordial, for we felt it a great privilege to greet and honor such a man of God. He told us that, however the statement might subject him to criticism, he was in favor of an organic union of the Methodist Churches in this country. As individuals we most heartily indorse his position on that subject. We say here, as we have said elsewhere, we are in favor of one Methodism for the continent. We cannot, Mr. President, for the life of us, see any good reason for the existence now of so many different Methodist Churches in this country. The tendency of this age is not to a blind submission to the usurped authority, but to restiveness under the proper restraints of law. This undue tendency to liberalism does not need to be fostered, but rather to be restrained.

The Church which we have the honor to represent is now negotiating, with favorable prospects, a union with the Methodist Protestant Church, a part of her former self. This is a step in the right direction, which we hope will be succeeded by others which will result in a general Methodist union. We believe the angels in heaven would rejoice at such a consummation.

JOHN SCOTT,
JOHN COWL.

32.—*Journal*, page 181.

ADDRESS OF REV. ALEXANDER CLARK, D.D.

DEAR BRETHREN: Will you permit a supplemental word? The fraternal address which has just been presented comes warm and fresh from the hearts of brethren who are eminent in the Church, and who, had they been present, would have warmed other loyal hearts by their speech. The address, as you will perceive, breathes the true fraternal spirit, and is not gauged by sectarian or sectional lines. It is honest, sincere, unreserved, hopeful of a

larger liberality and a closer intimacy of souls in the entire Methodist brotherhood.

We rejoice in your wonderful prosperity; for, after all, the agency, however organized, which embodies most truth and saves most souls, is most worthy of the people's faith. Your signal triumphs in our own and foreign lands, your flourishing literary and educational institutions, and your fearless advocacy of human rights, are examples to all younger and smaller branches of the family whose common name we bear.

I do not presume to speak for the majority in our denomination, but personally, I venture to say this day that I favor "absorption," not exactly as my beloved friend, Dr. Curry, *advocated* two or three years ago, but the absorption of all alienating and disturbing elements by love. I would have episcopacy absorbed by Methodist, polity absorbed by grace, Color lines lost in the sunshine of a blessed brotherhood, that henceforth, in the Gospel unity, we might not need such auxiliary phrases as "Episcopal," "Protestant," "South," "African," "Free," "Primitive," "Independent," or "Wesleyan," as local definers. The grand old generic word "Methodist" names us all with sufficient definiteness, and is a worthy appellation. For in all the essentials of doctrine you and we, and all of us, are one and indivisible. On the divine side of the question, which is the chief side and the front, there is no difference, no alienation, no discord whatever. We get the same experience at our altars, and tell the same story in our class-meetings. We are thrilled by the same hymns at home and abroad. We share a common interest, engage in a common work, and the Holy Spirit himself bears witness with our spirits that we are the children of God. Herein is *method*—not that we differ in policy, but that we agree in faith, in work, in love, and in life. Toward heaven we all bear the same image, and are being changed by the ages from glory into glory, from liberty into liberty, from power into power, as by the Spirit of the Lord. All missionary gain we claim in common, all achievement in moral reform, in education, in literature; for in these things we could not "disintegrate" if we tried. We preach the same Gospel in the same way. In all best things we are one. In highest thoughts and in deepest feelings we are a unit the world over, and in heaven forever. Methodism has but one heart. Its life is thrown into the world's extremities from the same vital center. And, therefore, every Methodist claims every other Methodist as kin, and intuitively says, "Brother," as he takes his hand. Then if we be brethren already, our household of faith is a divine structure, and this is our common home. Our interests are identical—eternally so. We dare not draw distinctive lines, or even imagine shades of essential difference in our doctrinal basis. The Presbyterian family differ in theological interpretations, in psalmody, or in conditions of communion; the Baptist family differ in respect of days, formularies, and feasts; the Lutheran family differ touching sacred ordinances; the Episcopalian family differ in baptismal

regeneration; each showing a confusion of household faith; but the Methodist family hold precisely the same doctrines, observe the same usages, and tell the same old story "of Jesus and his love!" The only divergence is on the human, or polity, side of things, not in things of the Spirit. It is the kingdom of heaven upon earth to so see eye to eye and face to face, and to know, even here among the shadows, as we are known. Blessed be God for such unity of the faith!

We show differences only on the governmental or expediency side of the question. And here our opinions should be always moderated by what shines through from the heavenly side. We differ in our local agencies for carrying forward the same work. We are slightly unlike in temporal affairs, not at all in spiritual affairs. Surely there is no cause here for any strife of bitter words, for any troubling of enlightened consciences, for any waste of ink or blood in controversy. While we, as matters expedient, maintain separate organizations, we recognize the conscience, the manhood, and the divine endowment of other branches than our own. We would make music together by playing upon black keys and white by the same hands, by pressing the pedals down among the baser political and commercial interests of humanity, using all men, ranging every-where, singing and making melody in our hearts unto the Lord.

We greet you heart to heart in this gospel spirit on God's side of Methodism—on the upper, the heavenly side; while we greet you hand in hand in much work that is mutual, and foot to foot in the itinerant march by which we hope to conquer the world to Christ.

We rejoice to know that you now recognize the principle of lay representation, which was magnified by our fathers of 1828; but we, nevertheless, feel more really united to you in the spirit of the grander fathers of 1729, when Wesley and his coadjutors made possible, by their doctrinal Reformation, all the lesser and more recent good which we are sometimes pleased to call reform.

We would not have you, dear brethren, confuse your present harmonious movements to make room for us, who might be less happy and free if organically with you; nor can we promise to yield our congenial and satisfactory system, which holds our people in the bonds of peace, and promises so much for the future, for the sake of a more popular or powerful combination. We hail you on the march as an army whose officers are loyal and heroic, and whose soldiery are a unit for tearing down the strongholds of sin. Our flag is the same, our great Captain is the same, and we expect, not to divide our forces in the field, but to divide laurels in the great day of eternal peace.

33.—Journal, page 381.**REPLY TO THE GENERAL CONFERENCE OF THE METHODIST CHURCH.**

TO THE GENERAL CONFERENCE OF THE METHODIST CHURCH.

DEAR FATHERS AND BRETHREN: The communication sent to us by your honored delegates, Rev. John Scott and Rev. John Cowl, and the truly noble, Christian, fraternal address of Rev. Alexander Clark, D.D., gave us great pleasure. We regret that all your delegates were unable to meet us, but we need not tell you how well Dr. Clark did the task assigned him. You know better even than we how true, and eloquent, and devoted he is; and all this know all the Churches. His beautiful and touching address was received with hearty rejoicing by our General Conference. We respond to all you say of Methodistic fraternity and final organic union, and in the same spirit of charity, wait patiently and trustfully for the coming era of peace that will last forever. We are one, having "one God and Father of all, who is above all, and through all, and in you all." We have one Lord and Saviour, one faith and baptism. We believe the same doctrines, and are saved by the same grace, which through the Holy Ghost justifies and sanctifies the soul. We recognize our brethren of the different Methodist families as belonging to the same great household, in whose counsels no discordant words should be heard. Your expressions of brotherly love strike sympathetic chords in our hearts, and we pray that we may forget the controversies of the dead past in the absorbing labors demanded by the present, and in the joyful hope of future and eternal union.

Your heritage and ours are side by side, under the same sunlight, beneath the same benignant skies, whose clouds drop down fatness upon us. God sends the early and the latter rain, and we gather fruit together for the Master's garner. We are for a union of hearts and hands, and a cessation of strife among all who love our Lord. Christ our Redeemer knows all we mean by these brotherly greetings, and none of us in his presence will dare to utter words we do not feel. Let us walk in love, as Christ also hath loved us. Our success as Methodists is the gift of God, and all boasting is excluded. The power of the Church for good is not in her numbers, her wealth, or her excellent organization; not in her modes of worship or her theological formulas, though all these may be factors in her resources; but her real, soul-saving power is the gift of the Holy Spirit. "Not by might, nor by power, but by my Spirit, saith the Lord."

Our representative will convey to you more fully our strong desire for the prosperity of the Methodist Church, and tell you more about our work. We pray that you may have peace with God, and with all the household of faith.

While we revere the names and admire the heroic deeds of our fathers, who under God planted Methodism throughout this land; while we acknowledge that they were giants going forth in the strength of Him who is mighty to save, we adore him who sent them, and bury forever their controversies. As the Holy Ghost crowned their efforts, so may he descend on us! Sitting at the same table in our Father's house, we will not criticise each other's garb or manners, but in the spirit of Christian love, greet each other, mutually praying that we may be endued with power from on high. Our predecessors in the work of the ministry endured hardness as good soldiers, that they might win souls to Christ, and God gave them their desire, and in addition a rich Christian experience, crowned by the baptism of power, without which they would have been as other men.

We hope that all of our associations on earth may be those of brethren, and that in the great family gathering, where Jesus our elder brother will serve and bless us, together

"We'll join the everlasting song,
And crown him Lord of all."

Very truly yours, in the bonds of peace.



METHODIST PROTESTANT CHURCH.

34.—Journal, page 198.

ADDRESS OF REV. SILAS B. SOUTHERLAND, D.D.

MR. PRESIDENT AND BRETHREN: I appear in your presence intrusted with an honorable office and charged with an agreeable duty. I come as a messenger of the General Conference of the Methodist Protestant Church to bear fraternal greetings to the General Conference of the Methodist Episcopal Church.

As the more comprehensive and significant part of our respective denominational titles would seem clearly to indicate, your Church and ours have much in common. With all Christian people, we have, of course, "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all." But we have some finer lines of mutual conformity. Spiritually, are you Hebrews? So are we. Are you Israelites? So are we. Are you of the seed of Abraham? So are we. Descending from you, we claim to be Hebrews of the Hebrews. Our stock has never been mixed. So, you see, we are very near kindred. By mere conventional baptism our individual names are different; but that which is not conferred by baptism, the old patronymic, is identical. And, after all, much as we may esteem our personal designations, the family title, I should think, would be the dearest to us both.

There are others sharing with you "Episcopal," and others sharing with us "Protestant" but in the case of the multitudi-

nous sons of Wesley, however affixed or suffixed, the one peculiar, heaven-blessed, and earth-renowned word *Methodist* is all their own. Its age reflects the glory of more than a century of human history, and that century the grandest of all in the cycles of time. But it has far more than the dignity of its years. Like our great country among the nations, it has caught up with ecclesiasticisms that had long-starting advantage, and now is abreast, if not in advance, of the most venerable of them. And, if still higher comparison may be indulged, like that new star which rapt Eastern sages beheld when the bosom of red light was already afire with stellar lights, it has included and exceeded the glow of ancient Arcturus and hoary Arion, and every other brilliant constellation in guiding to the cradle and the cross of Christ.

Methodism! Blow that bugle note, and if any earthly strain can make all our bosoms beat as one, and all our hands clasp in loving fellowship, and all our feet keep step to the music we know so well, it is that. It alone can prove the gathering, rallying cry of the many and strangely-severed sons of Wesley. Sound that as the slogan, and, unless I am mistaken, no part of the scattered household will respond with more willingness, or move with more alacrity, than those whom I have the honor in part to represent.

Mr. President, nearly fifty years ago your people and ours had some words and parted. The words were bitter and sharp, and the parting was sad and distressing. In the healing providence of God, it may be that by the sweeter ministries of the words we are now quadrennially interchanging we may meet again to abide. But, while this problem remains unsolved, let us on both sides adopt the expedient of an eminent painter, called to paint Alexander the Great. He was perplexed on account of an immense scar on his forehead, which the Macedonian conqueror had received in battle. The artist said, "If I retain the scar, it will be an offense to the admirers of the monarch; and if I omit it, it will fail to be a perfect likeness. What shall I do?" At length a happy thought occurred to him. Seizing his brush, he painted the emperor as leaning upon his elbow, with his forefinger upon his brow, accidentally, as it seemed, covering the scar upon his forehead. Thus let us paint all on your side and all on ours who bore away scars from our early, unhappy strife. Theirs was the day of agitation, debate, and other and fiercer concomitants of ecclesiastical conflicts.

Thank God, "ours is the day of rusted swords and shields, of loosened helmets and of broken spears." Very many of the participants in the scenes of sadness to which I refer have passed from earth. On our side the survivors are few, and let me say that, as far as I know them, they have brought down their long journey of lapsing years no bitter remembrances. For the most part, the present membership of your Church and of ours can only have historical knowledge of the causes which produced the separation. I presume that the larger part of this General Conference is in this category, as I am also. The Methodist Prot-

estant Church is my mother, and that, of course, makes the Methodist Episcopal Church my venerable grandmother. Coming to-day from the former to the latter with salutations of becoming respect and affection, I am happy to find the old lady so prosperous and looking so well, despite her centennial years, the number of children she has borne, and the concomitant cares of such a large household. She must have an excellent natural constitution. And it affords me much pleasure to say that this has been inherited by the fair matronly dame whose salutations I bring. She is in the possession of very good health, and has native vigor enough to go up to her hundredth year, like her mother, without a wrinkle of brow, or the fading of the rose on her cheek, or any portion of decadence of the evergreen stock.

It may be interesting to the mother to learn something more of this daughter who set up housekeeping on her own account nearly fifty years ago. I rejoice that I can bring you the intelligence that the lessons learned among the "old folks at home," in all that we have considered essential to the grand Methodist idea of "spreading Scripture holiness over these lands," has never been forgotten. Why, sir, as to the old landmarks, you could not tell the difference between our pulpits, presses, schools, colleges, love-feasts, class and prayer-meetings, and yours. And as to Conferences, now that you have adopted—in some measure at least—what you must pardon me for saying is our original and ever cherished principle of lay delegation, the resemblance between us in this point is becoming more apparent.

For a long time it was thought by many that the official presence of laymen in Conferences would embarrass, if not destroy, an effective itinerancy. That this fear was purely imaginary I suppose will now be admitted. Certainly thus far lay delegation has not destroyed your itinerancy, and, if I may be allowed a conjecture on the subject, I would express the belief that the Bishops have had no more embarrassments from laymen since they have been inside the Conferences than when they were on the outside. But, by your courteous leave, an older witness may be called to the stand. That witness is the Methodist Protestant Church. Our long experience is in positive disproof that there is either destruction or embarrassment to the itinerancy in lay delegation. From the beginning we have had both an active and harmonious co-operation, with laymen in our Annual Conferences fully complementary in number to the effective ministry. After personal observation of much more than half the life-time of the Methodist Protestant Church, I have known but two or three instances of rejected Conference appointments either on the part of people or preachers. So that, practically, under the operation of our general system of polity, every charge is assured in the matter of pastoral care, and every preacher is equally assured in the matter of an appointment.

Mr. President, we are engaged in the same great gospel work, and, in all essential particulars, we are seeking to work in the

same way. By the permission, if not by the directive providence, of God, we have been working apart these long years. Whether we are thus to continue to work remains to be seen. At present there appears to be some "darkness upon the face of the deep." But, at the time best suited for recognition, you and we may hear the omnific command, "Let there be light." The signs of the times seem to be pointing to the unification of all the Methodisms in the land. Many think—I of the number—that such unification is a "consummation devoutly to be wished." Your Church and the Methodist Episcopal Church, South, as the larger of the several bodies, I would respectfully suggest, should lead off in the union music and march. The smaller Methodist organizations are observing you both with much interest. Meantime, the principal non-Episcopal Methodisms, unhappily divided since 1828, acting upon their own motion, have already inaugurated measures of reunion with hopeful indications of success.

These fraternal interchanges of the various bodies in representative persons and kind courtesies, whether or not they shall prove initiative of general organic union, are at least eminently Christian, as they are blessed of God. We well and tenderly remember the fraternal and loving words spoken to us at our last General Conference by your excellent messenger, the late Rev. Dr. Kenney, and, we shall be happy to receive at our next assembling another visitor from you of the same sweet spirit.

Serving the same Master, preaching the same doctrines, observing the same usages, bearing the same family name, witnessing to the same experience under the Gospel, and rejoicing in the same hope of heaven, let us, in crossing and recrossing each other's paths, be careful to maintain good neighborhood, and observe all the amenities, courtesies, and confidences of Christian life. More: let us hold ourselves in readiness to promptly and thankfully accept whatever more our common Father may send us of the union of hands and of hearts.

"Are you the man who is to overturn the popedom?" said a soldier rather contemptuously to Luther at a halting-place on the road to Worms; "how will you accomplish that?" Luther answered, "I rely on Almighty God, whose orders I have." And the soldier replied, reverently, "I serve the Emperor Charles; your Master is greater than mine." As Methodists, be ours the same answer to the challenge, not only as to the popedom, but to all religious and all philosophical error that alienates from God, all "science, falsely so-called," and all sin. Considering the magnitude of the task, the instruments employed may seem inadequate; but what if, like Luther, we rely on Almighty God!

All, all is well, though faith and form
Be sundered in the night of fear;
Well roars the storm to those that hear
A deeper voice across the storm.

We know our Master is greater than the master of any who contemptuously questions our ability. It requires divine orders

for our work, and these orders we believe we have. In this confidence let us still go forth, and wherever there is popedom, or any other antagonistic throne to true religion, "overturn, overturn, overturn," until the world, so long downside up, shall, in true apostolic fashion, be "turned upside down, and thus properly adjusted, take its place amid the harmonious orbs of the universe, the loveliest of them all, because redeemed and glorified by Christ. Then the song,

The Cross has won !
The Galilean now
Has conquered in the fight.
For us he smote the foe,
For us he led the war,
And laid the strong one low.
His blood hath washed the earth,
And purged all things below ;
Earth's glory now is his:
Its crown is on his brow.

And now, brethren, greeting you again in the name of my Church, and praying for your continued prosperity, I close by expressing constant anticipations of the triumph of Methodism every-where, whether in separate divisions, or in one grand bannered host as sacramental soldiers of salvation.

35.—Journal, page 198.

ADDRESS OF HON. CHARLES W. BUTTON.

MR. PRESIDENT, AND VENERABLE BRETHREN: I am admonished that my words should be few, since my esteemed brother and colleague, Dr. Southerland, has stated all that it is material for you to know as to whence we came and why we are here, representing one of the youngest and smallest members of the great Methodist family.

I fully realize the force of that common impulse, stimulated by common memories of a glorious past, that brings together on such occasions as this the scattered children of a household in which the family likeness may be traced wheresoever the living members are found. There is not a Methodist in all this broad land of ours whose eyes are not now eagerly turned toward this place, and who is not watching the proceedings of this body, assembled in a city that has been aptly styled "the cradle of American Methodism;" and I would fain hope that, whatever may have been our differences in the past, there are no Methodists who will not devoutly pray that you may be guided in all your deliberations by Infinite Wisdom, and be animated by that love that conquers all prejudice, disarms all resentment, and will finally bring the world under the dominion of the Prince of peace.

As one of the Committee on Fraternal Visitation at our last General Conference, it was my pleasure to confer freely and fully with the esteemed and lamented brother whom you deputed to present your salutation to your younger and too-long estranged sister. You could not have been more fortunate in the selection of a messenger; and when the good brother had delivered his message, so freighted in the love and tenderness that abounded in his own heart, and went away from us, he bore with him our tenderest sympathy and warmest affections. We were grieved to learn soon afterward, not that he had entered into rest, but that so much purity and excellence, so much that was Christlike and can be illy spared, had left the world. It must heighten the bliss he now enjoys in the heavenly state to know that one of his last enjoyments on earth was to promote fraternity and good-will among those who had not always loved each other as they should.

Thanks to our heavenly Father, we are becoming more assimilated than we used to be. We are warming toward each other, and are much nearer together than we ever were since our separate existence began. You have conceded in some degree the reforms for which our fathers contended in 1828; and to time, and the agencies that are now at work, we may safely trust the rest.

But it is not my purpose to show in what we differ now, so much as to indicate in how many more material and important matters we are agreed. In doctrine and usage we are one, which, as our Brother Clark showed yesterday, can scarcely be said of any other branches of the Christian Church into which schism has ever entered. We observe the same methods that our fathers did—the same they have obtained among “the people called Methodists” from the days of John Wesley—to “spread a knowledge of Scripture holiness throughout these lands.” This is the great mission of the Methodist Church, with its circulating ministry, to encompass the earth, causing even “the solitary place” to be “glad,” and making “the desert” to “rejoice and blossom as the rose,” because redeemed sinners are thus brought to the knowledge of the truth as it is in Jesus. We cherish the itinerant system as warmly as you do, and have no desire or purpose to abolish it now, or at any future time. Seeing, therefore, that in essentials we agree, why should we not cultivate the most cordial relations with each other, and break down forever the middle wall of partition that much too long has kept us apart.

I remember that in one of the last interviews I ever had with my late venerable friend and neighbor, John Early, Bishop of the Methodist Episcopal Church, South, the good old man, then hard on to ninety years of age, spoke of what appeared to him to be the general tendency of the different branches of the Christian Church, and especially of those that had been sundered, to get nearer together. He was an earnest man, of positive qualities and great force of character, who could be neutral in nothing.

He had borne his share in the conflict of 1828, and in the most serious and ever-to-be-lamented division of 1844; but long before the time of which I speak his heart had been mellowed, the sternness of his nature had been subdued, and he mingled freely with our people and preached in our churches—things that it would hardly have been lawful for him to do in the earlier history of our ecclesiasticism. And so, while the grand old patriarch was waiting in daily anticipation of the summons to come “up higher,” his heart went out in fervent aspiration for the unity of all God’s people. Let this, brethren, be our prayer in life and in death.

It was my happiness a twelvemonth ago to meet, away out in the center of the Prairie State, your senior Bishop, who, like myself, was on a fraternal mission to a younger branch of our family than even the Methodist Protestant Church. I know how kindly he was greeted, and how warmly his visit and his message were received by those non-episcopal Methodists. Those who have more right to speak for them than I have gave you such assurance yesterday, and told you also that there is a good and growing prospect of a reunion of that body with ours, from which it separated upon the same issue, now obsolete, that rent you in twain in 1844. Both they and we have pretty much come to the very rational, not to say pious, conclusion, that a statute of limitation should apply, and thus the *effect* ought not to continue so long after the *cause* itself has ceased. May I not indulge the hope that our reunion, if in the providence of God it shall be secured, may prove to be the augury of your reunion, North and South; and that henceforth all friction, strife, uncharitableness, and sectional asperities, will cease among American Methodists forever. Pardon me if I have ventured too far in thus alluding to the concerns of others, and impute it, if you choose, to the natural impulsiveness of a southern man; but, believing that the impulse is right, I have thought that I might safely give vent to it even in this presence. This much accomplished, a great advance would doubtless be made in the direction of Methodist unification; and, however improbable such an event may seem to some, the result may be safely left to Him who hath said that “A nation shall be born in a day.” At all events there is nothing, and should be nothing, to prevent close fraternal relations from existing between all the branches of our common Methodism now and forever. “Behold, how good and how pleasant it is for brethren to dwell together in unity.”

And now, venerable brethren, I leave you, but shall bear with me to my brethren at home the inspiration of this hour, and the most pleasing recollection of my brief association with you. May the God of our fathers, who has so signally blessed and prospered you, make you even a greater power for good in this land than you have been in all the years that have passed!

EVANGELICAL ASSOCIATION.

36.—*Journal*, page 312.

ADDRESS OF THE GENERAL CONFERENCE OF THE EVANGELICAL ASSOCIATION IN AMERICA.

HONORED BISHOPS, FATHERS, AND BRETHREN: Greeting, in the name and faith of Jesus: My constant attendance this spring at the sessions of the Annual Conferences in the interest of the Publishing House would not permit me to take the time necessary to visit you personally, to bring to you the message of good-will committed to me by my brethren, and to reciprocate the kind feelings expressed to us by your delegates to our quadrennial body. I had, however, hoped that my colleague, Rev. M. J. Carothers, would be present with you. I regret to state that a few days ago he informed me that he could not attend. This will explain the lateness of the hour of the presentation of this letter.

The General Conference of the Evangelical Association, at its last session held in Philadelphia, October, 1875, had the honor to welcome Brother Rothweiler as bearer of your fraternal greetings. His address, as well as that of your highly esteemed Bishop Simpson, who, on his way home from a visit to Germany, likewise honored us with his presence, left a very happy impression.

The hand which our sister Church so kindly extends to us we grasp in warm friendship, and to the greeting which she sends us we heartily and fully respond.

We live in a favored time, a time in which the Spirit of God is poured out in very rich measure upon the Church. The fruits of the outpouring of this Spirit are every-where apparent.

There is a great longing after heart purity. Perhaps never was there a time when the search after holiness of heart and life was so general in all denominations and among all classes of society. Methodism has largely contributed to this awakening.

So, likewise, a living faith has been developed. The number of those is daily increasing who live a life of faith on the Son of God, a deep inner trust life, and who bring forth not only the ordinary, but also extraordinary, fruits of faith. And Christians are drawn closer to each other by reason of this baptism of the Spirit. As a natural result, nearness to God brings nearness to each other. The prayer of the Saviour, "that they may be one, even as we are one," is constantly approaching complete and perfect fulfillment. In this unity of Christians lies untold blessings to the world and the Church. Through it we shall become strong, and subdue the world for Christ; its accomplishment will make the devil fear and hell quake.

As Napoleon for many years weakened Germany by causing

dissensions and divisions, so Satan weakens Christianity by scattering the seeds of envy, jealousy, and opposition.

But God be thanked that the day of Christian unity draws nearer in view, and comes on apace with quick steps! "How good and pleasant it is for brethren to dwell together in unity."

With what special emphasis do these thoughts appeal to us as branches of the common brotherhood of Methodism. We are really one; not a wall, only a little picket fence divides us, and that is continually being overgrown and buried out of sight.

While I have no authority to speak with reference to organic union, yet I cannot refrain from expressing the opinion that such a union could be fruitful only of good if entered into heartily and fully. This is especially true of the German work. United, our power and influence in America would at once be quadrupled. We could meet our common foe of unbelief with better success. We could strike stronger blows upon Rome and her hosts. The dead formalism of many of the German Churches of America would feel the vitality of our strong life. In our schools, in our Church institutions, in our Sunday-schools, we would realize greater success. Especially in our publishing interests would we be advanced. For although God has signally blessed each of us in this respect, yet it is certain that, united, our press would still be mightier for good and for God.

What I have said of America is still more true of Germany—Germany, the fatherland for which we have so great sympathy and love, where the Methodist Episcopal Church and the Evangelical Association each has a promising work. How much mightier would the little company be fighting under one banner.

This, however, we leave to the all-directing love of God, a love that melts all. It will accomplish its end. One thing we can do: we can unite our power, our sympathies, and our work, as far as circumstances will permit. We can dwell together in love; we can reach each other the helping hand; we can mutually assist each other in prayer and labor.

We must thank the Methodist Episcopal Church for much. Although we did not go out from her, yet from the very beginning we have leaned upon her arm. In literature, in Church discipline, in the cause of education, in our publishing interests, we have often felt privileged to tread in the way she has prepared. We have often drank from the fountain which she has opened; we do not deny, we acknowledge all this. We are thankful for it. Our heart beats warm toward her. Her work is our work, her victory is our victory. We rejoice in her prosperity, we rejoice that she holds fast to the old landmarks. We wish her God's blessing.

It shall afford us great pleasure to receive from your honorable body a delegation to our next General Conference, to be held in Chicago, October, 1879.

In the bonds of Christ, fraternally yours,

W. F. SCHNEIDER.

37.—Journal, page 381.

REPLY TO THE GENERAL CONFERENCE OF THE EVANGELICAL ASSOCIATION IN AMERICA.

DEAR FATHERS AND BRETHREN: We greatly regret neither of the brethren appointed by you to visit us is able to be present with us at our session, but the letter of Brother W. F. Schneider, one of your delegates, expressing the good-will and fraternal feelings of your body, was most welcome, and found in our hearts a most hearty response.

We have appointed a beloved brother to bear to you our Christian and fraternal greetings at the next session of your body, whom we commend to your confidence and regard.

Our heavenly Father is giving us many tokens of his approval of our purpose and efforts to walk in the fellowship of love with all Christians, and, in particular, to come into a closer union with those who are of the same faith with ourselves, whose polity is like our own, and whose distinctions from us are chiefly in name. In this day of mighty outpourings of the Spirit, when the hosts of the Lord are recognizing more and more their common brotherhood in Christ, and are rallying for the spreading of his kingdom, we have no time for strife or jealousy. With all who hold the essential truths of the Gospel, though differing from us in ecclesiastical usage or on points of doctrine that we deem important, we desire to walk in the unity of the Spirit; but we frankly declare that with all branches of the brotherhood of Methodism we desire the closest union that can be established. We are all learning that in our divisions we are sacrificing moral and spiritual power, and giving occasion to the enemies of our Lord and his Gospel to speak evil of both him and his Church, as well as employing strength for petty denominational ends which might be made more mighty were we more truly one.

You and we, beloved brethren, are of one mind in this. Let us, then, for the greater honor of our common Lord and the more glorious victories of his cross, seek to know his will and follow the guidance of his hand.

We rejoice in the great things which God is doing in you and through you, and invoke upon you the fullness of the love of Christ and the power of the Holy Ghost, that in all your work of faith and labor of love your largest desires may be realized.

CONGREGATIONAL CHURCH.

38 — *Journal*, page 291.

LETTER OF THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCH IN THE UNITED STATES.

TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, NOW ASSEMBLED AT BALTIMORE.

REVEREND AND BELOVED: By the National Council of Congregational Churches in the United States, which was assembled at New Haven in September, 1874, I was appointed, with others, to represent in your present meeting the fellowship which those Churches desire to maintain with the great confederacy of Christian congregations under your pastoral care and government. From the date of the appointment till now, I have been hoping to be present in your assembly. But now, at last, the urgency of other public duties—unexpected, yet imperative—forbids my personal attendance, and it is too late for me to devolve this duty on any substitute. Inasmuch, then, as I cannot “come to you and speak face to face that our joy may be full,” permit me, brethren, to use the unsatisfactory medium of “paper and ink” for the expression of our fraternal greeting: “Grace be with you, mercy, and peace, from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love.” In behalf of the Congregational Churches, I salute you with the same formula of Christian affection with which the beloved disciple, in his venerable age, saluted a certain “elect lady and her children.” Touching the theological dogma of election, there has been many a dispute between Edwardean Congregationalists and Wesleyan Methodists; but the bitterness of such disputes is past, and perhaps I may, “unblamed,” and with no irreverent violence, use the words of the apostle as an allegory. There have been worse interpretations of Scripture than to say that the “elect lady” is the General Conference, “and her children” are the Churches which the Conference governs. Thus, being myself an “elder” of more than fifty years in the ministry of the Gospel, I venture to inscribe this epistle to the “elect lady and her children, whom I love in the truth, (and not I only, but also all they who have known the truth,) for the truth’s sake, which dwelleth in us, and shall be with us forever.”

A hundred years ago the Congregational Churches of New England could hardly believe that John Wesley had been called, in the providence and by the Spirit of God, to do a great work for the advancement of the Gospel. They had known Arminianism as a scheme of doctrine held by rationalizing divines who had little sympathy with the old Puritanism, and less with the new awakening. Dr. John Taylor, of Norwich, in old England, and

the adversaries of Edwards and Whitefield in New England, were Arminians; and was not Wesley also an Arminian? Had not Whitefield remonstrated with him? Had not Toplady written vehemently against him? They knew not how to believe that Arminian preaching could work in the hearers of it a sound conversion, or that any excitement consequent upon such preaching could be a revival of true religion. But we have learned something since then. We still call ourselves Calvinists of the New England school. We are jealous, as of old, for certain doctrinal statements which Methodism repudiates. But, taking a broader view than was possible to our fathers a hundred years ago, we see some things which they saw not. Methodist preachers stand sometimes in our pulpits, and we seem to hear them preaching, in fact if not in form, our doctrine and our fathers' doctrine of God's sovereignty in saving men. If in their statement of it they seem to come short of the Apostle Paul's unguarded zeal, we make allowance for their prejudices as they do for ours. We find that Methodists honor Christ more than Wesley, even as we honor Christ more than Calvin or Edwards. The work which Wesley began, and which his successors have carried on—the awakening which has expanded into a world-wide propagandism—commands our Christian sympathy, and we give glory to God. Evangelical Congregationalism can now say to the "elect lady," "I rejoiced greatly that I found of thy children working in truth, as we have received commandment from the Father." We have learned, and so have you, that true Christianity is that which all true Christians, differ as they may in the formulation of Christian doctrine, hold in common—the basis of their trust in God and of their hope in Christ, the inspiration of their prayers and of their hymns—the word of God by which they are born again; the victory that overcometh the world; the promises by which they become partakers of a divine nature, and by which they triumph over death. Thus you and we, "endeavoring to keep the unity of the Spirit in the bond of peace," may testify with all the saints, "There is one body and one Spirit, even as we are called in one hope of our calling; one Lord, one faith, one baptism, one God and Father of us all, who is above all, and through all, and in us all." Therefore we send you our fraternal greeting; and, as if we were present in your assembly, we would say, "Peace be to this house!"

But something more than mere greeting, however cordial, is indulged in the message which it is my privilege to communicate. The Churches represented in the National Council, and the Churches of your connection, are, or certainly ought to be, co-operative for the advancement of Christ's kingdom in our common country and in all the world. Their co-operation ought to be not incidental merely and fortuitous, but intelligent and wise. Competition among various Christian bodies, each striving to possess the whole land and to dispossess the others, is not what Christ would have. What he requires, especially of those who are leaders

in his great host, is, that they waste no strength in selfish or sectarian competition, but work together as brethren in a common cause, and move together against the common foe. Your Churches and ours, your ministers and ours, ought to know each other better, that they may work together more effectively.

Let me say, then, that the Churches in whose behalf I write were three thousand four hundred and thirty-eight in number at the beginning of the current year, with more than three hundred and thirty-eight thousand members in full connection, of whom more than seventeen thousand were added on the profession of their personal faith in Christ within the preceding twelvemonth; and that our ministers, including a few who have been regularly introduced to the work of preaching, but have not yet been ordained, are three thousand five hundred and fifty-eight, of whom two thousand three hundred and seven are performing the work of pastors in the care of Churches, while many others are actively employed in various evangelical labors.

We are well aware that these numbers are far behind your wonderful statistics; but you will rejoice with us that, in proportion to our numbers, if not in proportion to our responsibility, we are working with you for Christ. We have no such "connectional" organization as yours, for our polity in all its history is averse from the accumulation of ecclesiastical power. Our system makes it the duty of the Churches to teach and train their members by the ministry of the word, and by mutual example as well as by mutual exhortation, so that if possible every individual brother and sister shall be alive with the Spirit of Christ; and then it throws upon individuals the responsibility of acting freely, each in his own sphere, each with his own powers and means, and each according to his own judgment, as it may be enlightened by the word of God and guided by the Holy Spirit. Our system is the extreme of voluntarism, as yours is the perfection of "connectional" organization. While you can mass your forces and move "as an army with banners," we can only consult and "provoke each other to love and good works," still holding fast that seemingly divisive, but really uniting principle, that "where the Spirit of the Lord is there is liberty," and that in the Church, as in the Republic, liberty is power. Working thus as individuals, in the method of voluntary association, we have our various enterprises for doing good in the name of Christ. The offerings made in connection with our Churches during the last year, exclusive of what was done in each Church for its own support, were hardly less than one million two hundred and fifty thousand dollars. There is no State or Territory of the Union, save Alaska, which our home missionaries have not invaded. Our foreign missionaries—a hundred and twenty-six ordained ministers, besides many helpers—are on every continent save Australia, and on the islands of the Pacific.

We make these statements not in pride, but in humility; for we remember that it was a Congregational Church which planted

itself on the Burial Hill at Plymouth, more than two hundred and fifty years ago. When reporting ourselves to the "elect lady and her children," we are not tempted to boast of our numbers or our strength; and it is easy for us to say, "God forbid that we should glory save in the cross of our Lord Jesus Christ." Our Churches, whether the past be honorable to them, as some think, or discreditable, have always been conspicuously "undenominational" Churches of Christ, and nothing more. Maintaining their own liberty, they have been more easily moved to enterprises in the interest of "the common salvation" than to any enterprises in behalf of their own distinctive polity. Therefore we can look on the massive strength of your walls and count your towers without envy, and can comfort ourselves with the thought that it is not our business to demolish them or to dig a trench about them. Our part in the work of filling this land with light and liberty may be done without making war upon you or upon any who preach Christ, the power of God and the wisdom of God.

Yet, in another view, we are well content with the development and spread of that Church polity which was brought hither by the Pilgrims of the "Mayflower." The Churches represented in our National Council are not the only Congregational Churches in the United States. We hold that the promise is to us and to our children; but the Baptist Churches are even more rigorously Congregational than ours. How numerous they are you know as well as we, for no Methodist itinerant can fail to become acquainted with Congregationalists of that sort, unless his circuit be in dry places. Nor is this all. Congregationalists, with their inherited or acquired ideas of what a Church is, and of how it should be free, are loyal members of Churches not Congregational. We know not how many there are of them. We do not care to count them. We are far from boasting of them, and equally far from condemning them. It is enough for us that the idea for which the Pilgrims were exiled is not our exclusive possession, but is, in one degree or another, the common heritage of all evangelical Churches from the Rock of Plymouth to the Golden Gate.

It remains for me only to express our hope that at the National Council which is expected to meet in the autumn of 1877, at a place and time to be hereafter announced, the General Conference of the Methodist Episcopal Church will be represented.

Pardon the length of this communication. As I began with the apostle's salutation to "the elect lady and her children," so let me close with the repetition of his loving words: "I beseech thee, lady, not as though I write a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments."

I am, with much respect and Christian affection, your brother and servant in Christ,

LEONARD BACON.

NEW HAVEN, CONN., May, 1876.

39.—Journal, page 291.

ADDRESS OF REV. J. E. RANKIN, D.D.

DEAR FATHERS AND BRETHREN: I have looked forward to this moment with a degree of timidity. I did not know that I was a Methodist until I came to this meeting. There is one historical recollection very pleasant to me this morning; that is, one of the first Methodist preachers in this country, one of the six sent here from the old country, bore the name of Rankin, and came from the land of my fathers, and if it was an original sin in him to preach Methodism in this country, I do not propose to repent of it. I do not stand here this morning because we have not venerable and wise men to represent the National Council of the Congregational Churches. I received notice on Friday morning of the appointment. From some oversight, of course not intentional, none had been made up to that time, and I suppose, because of my nearness to your meeting, I was looked to much as you look to the nearest physician in case of sudden sickness, although I think this is about the healthiest body of men I have ever met. This I attribute, in part, to the fact that you have introduced so much of the lay element into it, imitating your Congregationalist brethren in this matter. I say it is not because there are not older and wiser men who could represent our Council that I appear before you this morning; but I remember that there are Bible precedents for sending striplings—that David took some parched corn and went down to his brethren to look after their welfare. And I bring you some of the parched corn of the Pilgrims this morning. I congratulate you upon your large success in this country.

I think that it does us all good to look not only upon our own things, but upon the things of other men; and in the little time left me since I received notice of my appointment as the fraternal delegate of our body to yours, I have been reading up on Methodism, and have come to the conclusion that one of the grandest Congregationalists the world ever saw was John Wesley, for he ordained men as we ordain them. He was a bishop as we, not as the Episcopalians, understand it, and ordained bishops; and because the stream never can rise higher than the fountain, I think you are Congregational bishops.

I have been much interested in reading your Twenty-five Articles. From them I learn that your definition of a Church is substantially the same as ours. And I have been especially interested in the open statements contained in these Articles touching the Roman Catholic Church. Now, if there is any danger from a consolidated ecclesiasticism, it is pleasant to me to feel there is also something that is consolidated—that is large, and united, and

mighty—to meet that ecclesiasticism; and if there are clouds in our future, things with regard to which we sometimes have trembling thoughts, it is a satisfaction to me, and I have no doubt it is to other Christian denominations, to know that the same spirit of devotion, of simplicity of worship, as taught by the Lord Jesus Christ and the Apostles, and simplicity of faith, belongs to the Methodist Episcopal Church of the United States; and I am very sure that wherever you carry the standard of the cross we shall rejoice to see it, even though the symbols of the Methodist Episcopal Church appear below the standard.

Our body, the Congregationalist Church, was the largest ecclesiasticism in this country in its infancy. To-day you are seven times larger than we are. I suppose it is partly because we have given you so many Bishops. I have just been having the confessional here. Bishop Haven tells me that his father was the superintendent of a Congregational Sunday-school, and your venerable Bishop Ames has informed me that his grandfather was a Congregational clergyman in New England. So I say if we are small in numbers it is partly because we have contributed so much of the best of our substance for your good. That is one of our weaknesses; we are always ready to give away our best things.

I want to remind you, in this connection, that, in 1770, when John Wesley sent missionaries to this country, Jonathan Edwards, the Congregational pastor in Northampton, Massachusetts—that great metaphysician of America—had spent twenty-four years as pastor there. He had been driven out by his unregenerate Church members, he had gone and preached the Gospel to the Indians in Stockbridge, and had been for twelve years sweetly sleeping in the dust at Princeton. We had this advantage of you in time; but you have taken our crown, and I believe you are worthy to wear it.

I thank the Methodist Church for preaching Arminianism though I am a Calvinist—that is, with regard to the past; with regard to the future I am an Arminian. And you will find both these elements in all our Congregational Churches—strong Calvinists and strong Arminians, and some who hold both, as I do.

I thank the Methodist Church for their devotion to revivals. I think it has been to our injury that we have held our religion so much in the head that we have not made it more emotional, have not made our faith perfect by our works. You will bear in mind that I am talking to Methodists, telling you what I believe to be true, although I am a very strong Congregationalist. When I took the cars to-day, one of my brethren, knowing that I am rather belligerent, said to me, “Don’t you say anything unkind to those Methodists.” So I want you to understand I do not tell you all I believe, but what I think it is proper for me to say in extending you Christian salutations this morning.

My good brother, Dr. Newman, has been in Washington from the time I went there, except while taking a little vacation, as

you know. I refer to this to illustrate how we are learning of each other. You have a lay element in this body. Well, we itinerate considerably; our pastorates average now only about seven to ten years, and I see how it is easy in the Methodist Church to have pastorates almost as long, as is illustrated by Dr. Newman's pastorate in Washington; and we are very happy that you have made his pastorate so long among us.

I meet you here this morning to give you back that right hand of fellowship which our brother, Dr. Tiffany, so gracefully extended to us in New Haven two years ago. We don't legislate as you—me advise, we counsel our Churches. Our legislation is all done in individual Churches, and yet I suppose that your legislation, like our counsel, is worth just so much as it has wisdom; that your Church, like ours, would reject any thing that seems to them like dictation or tyranny in this free country. And though Wesley said, "We are not Republicans, and never mean to be even in this country," yet it is impossible for any Church not to be Republican here. May your future be as glorious as your past! may God keep you humble in all your victories! and may you go all over the continent to win souls to the standard of our Lord!



THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

40.—*Journal, page 239.*

ADDRESS OF THE REV. FRANCIS L. PATTON, D.D.

MR. PRESIDENT, FATHERS, AND BRETHREN: I have the honor to present to you to-day the fraternal salutations of my Church; and though I have not been instructed in any formal terms as to what I shall say here, yet I know that my Church would fail to approve of my diligence in the discharge of the duty intrusted to me if I did not say that the Presbyterian Church in the United States of America rejoices in the growth and prosperity of the great denomination which you represent. The victories you have won are our victories, since we both fight under the banner of the same Captain of Salvation; the sheaves you bind swell high the song of our thanksgiving, because they go into the same garner with those which we are binding, on the broad field of human life. Nor shall I exceed my commission, I trust, if, with your kind indulgence, I call attention to some points of interest in a comparative study of these two great Christian Churches.

Church work with us, as to its aim, falls into two categories, according as we consider its quantitative and qualitative growth. Our object is to make Christians of those who are not Christians,

and better Christians of those who are Christians; our work having reference to conversion on the one hand and to edification on the other. Our Christian work falls into two categories as to its agencies, according as we consider the individual working of the separate congregation or the work of the Church at large. There is a work for each congregation, and a surplusage of energy in each, which goes to swell the general fund, out of which we contribute to supply the wants of the world. Hence, we have our Home Board and our Foreign Board; our agency for the education of the young ministers and our agency for making provision for the aged and infirm ministers; our Board of Publication, likewise, for the circulation of denominational religious literature. With differences of detail, I think, sir, that you will say there is a general correspondence between the work we are trying to do and that which your Church is doing.

It is a matter of profound thanksgiving to us, that while our attention since the reunion has been largely called to questions of organization, we have not allowed the missionary operations of the Church to suffer loss. We have succeeded in making the necessary changes in our machinery in view of the larger business that we were going to do without stopping the work. Our boards have the sympathy and generous confidence of our Churches; and if I should single out any one as worthy of special mention here, it would be the Woman's Board of Foreign Missions, which, though perhaps the youngest of our denominational agencies, is conducted with a zeal, with an ability, and with financial results, which give just cause for denominational pride and felicitation.

I referred to the fact of a reunion. Time enough has elapsed, and pressure enough has been brought to bear upon it, to prove that that reunion was a grand success; a reunion not originating in a foolish ambition for figures, but a reunion growing out of unity with respect to faith and order. And sure I am that our Church would visit with prompt rebuke the man who should undertake to make a controversial issue of the things which formerly divided us.

And while I speak upon the subject of reunion, I am reminded of what must have been a very impressive scene in this Conference when the eloquent brother from the South came forward as the official bearer of fraternal salutations from brethren long estranged. I congratulate you upon this happy consummation. My only regret is, that your Church in this respect is far in advance of ours. The Presbyterian Church, North and South, seems like a sea, whose waters roll apart because some ledge of rock lifts its persistent head above the waves. We have been trying to remove the obstruction, to blast the rock. Committees have sat, and editors have written, and private correspondence has been undertaken, with results which fall short of complete success. But what is not done by one agency, I am sure will be done by another; for there is a tide of Christian brotherhood rising fast,

both North and South, which when it shall have reached its full, will bury deep and out of sight the rocks of bitter memory. The tides of human feeling, like those of the ocean, come not at human bidding, but are under divine control. And we are thankful for the fact that this tide, which is setting fast, though it rises too slowly for those who are impatient of delay, rises at the same time too surely to make it safe for those who stand in the way of its advance.

But let me pass, sir, to a consideration of some points more directly bearing upon a comparative study of the two Churches now exchanging Christian salutations. We are more at one, sir, both in polity and in faith, than we sometimes have credit of being. When I sat here on last Saturday, and listened to the eloquent speeches made respectively by Judge Reynolds, from Brooklyn, and Judge White, from Pittsburgh, I could imagine that I was attending the sessions of one of our General Assemblies, the speeches sounded so much like similar speeches made by ruling elders in our own body. And while I do not suppose you would accept our idea of the ruling elder, it is still true that your Church and ours agree in this, that the Church does not mean the ministry, but that in all questions pertaining to its government the people have a substantial voice in the matter. And when I sat upon the platform, in the presence of men whose names are household words, (the Bishops of your Church,) I was glad to think that your Church, like ours, while unwilling to relegate to sacerdotalism exclusively the use of a good New Testament word, it does not use the word in its prelatie sense. Nay, I am furnished with an exegesis of the word *episcopos* in the eloquent peroration of that address presented during the early sessions of your Conference, signed by the twelve who, "in journeyings oft, and in labors more abundant," are successors of the apostles in the only true scriptural sense of the word. And when I listened to a discussion which pertained to a local question in your body, I was reminded of the fact that the Methodist Episcopal Church was an organization, and that it stands the test of a healthy organism, to wit: that whatever affects a part affects the whole, and when one member suffers the whole body suffers with it.

Now, sir, when we reduce Presbyterianism to its lowest term, we are accustomed to say that there are three cardinal principles which underlie it, to wit: the doctrine that the people have a substantial part in the government of the Church, that the smaller portion of it is subject to the larger, and that there is but one order in the ministry. Parity of the ministry, popular government, and ecclesiastical unity—these are features which distinguish the Presbyterian Church.

And now, if the love of my Church should get the better of me in the flush of momentary feeling, and I should say, that in virtue of your substantial agreement with us in these great principles you are practically a Presbyterian Church, I am sure I can anticipate your forgiveness, and that you will understand that I make

the statement without at all implying that either Church is indifferent to those differentiating features in our polity.

But we are not only one in polity, we are more significantly one in doctrine. And even though the differences which do exist were greater than they are, it were a matter sufficient to constitute the reason for fraternal salutation, in that we each can say we have a creed. I honor the Methodist Church because it has a creed. I honor it, sir—and will use a word which, in these days of broad Churchism, is apt to awaken hostility—because it has a theology; because it requires of its ministers that they shall be faithful in teaching that theology. I honor it for what some people call its bigotry, but what I call its fidelity in teaching to its children the distinctive polity and creed of the Church; and I honor it because it is not ashamed in these days to say its theology is Arminian, as we are not ashamed to say our theology is Calvinistic. I tell you, brethren, the day will be observed perpetually as a legal holiday throughout the length and breadth of the devil's dominion, which shall commemorate the time when Christians shall be so far recreant to truth, so indifferent to it, or so ignorant of it, that they shall be willing to part with all their denominational distinction, and make way for a broad Churchism which will let in every thing from Arianism to Calvinism.

I am not indifferent to the distinctive features of our system, but I do say that we live in times when we can afford to emphasize the points wherein we agree. In these days, when the question is not so much whether God hears prayer, as whether there is a God; in these days, when it is not so much a question as to how the soul is saved, as whether there is a soul, we can afford to stand together and press the evidences of spiritual existence and supernatural belief. In these days, when philosophy is parading the gospel of nescience, we can afford to stand together and take stock of our articles of faith and say, "This is what we know." When the claims of papal infallibility are pressed on the one hand, and the claims of private infallibility (which are more detestable) are advocated on the other, we can afford to stand together in maintaining the infallibility of the Bible, taking for our motto, "Let God be true, though every man be a liar!" Against Pelagianism we preach the doctrine of man's depravity, though it wounds pride; against Socinianism, we preach that Jesus Christ died as the propitiation for the sins of the world, and that his death was not the result of unavoidable circumstances, a manifestation of martyrdom or heroism, but a real sacrificial death. We worship one God in trinity, and trinity in unity. We say that neither in Methodist pulpit nor in Presbyterian pulpit shall a man minister who dare speak in doubtful phrase respecting the supreme deity of Jesus Christ. And even when we come to the points, sir, which do differentiate the two Churches, it will do us no harm to understand each other. I sometimes hear it said that Arminians are always Calvinists when they pray, and Calvinists are always Arminians when they preach. Well, sir, as a pleasant interchange

of compliments, that is all right enough; and there is this much truth at its foundation, to wit: that the real issue between us does not often come to the surface, and is but seldom sharply defined. And yet, sir, I would be the last, as you would be the last, by silence to sanction the idea that these two great branches of Protestantism stand apart and maintain separate organizations simply for the purpose of perpetuating a theological logomachy, and that which lifts our denominationalism into importance, and the distinctions which characterize us into a field of grandeur, is the very fact of the doctrines which serve to distinguish us. So true is this, that a distinguished Calvinist has said that the differences are differences which, when they are expressed, are expressed in the terms of contradictory proposition; and he has shown that to my satisfaction. So that the realm of thought falls into two great hemispheres, and Calvinists and Arminians divide between them the whole bulk of thinking Christian men. And with so much territory at our disposal—a hemisphere for each—I think we ought to be satisfied, if we do not push our conquest. We each have enough to gratify any but an inordinate ambition.

One of your Bishops remarked to me, kindly greeting me on Saturday, that this interchange of salutation was something different from what it used to be. Now, let me ask the reason for the change. The change is found, not in the fact that either Church has lost regard for its distinctive doctrines; it is not due to a change of faith, and mutual approach with respect of doctrines which differentiate us. Arminianism is the Arminianism of Wesley; Calvinism is the Calvinism of the Westminster Confession. So they are, and so they will continue to remain. But the change is due to the growing spirit of catholicity in Christendom—a spirit which recognizes the great doctrines wherein we are agreed as a sufficient basis for inter-denominational comity, while at the same time it permits us to regard the differentiating doctrines as proper boundary lines for denominational polity and work. And without indulging in any Utopian dreams with respect to a visible corporate unity of God's people, I do hope and pray that this spirit of Christian sympathy and affection may gather strength as the years go on.

Meanwhile, you and I, one by one, shall go up to take our seats in "the general assembly and Church of the first-born, whose names are written in heaven," there to know in its fullness what we now know only in part.

Brethren, I thank you for the kindness with which you have received me, and the indulgence with which you have listened to my remarks.

REFORMED PROTESTANT EPISCOPAL CHURCH.

41.—*Journal*, page 274.

ADDRESS OF BISHOP CUMMINS, D.D.

DEAR FATHERS AND BRETHREN: I count myself very happy to appear before this venerable council this morning to bear to you the greetings and the salutations of the youngest and the smallest sisterhood of Protestant Churches—the youngest and the smallest, but the representative of great principles, old as the word of God, precious as the truth is in Jesus, and lasting as eternity. I come to you this morning as the representative of the youngest and the smallest Episcopal family in Christendom, to greet the largest Episcopal family: your youngest sister, small, indeed, but bearing, I claim, a family likeness to her big sister whom I address this morning.

I think you will permit me for a moment to turn this meeting into what I believe Methodists have no objection to, a love-feast. I would like to give in a little of my experience, and to acknowledge on this occasion (one of the most memorable in my lifetime, and perhaps I shall never have another opportunity) my personal obligations to Methodism for what I am to-day, and for what by God's grace I have been permitted to do. And "let my right hand forget her cunning, and let my tongue cleave to the roof of my mouth, if I forget thee, O Jerusalem"—the guardian and the guide of my early youth, the Methodist Episcopal Church.

Mr. President, shortly after the close of the Revolutionary war that great and saintly man, Bishop Asbury, found his way, in his apostolic journeying—and he was an apostle in the true sense of the word, a true successor to the apostles—to the county of Kent, on the Eastern Shore of Maryland, and a home in a family of the Church of England of the straitest sort, but who opened their parlors for Asbury to preach in, and when these would not accommodate all the people, the spacious barns were thrown open. Through his preaching that whole family was converted. There was one son in the family, a boy, away at school when these meetings were started. He returned home to spend his vacation, and was happily and soundly converted, and became one of the earliest traveling preachers of the Methodist Church in this land. That young man became my mother's father, and to-day, by inheritance, I have a part and a lot in you, and blood will tell as well as grace. And perhaps, because I am a grandson of one of the first traveling preachers of the Methodist Church, I am here to-day, under God, representing the cause of truth.

But that is not all—not all of my obligations to Methodism. It was my great privilege to be a student in Dickinson College in its palmy days, and I shall never forget the noble men who formed

there a galaxy of grand names—men, indeed, unsurpassed by any body of men, I believe, in Christendom: the eloquent Durbin; the scholarly and most gifted M'Clintock, without a peer in scholarship of his age; the saintly, Christ-like Emory; and you must permit me to name also two of the beloved Bishops on this platform, one of whom, for fifty years, has been a preacher of the Gospel—the venerable and aged Bishop Scott, and his scholarly and accomplished colleague, Bishop Bowman, both of whom were instructors of my youth. Under the preaching of these men I was first brought to the knowledge of Christ. I found in these grand men noble and sublime ideals of Christian living, and under the incentive of their noble ministry I first conceived the idea of consecrating myself to the work of the Gospel. I thank God for my studentship at Dickinson College. May my soul be with the souls of these dear brethren in the day of the Lord!

Thus much personal, dear brethren. I claim this morning that the cause and the Church which I represent to you have a remarkable affinity with your own work. It is on the same plane, based on the same great principles; it touches the same everlasting rock—Christ, the Corner-stone. I have no doubt that many of you have been very much surprised, as I have been, to find out what discoveries have been made in these latter days with regard to Wesley. I remember reading a most elaborate book, written some years ago, bearing the title, "Wesley a High-Churchman." And he was a High-Churchman—too high for the Church of his day; too near to God; too much like Christ for the Church of his day; too high in holiness, in Christian zeal. He was in this sense a High-Churchman—in no other. I would to God that all the High-Churchmen of to-day were like him! Then I heard a most elaborate sermon three years ago in Louisville, the aim of which was to prove that Wesley was not only a High-Churchman, but a Ritualist; and the speaker argued that the great reformation, the great Catholic revival at Oxford in the nineteenth century, was but the complement and the supplement of the great revival proceeding from Oxford in the eighteenth century. John Wesley a Ritualist! I wonder how thick the whip of the spiritual cords would be if you were to put him among the Ritualists of to-day to cleanse the temple of God! But, beloved, we have found out a discovery, and perhaps you will not think well of me to-day if I tell you, that I think we have discovered that Wesley was the first great Reformed Episcopalian—our great prototype. Why, sir, you admit that he was an Episcopalian, and you would not call him an unreformed Episcopalian, would you?

His principles are our principles, his polity is our polity, his spirit is our spirit; and we ask no higher honor than that this new Church should tread in the steps of Wesley. His principles are on the same plane as ours. What are those? One of those is the grand principle enunciated by Peter before the Sanhedrin at Jerusalem—that we must obey God rather than man. That principle has organized the Reformed Episcopal Church—loyalty

to Christ before loyalty to the Church; loyalty to Christ before loyalty to rubrics, canons, and church laws. When Wesley had to choose between saving souls and obeying the rubrics of the Church of England, he broke the rubrics to save souls, and went out to preach on the plains, in the fields, among the mines, and on the downs. And this has been our position.

We have come out of the old Church because loyalty to Christ required it. We were compelled, in that Church, to obey a canon which required us to deny the validity of the orders of every non-episcopal clergyman in the land; to close our pulpits against you; to place a brand of disgrace upon you; to say you should not sit down at our communion table; and sooner than deny our brotherhood in Christ, we stand to-day free, though our freedom has been purchased at a great cost.

Then, again, another of Wesley's principles was the parity of the clergy. The parity of bishops and presbyters is one of our principles: that the bishop is not a superior order to a presbyter; that the bishop himself is but a presbyter—*primus inter pares*: elected to his office, (not another order,) he is still a presbyter presiding, and only a presbyter.

That principle has formed the very basis of the Reformed Episcopal Church. And then another principle. I have been very much surprised, of late, in taking up Wesley's prayer book—pardon me if I tell you about Wesley's prayer book, for I know some of you don't like prayer books, and I will not think less of you for that—but in taking up the "Prayer Book of Sunday Service for Methodists," I found, after revising our prayer book, and after publishing the revised edition, that it bore an exact likeness to that of Wesley: that he had gone through the English prayer book and had expurgated every thing favoring hierarchy, sacerdotalism, saints' days, absolution, priesthood, baptismal regeneration, and validity of episcopal orders, so that the Sunday Service for Methodists in the United States might be used in the Reformed Episcopal Church to-day, and half of our people would not know the difference.

Then, again, a mightier than all the great principles on which this Church stands is a protest, a heroic protest, an earnest, living protest, against the base restriction of apostolic succession: the dogma that bishops rule by Divine right; that bishops have the power to communicate the Holy Ghost to their successors through their hands; and that, without that succession, prelates communicating the Holy Ghost, there is no Church of God, no ministry. It is in protest, in living protest, against that baseless fiction that we have taken our stand; and I think to-day, that if Methodism had done nothing else but demonstrate the baseless character of this dogma, she would have done the work of God. Am I understood? I repeat, the work of your Church has been to demonstrate the baselessness of this dogma. What is that dogma? That the Church of Christ exists only where apostolical succession exists; that without that succession there can be no

gifts of the Spirit, no Church of God, no grace. What has Methodism done? By the testimony of these men you are out of the succession. You have not received the Holy Ghost by the laying on of prelates' hands, and yet have done all the work the Holy Ghost ever designed men to do! Brethren, all the work Christ ever intended his Church to do you have done; every work that Christ created and founded the kingdom of God to do—the ceaseless conversion of souls; the sanctification of believers; the building up great, noble, holy, fruitful Christian lives; the grand record of Christian missions girdling the globe, (for I read in the report of your Bishops that one of their number had actually girdled the globe in his missionary tour,) filling the world with missions—these are the fruits of the Spirit, the marks of the Holy Ghost; and Methodism to-day may say to these millions throughout the globe, in every land on which the sun shines, and every shore on which the ocean beats, “If I am not an apostle unto others, doubtless I am an apostle unto you; for the seal of my apostleship are ye in the Lord.” Brethren, you have the succession, you are in the succession, thank God! the only true succession—the succession of the faith of the apostles, the succession of the spirit of the apostles, the succession of Christian love. You hold to-day your succession straight to Christ, without the intermediation of apostles' hands. You are baptized with the Holy Ghost, and God has given you this seal of his blessing upon you in answer to this charge of those who would unchurch and excommunicate you.

And above all—and this is my last thought—the great glory of Methodism to-day is, that it is the Church of the poor, the Church of the masses; that she has reached a lower stratum of society than has been reached by any other Church in Christendom; that she has done a work for the Master in this land that no other Protestant Church has been able to do. I have often thought, what would become of the poor if those who claim to be the successors of the apostles had been intrusted alone with their salvation.

Why, three generations of the poor of this land would have gone down to their graves without hearing the Gospel but for the Methodist Church. Methodism has been the missionary, the pioneer, of the Gospel to the poor. And I bear my testimony to-day, that in one of the great States of the West, where I labored for seven years, I never could get ahead of the Methodist preacher. I never entered into the wild fastnesses of Kentucky, where it was almost unsafe for a man to go, but I found a Methodist preacher had gone before me with his saddle-bags; and I never found myself down upon one of those beautiful villages on the Ohio and the Mississippi, that are kept green by an annual overflow, but the very first sight that greeted my eyes was the small, humble Methodist meeting-house.

Methodism has been an evangel to the poor, and it may take up to-day the language of her Lord without irreverence, and

say, "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor."

Brethren, one other word. I covet for you this great honor to be continued. I should be sorry to see Methodism change her position in any particular. I hope she will hold on to her old theology, and let no false liberalism ever enter her pulpits. Keep to the old theology—the simple preaching of Christ, the atonement, justification by faith, the witness of the Spirit—the simple Gospel. And let her keep to her simple polity; a polity that has stood the test of a hundred years, and is successful in every land on the globe. Let her keep to her simple worship; let her remain the Church of the poor. For I tell you, men and brethren, the Church of the future is to be the Church that can get hold of the poor, of the masses. May that be the glory and honor of Methodism! God speed you in your work! "Peace be within thy walls, and prosperity within thy palaces." O Zion of our God! may thy sun never go down, and may the light of God's countenance ever be upon thee, and be a glory to thy head by day and by night! God bless you! is the prayer of your little sister whom I represent to-day.



42.—Journal, page 257.

ADDRESSES AT THE MEMORIAL SERVICE.

BISHOP MORRIS.

BISHOP JANES said: It is laid down in Scripture, as an evidence of degenerate times, that the righteous perish, or die, and no man layeth it to heart; that men are so averse to the character and lives of the good, or so inattentive to their spirit and example, that they will think to pass over them without consideration, without attention, without interest; they do not lay it to heart. It is, however, laid down a principle, and as a fact in the Divine administration, that "the righteous shall be held in everlasting remembrance." If some forget them, others cherish their memory; and if there be few on earth who revere and cherish their memory, there are those in heaven who remember their offices of love and their influence for good, and who there, in the spirit-world, cherish, and forever cherish, the remembrance of their character and their kindness. It is even said that "precious in the sight of the Lord is the death of his saints."

The translation of the good from earth to heaven is so important, and carries with it such consequence, that it receives the attention and excites the interest of the infinite and eternal God. The decease of our beloved Bishop Morris was very appropriately noticed at or near the time by the excellent addresses that were delivered at his funeral and elsewhere; by the press, both secular

and religious, and especially by the Methodist press; by the succinct statement of his life, and brief analysis of his character, published in the General Minutes, and by the well-written memorial of his life and times, published by the Western Book Concern. Still, as he shared as bishop the services of ten General Conferences, and the activities of the general superintendency for thirty-six years, it may be fitting for us to cease for a few minutes from our eager attention to business to call remembrance the honored departed one, and to think upon his life and his influence, and upon that beatitude and glory to which we believe he has been transferred.

Thomas Morris was born in Virginia. He had very many and most excellent natural endowments of mind and heart. He was converted in his early manhood. His religion was as much a principle as an emotion; as much intelligence as impulse; as much practice as profession. He was an honest Christian—a true disciple of our Lord and Saviour Jesus Christ. Such was his versatility of character that he seemed almost equally well qualified to be an exhorter, a class-leader, a pioneer preacher, a city pastor, a presiding elder, a religious editor, or a general superintendent. In all these positions he edified the Church and honored his Lord. His character was, perhaps, as great a treasure to the Church as were his services. To have maintained for more than half a century an unspotted Christian character; to have been, through all that period, blameless in life, so that no one could speak of him with disparagement, but all were compelled to admire his purity and excellence, both of spirit and life, was one of those lessons to the Church and to manhood which call for our highest admiration and gratitude. He also maintained the utmost simplicity of character. No changes of position, no attainments, no attention received from the Church or from the public, ever changed his spirit or his manner; but his deportment was ever the same, unaffected, simple, honest, candid, seeking no adventitious advantages, displaying no pomp or pride in his manner, and no ostentation in his private or social life; he was always plain Thomas Morris.

His official conduct was also found to be such as to command, every four years, the hearty approval of the General Conference. Indeed, previous to his being elected general superintendent his administration in every position he was called to fill was found eminently satisfactory, and in the discharge of his duties as a general superintendent his administration was equally satisfactory. True, parties in interest may sometimes have thought that they had reason to complain, and there were times when his administration was brought for review before the authorities of the Church; but in every case that authority found his administration to have been wise and right. So I say to-day that his official character is quite as much a legacy to the Church as was his active service, and yet his active service was of the very highest order. His early ministry was earnest and powerful, and many

were the seals that God set to it in the salvation of souls; and his ministry continued to be one of unction, and earnestness, and power, and of great profit to the Church, down to the latest period of it. I think I shall be justified in saying, that in the councils of the Church his wisdom and prudence were found to be adequate to the correct decision of every question submitted to him; and you will readily call to mind some of the gravest and most important questions that have ever been brought before the Church as among those upon which his opinion was required; and his judgment was acquiesced in. As a presiding officer he was always found adequate to the responsibilities put upon him; and, perhaps, few of his colleagues have ever given higher satisfaction in this than did he.

God gave to him a long life. Whether this would be a blessing if it were granted to most men is a question we need not settle or attempt to settle here; but it seems to me that if it would be, Divine Providence would grant a longer twilight to the day of probation than is given to most of his servants. In his case, however, we believe that this longevity was a blessing—a blessing to the Church and the world; for up to the last General Conference his remembrance of the history of the activities of the Church, and of the action of the General Conferences, and his understanding of the Discipline and polity of the Church, were almost perfect; these were things that did not pass from his mind, but remained with him. He was, therefore, as ready to give his judgment upon these questions as at any period of his life, and in his counsels his colleagues and the Church found great profit; and, as his character was unsullied, so his influence continued to be a benediction down to the last moments of his long life. But death has passed upon all men, and the hour of his departure came at last, and with the calmness and confidence with which he had fought the good fight, he was prepared to lay down his armor, and be transferred from this scene of conflict to one of glorious and eternal reward. He lived loyally, blamelessly, nobly, and died triumphantly. He rests from his labors, and his works do follow him. May our lives be as loyal, blameless, and noble as was his, and with him may we share the Divine blessing for ever and ever!

BISHOP ROBERTS.

Bishop Janes further said: I have been told since I came to the platform that I am expected to speak in relation to Bishop Roberts, who has died since the last General Conference. My first acquaintance with him commenced when he was appointed missionary to Liberia, and I am not now informed as to the events of his early life. I am prepared to say, however, that his character since he became our missionary has been excellent. I believe the missionary secretaries, and all who have been from time to time acquainted with him or associated with this work, will testify that there has never been one word of reproach against this good

man. He was one of the most intelligent among the men engaged in that missionary work, and we looked to him as much as to any other person for advice, and the correspondence with him in the missionary office is extensive. After the death of Bishop Burns the brethren in Liberia Conference called him to be his successor, and he came to this country and was ordained. I heard him preach at that time, and his sermons possessed great excellence. They were thoughtful, and methodical, and instructive, and yet there was connected with them an ardor and unction in application which in my judgment, was a great excellence, and which made his sermons effectual for the object of all true preaching, which is not only the conviction of the judgment but the moving of the heart, so that men shall be brought to immediate action. In my judgment his administration was judicious. He had great desires and plans with regard to the extension of the work among their barbarous neighbors, but he was embarrassed by want of men and of means, and by enfeebled health; consequently the results of his work were not so great as we had hoped: but yet perhaps few men could have done better than he. His life in that country has, I think, been a great boon to humanity. A little done in Liberia is of more account in the world's salvation than a great deal done in the United States. I shall never forget my interview with Cox on the day he sailed for Africa. We had been together in a farewell meeting the night before, when, by the way, I made my first missionary address. On the day of his sailing he took me by the hand, and with tears filling his eyes said, "If I can only reach Africa and plant a mission there, and find a grave there I shall feel that my life has been important to the Church and to mankind." He did live to reach Africa, he did organize our Church there, he did find a grave there, and the graves of Cox and Burns and Roberts are a treasure to that country, and are an influence and an inspiration in that country and in that republic which shall continue to be felt till Africa shall be redeemed, and that great continent, with others, is covered with the glory of God; and to have had an agency in the feeble beginning of such a work, I believe, will be found by our brother, now in heaven, to be worth more than any and all the honors and glories that honor, or arms, or statesmanship, or any thing and every thing else in the world can give. Blessed be his memory! and may many rise up to stand in his stead and to carry forward our great work in that land where so many are perishing in the wilderness of sin and wandering in the dark night that covers them, and who, by their want and their misery, are appealing to us to come over and help them. May his faith have its answer, and his work a mighty influence in inducing others to go and help to carry forward the work so well begun!

And, brethren, while we are engaged in these memorial services, let us remember how few of us may expect to live as long as did our venerable senior Bishop, and how many of us may be called to die before the meeting of our next General Conference. "While

we live, may we live to the Lord, and when we die, may we die to the Lord; living or dying may we be the Lord's."

REV. T. M. EDDY, D.D.

Rev. R. L. Dashiell, D.D., said: Many loving and memorial words have been spoken in different parts of the country of my departed colleague. These services have very fully given expression to the Church's sense of her loss and bereavement in his death. It has been deemed by this General Conference fitting that we should pause amid the excitements and duties of the session and give a brief service in memory of our departed brethren who, four years ago, were honored by the Church with her confidence, but who to-day "are not, for God" has taken "them." I do not think that this service will delay our business. If it should do no more for us than lead us for a moment to bow our souls reverently before God, and hear the voice of the great King, our Master, saying, "Whatsoever thy hand findeth to do, do it with thy might," it will not be lost upon us. It is to me a great privilege to stand in this presence for a few moments, and speak a word which shall be an affectionate tribute to my colleague. His death to me was not simply an official bereavement, but it was a personal sorrow. The Church has been greatly impressed by the suddenness with which these, her servants, have left us. You and I have waited by the bedside of loved ones, and have seen them wasting slowly away amid the pain and decay of physical life, and heaven has seemed to be a great way off, to be gained only by slow and painful stages of suffering; but, brethren, heaven has been brought very near to us during the past few years. It has not seemed to me to be afar off, as I have seen those who stood nearest to me suddenly translated—aye, as gloriously as God's old prophet went up. My colleague, Dr. Eddy, had just finished his last sermon. The echoes of his words were still lingering in the hearts of the people who hung upon his lips, and he came home in a few hours to die, and it seemed to me, as I looked upon him dying, as if the very cross which he had just held up to a perishing world had suddenly changed into a chariot of glory and lifted him to the skies.

Dr. Eddy came to the service of the Church from the blessed consecration of a Methodist preacher's home, and that was no mean advantage. Very much of his success was due to the training and influence of his father's house, and he often, in our interviews, gratefully referred to this influence upon his life and character. His father, Augustus Eddy, belonged to that heroic company of Methodist itinerants who, in the past years, laid broad, and deep, and massive the foundation of our great Methodism in the West, which has been the grandest factor in the marvelous growth and development of that part of the country. His son Thomas frequently, when a boy, accompanied his father around the district, and it was amid the blessed fellowship of the old-fashioned quarterly meetings that the inspiration to save souls

and serve the Master seized the young man's heart. The story of his conversion is as beautiful as it is suggestive of that burning zeal which characterized all his life and ministry. At a camp-meeting—O! how many of us must go to the rude tent and the altar in the grove to find the starting point in our new life!—at a camp-meeting, while his mother was engaged in preparing a meal for some weary itinerants who had just come to the meeting, a messenger came to her with the intelligence that Thomas was at the altar. She was not surprised; she expected Thomas to be converted. Godly mothers do; and when her domestic care was such that she could leave, she went to find her boy, and to encourage him; but God had been there before her, and converted him, and she found Thomas leading three other boys to the altar. You know, brethren, that the first impulse of a converted soul is to go out after somebody else and bring him to Christ.

Dr. Eddy served the Church as a pastor, presiding elder, agent of the American Bible Society, editor of an official paper, and missionary secretary. In the brief minutes allotted to me I cannot elaborate his relations to these different positions. He was converted when a boy, and entered the ministry when nineteen years of age. And I declare to you, beloved Bishop and brethren, that I do not sympathize with the lament of some who said at his death that he died prematurely. A man who is converted to God in his childhood, begins to preach the Gospel at nineteen, and gives thirty-two years of solid work to God, cannot be said to die prematurely. I think God's servants generally die at the right time. God looks after that, and it would be singularly inappropriate to put a broken shaft over the grave of Thomas Eddy. O no! Round it up well, for he started early, worked close to time, and finished his life grandly and beautifully. Perhaps in no department of his work was he more successful than as a pastor. His preaching was scholarly, simple, earnest, and evangelical. His sermons were full of Christ, and that was the secret of his power, as it is the secret of every minister's power. True scholarship never crowds Christ out of a sermon or out of a human life. In his preaching, I have said, he was evangelical, and I think it may be safely said that he never preached with more power than during the last summer of his life, when God gave to him, as I think, a special baptism that he might close his ministry in such a manner that he should continue to preach for the Master. You remember the story of that summer, as he swept from camp-meeting to camp-meeting, and then in the fall from Conference to Conference, occupying the entire morning session in pleading for our missions and our depleted treasury. His most successful work as a pastor, I think, was done in this city. I think he achieved one of his grandest successes in this city of Baltimore. When he left the editorial chair he was appointed in charge of the Charles-street Church, now the Mount Vernon Place Church, and I do not underrate the work of those good men who carried to completion the building of that beautiful and magnifi-

cent church, which is at once an honor to Baltimore Methodism and American Methodism, when I say the success of the enterprise was very much due to his persistent energy, his great personal popularity, his influence with the people, and his power in the pulpit. He lived to see it completed. He was present at its dedication, and the grateful appreciation of the people was manifested in the beautiful memorial services which consecrated an entire Sabbath to recollections of their departed pastor.

I need not speak of him as an editor. He entered upon his work in the editorial department in one of the most important periods of the city of Chicago and of the country. Chicago was just beginning to show signs of that wonderful growth and development which has been the marvel of these times; and, if we have been rightly informed, he kept his paper abreast the stirring activities of that great city. Indeed, there was something in the restless push and activities of the city which was in harmony with his own free and impassioned spirit. When the civil war was inaugurated his paper gave no uncertain sound. True then, as always, to his convictions, he spoke and wrote brave words for the national unity.

I knew him best as a missionary secretary; but time will not permit me to speak of that. I may only say that he entered upon his duties as missionary secretary in an important crisis of the Missionary Society. The General Conference had adjourned, and the almost universal impression of the Church was, that there must be an advance all along the line, at home and abroad. The old missions were to be reinforced, and God had wonderfully opened three of the most magnificent fields into which the servants of God ever entered. Dr. Eddy entered upon his work just at that crisis in the history of our Missionary Society. I remember well the enthusiasm, and zeal, and spirit with which he attended the first meeting of the committee. And never were forty-one men confronted with more stern and solemn responsibilities than in that hour when they looked out upon the world lying at the feet of the Church, and heard the voices of the Church bidding them enter these fields. And when that committee determined that these new fields should be entered, Dr. Eddy adjusted his great soul to the work, and threw himself with unusual energy upon the Church. He swept from one part of the Church to the other, every-where pleading that the Church would sustain the treasury in its large advance of three hundred thousand dollars in her missionary appropriations. But right in the midst of the first utterances which he spoke for the treasury the panic struck the nation, and sent the industries of the land staggering beneath the blow, and the burden came down upon his heart with almost crushing and overwhelming power. In the saddest letter that he ever wrote to me, when, on his back in Des Moines, he was gathering up a little strength for his anniversary meeting, he said: "I am discouraged. Our brethren are losing their fortunes. A debt is inevitable. My heart is almost broken."

He came from that Conference by as swift stages as he could make, and laid him down to die. I shall not speak of that death; suffice it to say that this great cause of Christian missions was the burden of his thoughts, wakeful and dreaming. When waking, he exhorted us as he had never exhorted us before; and in the delirium of sleep he would break out into the most impassioned appeals to the Church to stand by this cause. And when more than half of him was in eternity—when we did not know whether he was with the angels or with us, with one step upon the other shore—he shouted back to us: “Tell the Church to fling her gold down at the feet of Jesus!” and with his last thought—a thought of love for the cause in which he had laid down his life—he lifted his hands over his family, pronounced the apostolic benediction, and sweetly fell asleep in Jesus. Brethren, he has gone. We shall go to meet him. God help us to be true!

REV. DALLAS D. LORE, D.D.

Rev. E. O. Haven, D.D., LL.D., said: There is more than a ceremonial reason why a few minutes of the valuable time of this General Conference should be devoted to reminiscences of Rev. Dallas D. Lore, D.D., who was, in more than an ordinary sense, a representative man of the whole Church. Born in Mauriceville, New Jersey, in 1815; soundly converted in 1830; admitted to the New Jersey Conference in 1837; a laborious and successful preacher from the first, he offered himself for the only foreign missionary fields the Church held at that time, the sickly land of Liberia, or for South America. He was accepted for the latter field, where he spent seven years, from 1847 to 1854. There in Buenos Ayres, and the region round about, he preached and labored faithfully and with good success, and by and by, when Conferences from South America shall be represented in our General Conference, in the grand Ecumenical Council of Methodism, his name will be remembered among the pioneers of Methodism and Protestantism in Brazil. Returning, he spent a year exploring New Mexico, under direction of our Missionary Society, long before the great Pacific railways were more than dreamed of, and then re-entered the home work in the Philadelphia and Newark Conferences, whence, after a successful ministry he was transferred to Genesee Conference, and stationed at Buffalo, New York, in 1862. In 1864 he was elected editor of the “Northern Christian Advocate,” to which office he was twice re-elected, and in the performance of the duties of which he died suddenly June 20, 1875. Such is the brief outline of a well-filled and remarkably useful life.

Dr. Lore was in a good degree a marked and typical man. He was pre-eminently industrious. Had he lived a few years later he would undoubtedly have secured a college training. But no one advised it. He did what seemed best to him, and took Wesley's rules for a young preacher as his guide, and not one

man to five hundred obeyed them so faithfully. His assiduity soon made him a marked public man, and his success in winning souls to Christ, in arresting and controlling the attention of men, won for him, almost from the beginning, an uninterrupted series of responsible positions in the Church. He was not only industrious and methodical, but he was pre-eminently positive, and always created the impression of unswerving personal integrity. He might sometimes be deemed unyielding and opinionated; he never was suspected of subordinating rectitude to self-interest. He was a stranger to doubt. Probably, from his conversion, he never doubted any of the great essentials of Christian doctrine or his own acceptance with Christ. He therefore had little sympathy with doubters. He was not fond of apologetic theology. He cared little for questions of pure science. He reveled in Christian theology, in ecclesiastical economy, in casuistry, and thorough religious experience. He read all the standard theological writers of our own Church, and the best of other Churches. He defended and advocated his views in a vigorous style, and his communications and editorials, were they collected, would swell into a library well up among the prolific authors of ancient or modern times. He became an ardent advocate of our educational institutions, and it was largely due to his influence that the Genesee College was removed or substantially merged in the Syracuse University, in the center of the State of New York. He was evidently a devout man. On all suitable occasions he showed this. He never dodged religious conversation, and often introduced it. He was never unready for prayer or praise. He often spoke of unwavering confidence and joy in the Lord. This trait in his character gave great comfort to his friends in the particularly painful features of his death, for he was smitten down into speechlessness at once, and, though he lingered a day or two, he could give no intelligible communication of his feelings.

One circumstance gave extraordinary interest to the three funerals that were held in his memory: at Auburn, N. Y., where he died; at Syracuse, the place where he chiefly labored, and where he was highly honored; and at the place of his burial, near his childhood's home, in New Jersey. The circumstance was his late parting from his daughter, Miss Julia A. Lore, who had within a few weeks arrived at her mission field in Moradabad, India. Miss Julia A. Lore is singularly like her father in appearance, in dignity of character, and in devotion to Christian work. Having secured a good general education, she had also completed a course of study in medicine, and received the degree of M.D. Her self-denial in separating herself from the attractions of cultivated society, from the best offers and opportunities that could tempt a young lady of taste and culture, to devote her whole life to Christian missionary work, had produced a profound impression on the Churches and people in that vicinity. All had noted the mingled gratitude and sorrow, the regret and joy of the Christian parents as they bade farewell to their daughter, and

had heard Dr. Lore express his thanks to God, though his eyes were filled with tears, that, inasmuch as he could not himself longer labor as a missionary, his daughter could go and minister to the sick, and while perhaps curing the diseases of the body, point her heathen sisters to the great Physician of the soul. While this impression was fresh in the minds of the people he died, and the whole community felt that they were attending the funeral of one whose life, and words, and thoughts, and character exhibited the excellency of genuine oneness with Christ. The voices of the strong men who spoke, and of the singers, trembled with unwonted emotion. But how vain were all these ceremonies to produce an immortality for such a man. They are but puny efforts to resist the on-swelling tide of earthly oblivion. But, thank God! he still lives. Emancipated from the body, he is with Christ; and even his dust shall rise and be reanimated, and the life and immortality brought to light in the Gospel shall be his forever!

REV. NELSON COBLEIGH, D.D., LL.D.

Rev. Joseph Cummings, D.D., LL.D., said: Nelson E. Cobleigh was born November 24, 1814. He graduated from the Wesleyan University in 1843, and was admitted to the New England Conference in 1844. He gave nine years of his active life to the pastorate. For fifteen years he was a teacher in colleges, during ten of which he held the office of president. For six years he was editor of official papers of the Church. Standing at his post in the faithful discharge of his duty, he was summoned from earth to glory. He died in triumph on the 1st day of February, 1874.

Such is an outline in brief of the life of this earnest, faithful, devoted man. He was a man of clear perceptions and of sound judgment. He possessed a deep sense of moral obligation that made conscientiousness a marked trait in his character. Having positive and earnest convictions, he devoted himself to his work with most exhaustless and untiring energy in whatever field he was employed. There are lives that are brilliant, but deleterious; men who do much good, and yet much evil; and in determining upon the character of such lives we must deduct the evil from the good. They are like meteors glancing athwart the heavens, that shine only to bewilder and dazzle. There are also lives that are like stars, that shine out of the blackness of the night to guide wanderers in the path of life and safety. Such was the life that we commemorate to-day. We have that life before us. It asks no concealments. We have to make for it no apologies; we ask from that life to-day no deductions. It was an inspiration to all who witnessed it. His youth was passed in a desperate struggle with poverty, and in an heroic attempt to gain an education. He was converted in early life. As a pastor he was successful. All the interests of the Church, and all the demands made upon him by his hearers, received his careful attention. Himself trained in a struggle with difficulties and discouragements, he was well pre-

pared to speak earnest words of sympathy to the sorrowing and to the distressed.

As a preacher, he was earnest, logical, pathetic, and of large sympathies. He carried with him a magnetic power that drew the young about him, and they looked up to him with trust and love. Such was his devotion to his work, and the energy with which he followed it, that physicians and friends warned him that he could not long continue in such labors. Moved by such representations, he was induced, after much reflection and with great hesitation, to turn his attention to other employments. As a teacher he showed great and varied power. He was wise in administration, sympathetic in council, inspiring in example. His energy rescued from circumstances of great embarrassment at least one important institution, and brought order and success out of difficulty and defeat. As an instructor he was "a wise master-builder," laboring not with wood, and stone, and hay, and stubble, but he laid his hand upon the dome of thought, and molded character and shaped destiny; and though dead, he yet speaks in those who were trained under his care, and who are now extending his ever-widening influence. As an editor, he also showed great ability and power. He assumed the editorial chair of an official paper under great and special difficulties; but, notwithstanding this, he made it a credit to the Church and a power for good. He did not confine himself to editorial labor, but was ready to engage in every good work, so that at his decease there was no department of Christian effort in the community in which he lived that did not feel his loss.

His charity was of the broadest kind. He was interested in all who suffered injustice, or who were oppressed. In other days his voice rang out in trumpet tones against injustice and wrong and oppression, and demanded for all justice and equality before the law. Every cause of humanity, of temperance, of purity, of righteousness, of godliness received his earnest support, and he strove to impress the necessity of these in public as well as in private life. It was not in his nature to compromise with evil. He asked not what would be the consequences of the advocacy of the right, but was ever willing to leave results with God, while he nobly did his duty. He was a remarkably conscientious man. He showed this in the uniformity with which he followed his principles. It was his rule to devote a certain part of his income to charitable and benevolent uses, and so firmly did he adhere to this principle that when, even in poverty, he had received a generous gift from sympathizing friends, he devoted the same portion of this to the service of his Master.

As a friend, he was affectionate and constant. He lived many years in perpetual peril of death. He was warned that at any moment he might be summoned away. In the glare of the sunshine and amid the bustle of daily duty, when his veins were throbbing with life and his nerves strung to highest tension, he saw not his danger; but when evening came on with hushed

hour and lengthened shadows, then fell upon his ear, softly and solemnly, the murmurs of the river of death; and now, as he "brushed the dews on Jordan's banks," he felt and knew the "crossing must be near." Thus he lived in view of death, and walked softly before God. In prosperity he was never unduly elated, in adversity and persecution he never manifested unchristian resentment. Through all his life he was honest, loving, earnest, trusting, faithful. Through all his life ran a stream of purity, of love, and of devotion to principle.

He died suddenly, as is singularly true of the great and good men whose lives and deaths have been presented for our consideration to-day. He was attacked with an illness which had little to do with his decease. Of his departure there was little or no warning. Death took this occasion of disease to attack him. For years death had followed him, and now he took this opportunity to smite him, and in a moment he was not, for God took him. When he fell "his eye was undimmed, and his natural strength was unabated." He was admired and loved in the community in which his last years were passed and in which he died, and many former friends at the North, by whom his memory is cherished, and his brethren who knew and loved him in other years, have liberally contributed for a monument to his memory that shall be erected over his grave in Atlanta. He had finished his course and kept the faith, and has entered into his rest.

BOOK CONCERN.

43.—Journal, page 104.

REPORT OF THE AGENTS IN NEW YORK.

TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL
CHURCH FOR 1876.

DEAR BRETHREN: In entering upon this Quadrennial Report of "The Methodist Book Concern in the City of New York," we record our grateful recognition of that gracious Providence which has so long given to this important agency of our Church protection and prosperity.

REAL ESTATE.

Pursuant to the action of the last General Conference, the Book Committee appraised the real estate belonging to this Concern, reducing the valuation of that in the City of New York, Mulberry and Mott streets, \$25,000, and corner of Broadway and Eleventh-street, \$117,904 13; and in the city of San Francisco,

\$18,000: a total reduction of \$160,904 13, making their estimate as follows:—

One undivided three-fourths of Property 805 Broadway, corner Eleventh-street	\$600,000 00
Buildings and Lots, Mulberry and Mott streets.....	125,000 00
Buildings and Lots, Pittsburgh, Pa.....	35,000 00
Buildings and Lots, San Francisco, Cal.....	30,000 00
Land in Hamilton, N. J.....	200 00
Total Real Estate.....	\$790,200 00

The above estimate has been continued in every yearly exhibit, according to the direction of the General Conference, unchanged, "except by the necessary changes from purchase, sale, destruction, or improvements."

The property in New York, corner of Broadway and Eleventh-street, has been increased in value by the erection of a strictly fire-proof inside Mansard roof, at a cost of \$6,406 50, thereby giving additional security against fire, and securing a very material reduction in the rates of insurance—a saving that in three years will more than reimburse the expenditure. The real estate in San Francisco was likewise increased in value by important improvements to the amount of \$4,073 59, making its estimated value in 1874, \$34,073 59.

No change in the real estate of the Concern has been effected by "purchase or sale," except in San Francisco. There the Depository real estate on Mission-street was sold last spring for \$35,000 in gold. The sale thereof, and the purchase of a more eligible location in that city for our Depository, had been urged long and earnestly by "the Publishing Committee in San Francisco," and our leading ministers and laymen there, together with General Conference officers visiting that city. Though repeatedly urged, we declined to purchase before having effected the sale, assured that the Book Concern could not safely incur any considerably increased indebtedness for real estate. As soon as the opportunity of selling at full value presented itself we made the sale, and purchased, through our agent, Rev. J. B. Hill, and on the unanimous recommendation of the Publishing Committee there, a lot 25 feet front on Market-street, between Sixth and Seventh streets, and 165 deep, extending through to Stevenson-street, at a cost of \$30,000 in gold. The improvements on the lot were of but little value. However, with the balance remaining from the sale, and the interest having accrued on proceeds of sale prior to the new purchase, a building on the above-described lot was erected for the accommodation of the "California Christian Advocate." The Depository is kept in a store on Market-street rented for that purpose some time before the above-described sale and purchase, and on a lease that will not expire for some years hence. By the time of the termination of said lease it is hoped that the prosperity of the Depository will be such, that, by means of its own profits, supplemented by an appropria-

tion that may be safely made for that purpose, such further improvements can be made as will be necessary to furnish a suitable store-room for the Depository. The erection of a building on the above-named lot immediately, by means of borrowed capital, relying on renting considerable portions of it and thereby meeting the interest and eventually paying the principal, would be, in our judgment, unwise, and even hazardous.

The Book Concern, East and West, has already all the real estate it can carry with its present indebtedness. Investing the capital of the Concern in buildings, further than absolutely needed for carrying on its legitimate business, is not only departing from the original design of the institution, but will be always attended with a greater or less degree of risk. The yearly rental of that portion of the building corner of Broadway and Eleventh-street, New York, not occupied by the Book Concern and the Missionary Society, has fallen off from what it was at the last General Conference, and from what it was then confidently expected it would continue to be, \$20,419 08. And there is no prospect of any improvement in this respect. Though by no means alarmists, we cannot refrain from expressing, in this connection, what must be the conviction of all thoroughly conversant with the publishing interests of our Church, namely: that no further financial burdens of any kind whatsoever can be safely laid on the Book Concern till it shall be largely relieved from its present heavy indebtedness.

At the beginning of the present quadrennium there was on the real estate 805 Broadway, New York, a mortgage of \$100,000, which was paid off from the net profits of the Book Concern. The portion of said property owned by the Missionary Society of our Church, at the Book Committee's valuation, would be \$200,000. The Missionary Society being obliged to carry a large debt, at 7 per cent. interest, paid in advance every ninety days in bank, with the Agents of the Book Concern as indorsers, pursuant to a long-established usage known to and sanctioned by the General Conference, the Board of Managers of the Missionary Society ordered that a loan be made of \$100,000 for one year at 6 per cent., and secured by mortgage on the property, which was done, and thereby a material saving made for the Society. The Agents of the Book Concern being the sole indorsers on the notes of the Missionary Society to be paid off by the above loan, joined in the bond and mortgage, as thereby the liability of the Concern would in no wise be increased.

NEW INVENTORY.

As soon after the General Conference as we could prepare for it we took a careful Inventory of Stock, and made an Exhibit of the condition of the Concern. This was done under date of June 29, 1872. Heretofore it had been made on the 30th of November of each year. While the General Conference gave no

orders for a new Exhibit to be made, there seemed to be a general expectation that we would make one. To meet this expectation, and to ascertain for ourselves, personally, the condition of the Concern, we entered upon and completed the work. We here insert the Exhibit, and, following it, the Exhibit of June 30, 1875.

EXHIBIT OF THE METHODIST BOOK CONCERN, NEW YORK,
June 29, 1872.

ASSETS.

1. Real Estate.			
One undivided three-fourths of Property 805 Broadway, corner Eleventh street.	\$600,000	00	
Buildings and Lots, Mulberry and Mott streets.	125,000	00	
Buildings and Lots, Pittsburgh, Pa.	35,000	00	
Buildings and Lots, San Francisco, Cal.	30,000	00	
Land in Hamilton, N. J.	200	00	
Total Real Estate.			\$790,200 00
2. Cash.			
Cash on hand.			25,020 93
3. Merchandise.			
Books, bound and in sheets, Stationery, etc. ...	\$167,905	43	
Presses, Type, Plates, Paper, etc., in Printing Office	155,135	63	
Material and Tools in Bindery.	20,166	81	
Stock in Depositories: Boston.	19,810	16	
Buffalo.	19,301	54	
Pittsburgh.	20,683	33	
San Francisco*			
			403,002 90
4. Notes and Accounts.			
Due on Accounts.	\$331,065	20	
Due on Notes.	97,306	30	
			428,371 50
Total Assets.			\$1,646,595 33

LIABILITIES.

1. Bonds.			
Amount of Bonds Issued and Sold for the Payment of Property 805 Broadway.	\$500,000	00	
2. Notes.			
The Concern owes on Notes and Mortgages. .	176,119	00	
			676,119 00
Capital as per Ledger.			\$970,476 33
Deduct: Estimated Amount necessary to fill Contracts with Subscribers for Advance Payments.	\$69,208	29	
25 per cent. from Notes and Accounts for Probable Losses.	107,092	87	
			176,301 16
Net Capital, June 29, 1872.			\$794,175 17

* Prior to the adjournment of the General Conference San Francisco was not a Depository, but a part of this Concern, with a resident Agent. Hence no separate report of its stock on hand was made. Up to the date of this Exhibit we were not able to obtain an inventory of its stock, and therefore for *this year* [1872] it is embraced in the General Exhibit of the Concern, as in former years.

EXHIBIT OF THE METHODIST BOOK CONCERN, NEW YORK,

June 30, 1875.

ASSETS.

1. Real Estate.

One undivided three-fourths of Property 805 Broadway, corner Eleventh-street	\$606,406 50	
Buildings and Lots, Mulberry and Mott streets.	125,000 00	
Buildings and Lots, Pittsburgh, Pa.	35,000 00	
Land in Hamilton, N. J.	200 00	
Land in Pearsall's, L. I.	273 00	
Total Real Estate.		\$766,879 50

2. Merchandise.

Bound Books, Stationery, etc.	\$114,907 00	
Printed Sheets.	66,499 27	
Stereotype Plates, Steel Engravings. Wood-Cuts, etc.	121,903 76	
Editors' Library.	1,829 15	
Presses, Type, Paper, etc., in Printing-Office..	82,751 06	
Materials and Tools in Bindery.	25,212 40	
Safes, Shelving, Office and Store Furniture..	4,870 44	
Stock in Depositories: Boston.	21,679 45	
Buffalo	30,669 73	
Pittsburgh.	22,377 32	
San Francisco.	25,054 30	
Total Merchandise.		517,753 88

3. Notes and Accounts.

Accounts in New York.	\$254,203 97	
Notes in New York.	75,508 98	
Notes and Accounts in Boston.	24,879 70	
Buffalo	7,646 73	
Pittsburgh.	30,655 63	
San Francisco.	11,689 96	
Total Debts Due.		404,584 97

4. Temporary Loans.

In New York.	\$74,500 00	
In California (proceeds of Sale of Buildings and Lots in San Francisco).	39,550 00	
		114,050 00

5. Cash.

Cash on hand in New York.	\$52,236 85	
Boston.	653 06	
Buffalo.	700 80	
Pittsburgh.	882 93	
San Francisco.	1,242 49	
Total Cash.		55,716 13

Total Assets. \$1,858,984 48

LIABILITIES.

6. Bonds.

Bonds Issued and Sold for the Payment of Property 805 Broadway, \$500,000, less \$5,000 retired.	\$495,000 00
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7. Notes.

The Concern owes on Notes and Mortgages..	176,045 64	
		671,045 64

Capital as per Ledger. \$1,187,938 84

Brought forward.....	\$1,187,938 84	
<i>Deduct:</i> Estimated Amount necessary to fill Contracts with Subscribers for Advance Payments.....	\$73,105 31	
25 per cent. from Notes and Accounts for Prob- able Losses.....	101,146 24	
		<hr/> 174,251 55
Net Capital, June 30, 1875.....	\$1,013,687 29	
“ “ “ 30, 1874.....	946,593 97	
		<hr/>
Profits for the year ending June 30, 1875.....	\$67,093 32	

NOTE.—The net Profits for the above year have been diminished by the falling off of rent from property 805 Broadway, \$13,504 80, while the profits on the actual business of the house somewhat exceeded that of the preceding year.

THE THREE YEARS' PROFITS

Will appear from the following statement:—

Capital stock, June 30, 1875.....	\$1,013,687 29	
“ “ “ 29, 1872.....	794,175 17	
		<hr/>
Profits.....	\$219,512 12	

We show the profits for only three years. This grows out of the change made in the time of making the Exhibit. The Exhibit we made on the last of June, 1872, had no connection with that made by our predecessors on the 30th of November, 1871, but was the beginning of a new series, of which the Fourth Exhibit will be made June 30, 1876.

Therefore, we can show the profits for only the years ending in June 1873, 1874, and 1875.

From the statement hereafter given of the last four years' sales, compared with those of the four years' next preceding, we are warranted in expecting an increase in the net profits of the house for the year ending June 30, 1876, over that of either of the preceding years.

ESTIMATE OF CAPITAL.

It will be observed that there is quite a difference between the capital stock shown in the Exhibit of November 30, 1871, as presented to the last General Conference, and that shown in the one of June 29, 1872:—

November 30, 1871, the net capital was.....	\$1,055,179 57	
June 29, 1872, “ “	794,175 17	
		<hr/>

Showing a decrease of..... \$261,004 40

This difference is owing to two causes:—

1. The Book Committee, acting under directions of the last General Conference, appraised the real estate held by the Concern, and reduced its valuation from \$951,104 13 to \$790,200 00. This made a difference of \$160,904 13.

2. The adopting of a different standard in valuing that portion of the personal property of the Concern named in the Exhibit under the general heading of *Merchandise*, such as books, bound

and in sheets, presses, type, paper, etc., in Printing-office, and materials and tools in the Bindery, and Stock in Depositories, chiefly made up the remainder of the difference.

The standard adopted by us, namely, the cost price instead of the merchantable value, is the same that had been followed in this house prior to 1868. From that standard our predecessors varied during the quadrennium ending June, 1872; but we are thoroughly persuaded that the true and safe course is to estimate merchandise at its cost, rather than at its selling price; since estimating it by the latter is assuming a value subject to all contingencies of sales not made.

SALES.

The sales of this Concern, embracing both books and periodicals, for the four years ending November 30, 1875, have been as follows:—

New York, total sales for four years.....	\$2,363,103 06
Boston Depository, total sales for four years.....	327,472 84
Buffalo " " " ".....	205,160 56
Pittsburgh " " " ".....	174,339 26
San Francisco " " " ".....	71,596 77
Syracuse, Northern Advocate (3 years).....	73,940 08
	<hr/>
	\$3,215,612 57

SALES BY THE YEAR.

1872.....	\$682,144 00
1873.....	773,207 95
1874.....	865,847 64
1875.....	894,412 98
	<hr/>
	\$3,215,612 57

The total sales for the four years ending November 30, 1871, as reported to last General Conference, was.....	2,426,840 42
---	--------------

Showing an increase for the last four years of..... \$788,772 15

This increase has been in both book and periodical sales. In view of the fact that during more than half of the quadrennium the business of the country has been depressed to an unparalleled extent, this increase in the volume of sales by this Concern is a matter of surprise and gratification, and, we think, gives promise of still further advance when the country shall be in a more prosperous condition.

PERIODICALS.

We give below the circulation of the periodicals of this house, under date of November 30, 1875:—

Christian Advocate averaged for the year.....	50,433
Sunday-School Advocate (semi-monthly) averaged.....	118,979
" " (weekly) ".....	20,625
Picture Lesson Paper, averaged.....	111,000
Quarterly Review.....	4,400
Normal Class.....	2,400
Sunday-School Journal.....	75,500

quite so large with us as it was in 1872. Its circulation then was 135,000. In July, 1875, it had 134,000.

We doubt if the demand for the weekly will justify its continuance, and we do not think the good it will accomplish, that could not otherwise be as well done, calls for its continuance, unless it shall be self-supporting.

SUNDAY-SCHOOL JOURNAL.

In reference to this periodical, we can say, with our predecessors, it "has been growing in favor with the people," and this the increased circulation from year to year clearly shows:—

In 1872 it was reported to the General Conference	
as having.....	58,000 subscribers.
In July, 1873, it reached.....	94,000 "
" " 1874, "	115,000 "
" " 1875, " (N.Y., 75,500, Cin., 45,000.)	120,500 "

It is proper to state, that, prior to 1875, the entire edition of the Sunday-School Journal and the Berean Lesson Leaf were printed in New York, and the report of the Agents of this Concern showed the whole issue of both these periodicals; but during 1875, by an arrangement entered into between the Agents of the two houses, duplicate plates were furnished the Western Concern, from which the western edition has been printed. So that now the aggregate circulation can be determined only by combining the numbers printed in New York and Cincinnati.

THE PICTURE LESSON PAPER AND BEREAN LESSON LEAF

Are both very prosperous; the former having increased its circulation from 39,000 in 1872 to 119,000 in July, 1875, having an average issue of 111,000 during the whole of that year; and the latter having grown from 420,000, in 1872, to 1,100,000 in July, 1875.

The prospect is that these two periodicals, and also the Journal, will suffer no decrease this year.

NORTHERN CHRISTIAN ADVOCATE.

This paper has not quite kept up its circulation. In 1872 it had 14,496 subscribers; its issue now is 12,960. We have not aimed to make this paper a source of profit to the Concern, but have allowed the whole of its income to be devoted to the promotion of its interests. It has been so far self-supporting, but has required all its income to meet its expenditures during the quadrennium.

Rev. D. D. Lore, the editor, died very suddenly on the 20th of June, 1875. In his death was sustained a serious loss to Christian journalism, as well as to the various interests of our Church. To his untiring devotion to the interests of the "Northern," his ability in editing and skill in managing it, must be largely ascribed the prosperity of the paper.

The duty of electing a successor devolved on the Book Committee, but for reasons satisfactory to them no election was made, and it was left with us to make temporary provision for the vacancy. This was done by employing Rev. O. H. Warren, formerly Dr. Lore's assistant, to edit the paper, and he has served in that capacity, so far as we are informed, with great satisfaction to its patrons.

SALARIES, ETC.

The last General Conference instructed the Book Agents to publish in their Quadrennial Report "the amounts paid on account of Salaries to Bishops and other General Conference Officers, including Salaries paid Assistant Editors, the amount paid on account of Families of Deceased Bishops, and the amount paid on account of General Conference Appropriations." In compliance with this order, we state that this Concern has paid for the four years:—

1. On the Salaries of Bishops.....	\$134,500 00
2. Salaries of Editors	65,669 91
3. Book Agents.....	36,000 00
4. Assistant Editors	30,311 00
5. General Conference Appropriations.....	15,579 50

Under this last head we embrace the loss incurred in publishing the General Minutes, and the cost of the Journal of the General Conference of 1872.

DEPOSITORIES.

In reporting the total sales for the four years ending November 30, 1875, we show the sales of each Depository of this Concern. We will remark, further, that they have been, as a whole, for the past four years, as prosperous as in most of the former quadrenniums. The results as to Profit and Loss for the three years ending June 30, 1875, as shown by our books, have been as follows:—

San Francisco Depository shows	a loss of	\$2,007 98
Boston	" " a loss of.....	13,597 84
Buffalo	" " a gain of.....	2,552 20
Pittsburgh	" " a gain of.....	7,246 29

We deem it proper, in order to a full understanding of the case, and in justice to the Depositories in Boston and Buffalo, to say, that in Pittsburgh the Concern owns real estate, and the Depository there is not charged with rent, as is the case with the Depositories in Chicago and St. Louis, where the Western Concern owns real estate; while the rental in Boston is \$4,500 per year, and in Buffalo, \$2,200. To place these Depositories on a par with those that pay no rent, \$13,500 must be deducted from the loss in Boston, and \$6,600 added to the profits in Buffalo. This would make the result in Boston a loss of only \$97 84, and in Buffalo a profit of \$8,952 20 for the above-named period.

For part of the time the Depository at San Francisco did not pay rent, and then made some little profit; but since, from change of location and sale of real estate, it commenced paying rent, the business has been attended with a loss over-balancing the profit by the amount above stated.

PROPOSED DEPOSITORY IN OREGON.

As soon after entering upon our duties as we found it practicable, we took into careful consideration the action of the General Conference in regard to the establishing of a Depository in the city of Portland, Oregon. That action we understand to be mandatory only in that it directs, "That a stock of books be deposited in Portland, such as the Book Agents, in their judgment, shall deem necessary to meet the demand," the spirit of which positive instruction we have carried out, as will hereafter appear.

The resolution of the General Conference touching the purchase of real estate in Portland for depository purposes, though unquestionably favoring or recommending such purchase, does not enjoin it, but leaves it discretionary with the Agents.

After collecting all the facts bearing on the case at our command here, we consulted with several General Conference officers familiar, from personal observation, with the condition of our Church in Oregon, and the extent of the demand there for a Depository. They all assured us that it could not be otherwise than attended with serious loss to the Book Concern, and earnestly advised a visit there by one of the Agents before establishing the Depository. We then brought the matter to the notice of our local Committee, who gave us the same counsel. The visit was accordingly made, at the time of the session of the Oregon Conference, in 1872, and an interview had with the Publishing Committee appointed by said Conference, which resulted in confirming us in the opinion that we ought neither to purchase the real estate in Portland referred to by the General Conference, nor establish there a Depository proper.

A few of the considerations influencing us we beg leave here to mention :—

1. In the entire territory upon which the Depository must necessarily depend for its patronage, the whole membership of our Church, including preachers, traveling and local, was then only 5,449, and is now but 5,646.

2. In a country comparatively so newly settled, where one of the first and chief concerns of the population is to provide for themselves homes and absolutely indispensable physical comforts, we are not warranted in expecting the people to become book purchasers to any very considerable extent.

3. When every member of the above-named Publishing Committee complied with our request to give what he would regard a liberal estimate of the total value of the Methodist books bought from all sources during the preceding year in the whole of what would constitute the Depository's patronizing territory, no one

named a higher sum than \$2,500; and no one gave it as his judgment that that amount could be more than doubled for some years, should the Depository be established. Now, when we bear in mind that nearly all of said amount of sales would be to preachers, and consequently at the large discount given them, we cannot fail to see that the total profit left to the Depository would not more than pay the year's bill of taxes, fuel, and light for a store, to say nothing of interest on capital invested, Agent's salary, and other expenses.

4. We learned that several of our leading ministers in Oregon had been successively proprietors of a *quasi*-Depository, keeping on hand a very considerable stock of our most salable books, and without a single exception each one had, at a loss, sold out his stock to his successor.

5. We found that one of the largest booksellers in Portland, and in the State as well, was a prominent member of our Church, and kept on hand a very considerable stock of our books, and that we could arrange with him to keep a full supply, and fill all orders that might be sent to him, at as low rates as a Depository possibly could were we to establish one, and that, too, without any liability of loss to the Book Concern, or any further investment of its capital in real estate. As he could handle our books in connection with the rest of his business, without any additional cost for clerk hire or store expenses, we decided that the most judicious course for us to pursue was to make with him the above arrangement, and accordingly entered into it. In that manner we have provided for keeping on sale, at depository rates, "such a stock of books in the city of Portland as the Book Agents, in their judgment, deem necessary to meet the demand." We are thoroughly persuaded that the purchase of real estate there and establishing a Depository proper would have proved as much in advance of the demand of the times as has been the projected and partially built Northern Pacific Railroad.

THE SALES OF OUR BOOKS.

How to secure a more general and extensive sale of the books published by the Methodist Book Concern is a question to which we have given much thought. It is well known that in all the more densely populated portions of the country the pastors no longer, to any considerable extent, supply our people, as did the preachers in former years, with Methodist books. And no one, it seems to us, can fail to see that if the books published by the Concern are to have the wide circulation they should have, it must be brought about largely through the general book trade, into which they can be introduced only by protecting the trade by conforming our discount to ministers to what is termed "the professional discount" given by publishers generally, and approved by the Association of Book Publishers and Dealers, an organization now extending quite generally throughout the country. In our efforts through a traveling agency to sell our books

to dealers, we have been met on every hand by an objection stated substantially in these words: "We can't deal in your books so long as you make so little difference between your discount to ministers and that which you give to the trade." And with our present rates of discount the objection is unanswerable, the preachers receiving *thirty* per cent. if paid in *ninety* days, and the trade *thirty-three and one third* and *five*, or *thirty-six and two thirds*, for cash in *thirty* days. So that the ordinary dealer selling to a preacher gets but six and two third cents profit on every dollar of sales, out of which he must pay freight, interest on stock, and other expenses.

If it be asked, "Why not meet the case by largely increasing the discount to the trade?" we answer, Because the inevitable result of such a course will be high retail prices, standing directly in the way of extensive sales. For when the publisher is determining the price he shall put on a book he has just brought out, he must take into account not only what it has cost him to make the book, but also the discount he must allow to the trade, and in that way decide on the retail price; and we repeat, it cannot be otherwise than that a large discount necessitates a high retail price.

Now it is generally admitted by publishers and booksellers, that what is needed to give new stimulus to the business is a material reduction in the retail price of books, and the tendency is decidedly in that direction. This it is thought publishers will be able to make, because it is believed that the cost of manufacturing must soon be considerably lessened, though at present it costs as much for labor—a main expense in book making—as it has at any time in the past.

The demand of our people and the public generally is for cheaper books, and if the Concern shall be relieved from the embarrassments growing out of its present large rates of discount to ministers, and so be free to enter the general trade, we are confident that there will soon be secured such an increase in the sales as to enable the Concern to make the reduction in the price of its books so much greater than it otherwise could, that our preachers at 20 per cent. discount would get our books at least as cheap as they possibly could with the old order of things continued. Therefore, we respectfully recommend the General Conference to order that the rate of discount to ministers on the books of the General Catalogue of the Concern shall be 20 per cent. for cash, in ninety days, and that the discounts allowed in the dealings between the Book Concerns in New York and Cincinnati remain as they now are.

NEW BOOKS AND TRACTS.

The new books that have been published by this house during the quadrennium are as follows:—

Of General Catalogue	78,	aggregating	22,891	pages.
Of Sunday-School Catalogue	178,	"	280,937	"
Tracts	426,	"	4,107	"

Only a small number of the above books are reprints of foreign works, and the remainder are original, and copyrighted by this house.

Of the work the house has done in the issuing of the class of books first above-named, we may adduce the opinion of our Book Editor, Rev. Dr. Whedon, expressed in his last report to our Book Committee, that our Concern has never before furnished to our people a better or more plentiful literature than during the last four years; that it has never been so successful, by the facilities of publication it affords to our own writers, in encouraging and creating a home Methodist literature; and that, even when the narrowness of our denominational market disables us from publishing the manuscript of a Methodist author, we are often able, by the offer of issuing an edition, to secure him an outside publisher, and thereby bring him before the broad public.

As to the Sunday-school publications of this house, we beg to refer to a candid and able *critique* thereon by Professor Wells, of Union College, in the last number of the "Quarterly Review."

A full list of all the above publications will be found in the Appendix to this report, herewith presented.

EPISCOPAL FUND.

We give below a statement showing the Receipts from the several Conferences on this Fund. The statement embraces the Receipts of this Concern to April 26, 1876, and of the Western Concern to November 30, 1875:—

Alabama.....	\$24 00	Kentucky.....	\$720 46
Arkansas.....	32 80	Lexington.....	124 19
Baltimore.....	3,901 30	Louisiana.....	309 70
California.....	1,219 40	Maine.....	966 94
Central German.....	1,156 60	Michigan.....	1,437 76
Central Illinois.....	1,690 24	Minnesota.....	768 75
Central New York.....	2,928 89	Mississippi.....	161 85
Central Ohio.....	2,530 61	Missouri.....	611 22
Central Pennsylvania.....	4,882 19	Nebraska.....	114 75
Chicago German.....	483 07	Nevada.....	137 90
Cincinnati.....	2,931 28	Newark.....	4,067 68
Colorado.....	176 50	New England.....	2,483 18
Delaware.....	171 45	New Hampshire.....	879 41
Des Moines.....	1,306 70	New Jersey.....	4,518 45
Detroit.....	1,702 14	New York.....	6,626 04
East German.....	631 35	New York East.....	7,130 11
East Maine.....	674 79	North Carolina.....	84 42
East Oregon and Washington	53 70	Northern New York.....	3,028 22
Eric.....	3,234 20	North Indiana.....	2,033 19
Florida.....	33 60	North Ohio.....	2,245 12
Georgia.....	203 15	North-west German.....	364 55
Holston.....	184 80	North-west Indiana.....	2,035 04
Illinois.....	3,037 29	North-west Iowa.....	120 61
Indiana.....	1,086 52	Ohio.....	3,180 22
Iowa.....	1,451 33	Oregon.....	376 07
Kansas.....	511 67	Philadelphia.....	4,994 59

Pittsburgh	\$5,532 83	Upper Iowa.....	\$1,090 37
Providence	2,049 67	Vermont	951 75
Rock River	1,840 04	Virginia.....	148 88
Rocky Mountain.....	107 50	Washington	871 91
South Carolina.....	265 34	Western New York.....	2,140 26
South-eastern Indiana.....	1,406 22	West Texas.....	22 80
Southern German.....	52 35	West Virginia	757 67
Southern Illinois.....	1,139 21	West Wisconsin	520 27
South Kansas.....	79 69	Wilmington	2,988 77
South-west German.....	1,167 98	Wisconsin.....	949 53
St. Louis.....	484 75	Wyoming.....	2,978 33
Tennessee.....	166 95	Sundries	416 89
Texas	79 55		
Troy	3,441 99		
			<u>\$117,411 49</u>

The total Payments on this Fund have been..... \$213,892 60

The total Receipts as above.. .. 117,411 49

Amount overpaid..... \$96,481 11

PROFITS.

The profits on the business were :—

For the year ending June 30, 1873.....	\$73,423 84
“ “ “ 1874.....	78,994 96
“ “ “ 1875.....	67,093 32
	<u>\$219,512 12</u>

If we add to this the amount we have paid out on General Conference expenses outside of the Episcopal Fund, and charged to profit and loss, amounting to \$15,579 50, it would make the profits \$235,091 62.

For the three years ending last June our books showed the following profits on periodicals :—

Christian Advocate.....	\$64,118 04
Sunday-School Journal.....	18,380 51
Sunday-School Advocate.....	22,948 94
Sunday-School Classmate.....	17 55
Good News.....	2,897 27
Quarterly Review.....	602 48
	<u>\$108,964 79</u>

In keeping an account with our periodicals we have charged them for work and material the rates at which we would have done similar work for outside parties.

There has always been more or less comment on the amount of profits made by this Concern. It must not be overlooked that there are a great many things done by the Concern that diminish the profits, for which the Agents are in no sense responsible; such as printing the General Minutes at a quadrennial loss of about \$12,000, and the Journals of the General Conference at a loss of from \$3,000 to \$3,500. But, leaving these things out, take the facts as they are. In this report we show the net profits for three years only, ending June 30, 1875, to be \$219,512 12. The

sales for that period, as shown in our Reports to the Book Committee, were as follows :—

At New York.....	\$1,857,843 72
At the Depositories.....	596,967 52
	<hr/>
	\$2,454,811 24

As to the profits of the business, the result is as follows : We have made about 9 per cent. on the whole amount of business done both by this house and its Depositories; but deducting the *sales* made by the Depositories, which in the aggregate did not increase the profits of the Concern, and considering the total gain as made at the New York house, its *sales* will show a profit of about 12 per cent.

Now, since the great object of the Methodist Book Concern is not to make money, but to provide for our people, and, so far as practicable, for the public generally, the right kind of religious literature; and since the sales of such a house are far more restricted than of one engaged in the publication of educational, purely literary and scientific, sensational and secular works in general; and since the large discount given to preachers necessitates, to a great extent, the doing of a retail business at wholesale prices, the profits of this house cannot but be regarded as satisfactory; especially since, for the last two years of unparalleled depression in business, they compare favorably with those of the largest and best publishing houses in this country.

The profits of this Concern, except so far as absolutely required to meet the present current demands upon it, and to materially, each year, lessen its indebtedness, we trust will not be diverted from the important work of improving, multiplying, and cheapening its publications, and thereby greatly extending its usefulness.

In conclusion, we desire to say that in this Quadrennial Report, as well as in the general management of the business of the Concern, and especially in the method of keeping its accounts, and in our reports to the Local and General Book Committees, as well as to the Annual Conferences, we have followed the instructions of the General Conference, except as stated in paragraph 435 of the Discipline. The particular instructions in that paragraph with which we have not complied we found to be impracticable, and hold ourselves in readiness at any time to assign to the General Conference our reasons for reaching such a conclusion.

NELSON & PHILLIPS.

NEW YORK, May 1, 1876.

44.—Journal, page 101.

REPORT OF WESTERN BOOK AGENTS.

TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, HELD IN BALTIMORE, MAY 1, 1876.

REV. FATHERS AND BRETHREN: In accordance with the requirements of the Discipline, we present you our report, giving a statement of the business of the Western Methodist Book Concern during the past four years. In doing so we desire to express our gratitude to God for the degree of success that has attended its operations during these years of almost unparalleled difficulty in financial affairs. While so many business houses have been compelled to suspend or go into bankruptcy, the Western Methodist Book Concern has been able to continue its great and useful work, and maintain a credit equal to any business house in the West.

The Exhibit herewith presented, and the account of sales, will show you our financial condition on the 30th of November last.

EXHIBIT.

Stock on hand:

Books, bound and in sheets, Stationery, etc., Cincinnati,	\$131,640	89	
“ “ “ Chicago,	34,487	04	
“ “ “ St. Louis,	16,962	45	
“ “ “ Atlanta,	6,884	86	
			189,975 24

Presses, Plates, Type, Printing-paper, etc., Cincinnati,	\$131,471	31	
“ “ “ Chicago,	7,221	16	
“ “ “ St. Louis,	1,067	97	
“ “ “ Atlanta,	1,278	46	
			141,038 90

Material and Tools in Bindery in Cincinnati.....	10,912	81	
“ “ Stereotype Foundry in Cincinnati.....			2,090 90

Real Estate:

In Cincinnati.....	\$178,000	00	
In Chicago.....	99,376	97	
In St. Louis.....	64,350	00	
			341,726 97

Notes and Accounts:

In Cincinnati.....	\$178,647	34	
In Chicago.....	102,634	05	
In St. Louis.....	30,613	72	
In Atlanta.....	7,571	96	

	\$319,467	07	
Deduct 25 per cent. for probable losses.....	79,866	77	
			239,600 30

Due from the Episcopal Fund.....			30,392 52
Office Furniture and Safes in Cincinnati.....	\$2,500	00	
Store and Office Fixtures, Safe, Boilers and Engine in Chicago.....	13,030	94	
Office Furniture and Safe in St. Louis.....	1,302	00	
“ “ Atlanta.....	531	11	
			17,364 05

Cash and Drafts on hand... ..			16,647 47
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\$989,749 16

Brought forward \$989,749 16

Notes and Accounts :—

LIABILITIES.

In Cincinnati	\$383,886 31	
In Chicago	66,699 71	
In St. Louis	34,864 08	
In Atlanta	1,013 33	
	<hr/>	486,463 43
Net Capital, November 30, 1875	\$503,285 73	
" " " 1874	484,557 50	
	<hr/>	
Net gain for the year ending November 30, 1875	\$18,728 23	
Net Capital, November 30, 1875	\$503,285 73	
" " " 1871	422,599 68	
	<hr/>	
Net gain for four years ending November 30, 1875	\$80,686 05	

SALES OF BOOKS AND PERIODICALS.

Notwithstanding the general depression of trade during the past four years, our aggregate sales have exceeded the sales of the previous four years. We regard this a certain indication that they will continue to increase when the general business of the country shall assume its usual activity.

The sales of books and periodicals during the four years ending November 30, 1875, have been as follows:—

Cincinnati : Sales of Books in 1872	\$239,232 81	
" Periodicals "	207,880 40	
	<hr/>	\$447,113 21
Chicago : Sales of Books in 1872	\$80,132 42	
" Periodicals "	95,744 39	
	<hr/>	175,876 81
St. Louis : Sales of Books in 1872	\$48,260 63	
" Periodicals "	33,599 37	
	<hr/>	81,860 00
Atlanta : Sales of Books in 1872	\$4,508 82	
" Periodicals "	4,950 51	
	<hr/>	9,459 33
Total Sales for 1872	<hr/>	\$714,309 35
Cincinnati : Sales of Books in 1873	\$246,550 61	
" Periodicals "	227,466 67	
	<hr/>	\$474,017 28
Chicago : Sales of Books in 1873	\$81,522 35	
" Periodicals "	100,780 53	
	<hr/>	182,302 88
St. Louis : Sales of Books in 1873	\$40,266 86	
" Periodicals "	47,942 10	
	<hr/>	88,208 96
Atlanta : Sales of Books in 1873	\$6,648 94	
" Periodicals "	5,694 84	
	<hr/>	12,343 78
Total Sales for 1873	<hr/>	\$756,87. 90

Cincinnati: Sales of Books in 1874.....	\$192,568	97	
" Periodicals "	212,121	24	
			\$404,690 21
Chicago: Sales of Books in 1874.....	\$84,366	18	
" Periodicals "	101,979	87	
			186,346 05
St. Louis: Sales of Books in 1874.....	\$37,469	97	
" Periodicals "	45,232	12	
			82,702 09
Atlanta: Sales of Books in 1874	\$5,951	78	
" Periodicals "	6,510	63	
			12,462 41
Total Sales for 1874			\$686,200 76

Cincinnati: Sales of Books in 1875.....	\$182,859	90	
" Periodicals "	217,011	64	
			\$399,871 54
Chicago: Sales of Books in 1875.....	\$88,016	56	
" Periodicals "	96,398	38	
			184,414 94
St. Louis: Sales of Books in 1875.....	\$33,798	71	
" Periodicals "	44,282	12	
			78,080 83
Atlanta: Sales of Books in 1875	\$4,868	23	
" Periodicals "	5,478	12	
			10,346 35
Total Sales for 1875.....			\$672,713 66

RECAPITULATION.

Total Sales for 1872	\$714,309	35	
" 1873	756,872	90	
" 1874	686,200	76	
" 1875	672,713	66	
Total Sales for the four years ending Nov. 30, 1875	\$2,830,096	67	
" " " " 1871	2,801,567	16	
Increase of Sales.....			\$28,529 51

CIRCULATION OF PERIODICALS.

The circulation of our periodicals was as follows on the 30th of November, 1875:—

Ladies' Repository	12,500
Golden Hours	6,600
Western Christian Advocate	19,920
North-western Christian Advocate	15,360
Central Christian Advocate	7,722
Methodist Advocate	3,102
Christian Apologist (German)	15,200
House and Hearth (German)	7,500
Sandvedet (Scandinavian)	1,400
Sunday-School Advocate, semi-monthly (average)	146,000
" " weekly, "	52,000
Sunday-school Bell (German)	24,500
Bible Lessons (German).....	17,000

Teachers' Journal.....	39,000
Lesson Leaves.....	400,000
Picture Lesson Papers.....	32,300
Quarterly Review.....	1,050

GENERAL STATEMENT.

The value of the real estate of the Western Methodist Book Concern is \$120,501 11 more than given in our last quadrennial report, of which amount \$7,163 94 has been added by reappraisal. The Book Committee, some time after the last General Conference, estimated the value of the real estate in Cincinnati at \$26,575 86 less, and that in Chicago and St. Louis \$33,739 80 more, than it was in our report four years ago. The remainder of the added value, \$113,337 17, has resulted from purchases and building in Chicago and St. Louis.

Our aggregate sales of Books and Periodicals for the four years show an increase over the preceding four years of \$28,529 51. This result is more favorable than we anticipated. In addition to the effect of those general causes which have disturbed the business of our whole country, there is scarcely any part of our patronizing territory that has not also suffered from local causes, more or less extended. Among other disasters, whole States have been devastated by the grasshoppers; wide sections have been affected by the drought; and the crops in many of the most fertile valleys of the West have been destroyed by floods. The great body of our people are engaged in the pursuits that thereby have been most seriously affected, and the result upon our business has been a decline in the circulation of our family periodicals, while, as we have learned from close observation, the volume of our book business has been made up of an increased number of small orders as compared with those received when the country every-where had prosperity.

CINCINNATI.

No material change has been made in the real estate at Cincinnati. We have made some effort to sell the old property on the corner of Eighth and Main streets, but the market has not been favorable, hence we have been unable to find a purchaser at what we considered a fair valuation. There are local changes in progress that seem to promise an increase in the value of this property, and, inasmuch as it is maintained by the rentals, we felt justified in not sacrificing it at present prices. In this, as in the general management of the real estate, we have acted in accordance with the opinion and advice of the Local Committee.

Our sales of books and periodicals at Cincinnati during the four years have been \$1,725,692 24, of which the amount in the Book department was \$861,212 29, and in the Periodical department \$864,479 95, showing an aggregate increase during the four years of \$102,708 58. While we have only published sixty-two new books, the presses, seventeen in number, have been kept

steadily employed, partly by outside work, but chiefly in printing the books and periodicals necessary to meet the demands of our own trade. The job-work is a source of some profit, but its chief advantage is in enabling us to command the best skilled labor by its constant employment.

Some attention has been given to the development of a department for the sale of books by subscription, which we opened in 1871. This business, by its very nature, is limited to a small class of books, and as agents, in order to succeed, must make it a specialty, it is necessary to accord to them the exclusive right to sell. Notwithstanding this, there has been no difficulty in its prosecution, and Family Bibles and other standard books published for this department have been a source of profit to both our printing-office and bindery.

During the past six months we have printed the "Sunday-School Journals" and "Lesson Leaves" for the West from duplicate plates furnished by the Eastern Book Concern, as has been the case with the "Sunday-School Advocate" for a number of years. While this arrangement facilitates the distribution of these periodicals, it was chiefly made to save to the publishing interests of the Church a large item of expense in transportation.

Of the \$422,599 68 net capital of the Western Book Concern four years ago, \$272,055 47 was in Cincinnati, which amount was reduced by the revaluation at the beginning of the quadrennium. The business here for the past four years shows, by our books, a profit of \$93,311 81. In order to reach this showing, the business has made up the loss from revaluation of the real estate, namely, \$26,575 86, making the actual profits of the business at this point \$119,887 67.

CHICAGO DEPOSITORY.

At Chicago we have purchased a lot on Washington-street, nearly opposite our old one, and erected a building, at a cost, including the lot, of \$99,376 97. The lot is 30 feet by 180 feet, with an alley on the side and in the rear. The building is 30 by 165 feet, four stories and a basement. Our old lot was only 20 feet wide, and the same depth as the new one, but an inside lot, rendering a large part of the old building unavailable for want of light and means of access other than through the main store. Our present building is well lighted from the side alley as well as from the rear, which renders all the room not needed for our business available for rent. The rooms rented now yield something over \$2,800 a year, and, in ordinary times, the room not needed for our present business would bring not less than \$5,000 a year. We sold the old lot at the same price per front foot, namely, \$1,600, which we paid for the one now occupied. We bought the lot subject to a mortgage of \$38,000, having several years to run; the remainder on the lot and building has already been paid.

Our sales of books and periodicals at Chicago, during the past

four years, have been \$728,940 68. This is less by \$134,303 43 than they were the preceding four years. This is in part to be accounted for by the general depression of business, and partly from the destruction of our manufacturing resources at the time of the fire. We were then running four presses by steam power, and were printing all the "Sunday-School Advocates" circulated in the North-west, which at times reached nearly 125,000 copies, semi-monthly; and all the "Missionary Advocates" circulated in the West, about 200,000, monthly. This decrease in our business is also due to the results of the great fire, such as changing our location necessarily several times, losing a large portion of our periodical lists, and the general interruption in our system of business necessarily caused by losing our connection with many of our patrons. For instance, the mail-list of the "Sunday-School Advocate" was destroyed, and many subscribers thereby lost, so that the highest circulation reached by it since the fire has been 78,000 copies, and the average of the weekly and semi-monthly edition has been as low as 34,000 copies. Our business is slowly gaining, and we may fairly expect it to reach its former amount when the usual prosperity of the country returns.

As a consequence of this decline of trade, as well as from other causes, the business at this point has been attended with a loss of several thousand dollars. Our books show a loss in Chicago of \$5,471 50; but this is really but a part of the loss. We have paid for rent, before getting into our present building, over \$13,000; and sundries on account of the fire, consisting, in part, of fitting up two stores and printing-office, now abandoned, \$6,000. We believe that our indirect losses incident to the fire, arising from causes named, have exceeded by more than \$25,000 the estimated loss reported four years ago. We have also lost \$5,152 12 by publishing the "Sandebudet," a Swedish paper, by order of the General Conference, and in pursuance with another order paid out \$924 in support of a Norwegian paper.

ST. LOUIS DEPOSITORY.

Our sales of books and periodicals at St. Louis during the past four years have amounted to \$330,851 88. This is an increase of sales over the preceding four years of \$38,390 46. In view of the depression of business, and especially that resulting from the destruction of crops in Kansas and other portions of the patronizing territory, we regard this an indication of a healthy growth in our trade in this section, and feel confident that the Depository in St. Louis will soon be a source of income to the Concern. At the time of our report to the last General Conference we had only a leasehold there; since then we have bought a property on Sixth-street, 75 by 125 feet. There was a building on the lot, which, by a reasonable outlay, was converted into a good business house, large enough to accommodate our business and leave considerable spare room to rent. After reserving the room

needed for our sales-room, printing-office, mailing-room, and editor's office, we now receive for a part of the remainder \$1,660 annually, at lower rates than would obtain in ordinary times, and still have considerable spare room, for which a revival in business will create a demand. The ground and building, in its present condition, cost us \$46,350. This was purchased subject to a mortgage of \$30,000, having several years to run, the remainder being paid at the time of purchase and remodeling of the building. The leasehold was invoiced in our exhibit of 1871 at \$6,650. The Book Committee appraised it at \$18,000; but this was in 1872, before the general decline in real estate. From its rentals we have realized about \$1,000 a year above the annuity and taxes.

ATLANTA DEPOSITORY.

The sales of books and periodicals at the Depository in Atlanta during the past four years have been \$44,611 87. The circulation of the "Methodist Advocate" has averaged between 3,000 and 4,000 copies weekly. The loss on the paper and the Depository has been \$19,447 98, of which \$18,921 19 has been on the "Advocate," and \$526 79 on the Depository. It is proper to state, however, that neither could be conducted separately without a greater relative loss than has been incurred by the present arrangement. A proportion of the expenses now divided between the Depository and the "Advocate" could not be much lessened if one of them only should be discontinued. It is not probable that a rapid increase of business can be expected here, and the continuance of the paper and the Depository can be justified only on the ground that the necessities of our Church in the South cannot be otherwise provided for. It is for the General Conference to carefully examine the subject, and decide the question of their continuance.

It is proper, perhaps, to state in this connection, that had the Depositories at Chicago and St. Louis been allowed the 50 per cent. discount recommended by the Book Committee in their report to this General Conference, it would have given these Depositories a much better showing. It would have added to the capital at Chicago, during the past four years, over \$25,000, and at St. Louis over \$10,000, and saved the Depository at Atlanta from showing a loss, while it would not have made any change in the net capital of the Book Concern, as the net capital of the Depositories is counted in its assets.

MAGAZINES AND NEW BOOKS.

A change has been made in the "Ladies' Repository" to conform it more nearly to what has become the accepted size of magazines. We have aimed to make it a model of mechanical skill and taste, and think it compares favorably with any periodical published in the land. We believe there is a future of wide usefulness for it in the field it was designed to occupy. Woman is

steadily becoming more prominent in the aggressive work of the Church and the humane movements of the age. It is appropriate that the Church which has done most to prepare her for and invite her to this work, should be the pioneer in publishing a pure and elevated magazine, dedicated to her in the relations she sustains in the home, the Church, and society. And now that she is honoring her Saviour in more forms of Christian work than ever before, there are potent and manifold reasons why this magazine, long established and widely useful as it has been, should be maintained, and its relations to the home and the Church fully asserted.

The "Golden Hours" has not secured the circulation that it merits. The recent consolidation of several popular magazines for the youth suggests that there is not the demand for this form of literature that was supposed to exist. Such a periodical, however, is needed, and will, we think, steadily make its way to a fair circulation. During the last year the "Golden Hours" has been mainly under the editorial charge of a lady, who has devoted her time chiefly to it. The result of this experiment has been satisfactory; the commendations of the magazine have been frequent and gratifying, and the list of subscribers has been materially increased.

The German Magazine authorized by the last General Conference was commenced in January, 1873, with the title of "Haus und Herd." Although only in its third year, it has reached a relatively large circulation, and, with the measure of prosperity that may fairly be anticipated for it, will become self-supporting before the close of another quadrennium. The fact that it has reached a circulation of one copy for every five of our German membership in so short a time, is due, in part, to the fidelity of our German preachers in supplying their people with the literature of the Church. The relative circulation of our German periodicals, and sales of our German books, when the facts are all considered, is creditable both to the preachers and membership, and some of the results are seen in the loyal support they give to every benevolent enterprise of the Church. A circulation of our English periodicals and books relatively as large would soon result in a more uniform, intelligent, and liberal support of every connectional enterprise of Methodism, and make every department of our publishing interests profitable, as well as useful.

We have not invested as much in the publication of new books as usual during the past four years. But we have rejected no manuscript that we considered specially adapted to our Sunday-school, family, or ministerial libraries. We have published twenty-seven new works in English, the most of which are designed for Sunday-school libraries, though adapted to the wants of the larger scholars and teachers. A few of them are doctrinal, historical, and other works, which will be prized by ministers, and read in the families of our people. We have accepted no manuscripts adapted to the juvenile portion of the Sunday-school library, this depart-

ment being a specialty of the New York Concern. We have added twenty-five new books to the German department, several of which are adapted to the juvenile members of our Sunday-schools, while others are more especially adapted to the teachers and older members of the Sunday-school, and a few will be appreciated by the ministers. Our observation and experience confirm our belief that there is a demand for a better class of books than most of those aspiring to be authors attempt to prepare. While we have only increased our list of books by the number mentioned above, new editions of many of the best books in our Catalogue have been published to meet the now increasing demand for substantial and instructive works.

THE BOOK COMMITTEE.

The Local Committee appointed by the last General Conference for the Western Book Concern is composed of three laymen of large business experience, two of the number having, in former years, been connected with its business department. These brethren have most carefully examined the business of each month, and have given a great amount of time and care to the details of its management. The Agents have been free to advise with them upon our changes in the real estate and other matters of special importance, and we have felt specially gratified with the thoroughness of their investigation of every department of the business. In view of what this Committee has done to become possessed of the facts pertaining to the complicated business intrusted to our control, we come to the close of a quadrennium of peculiar financial embarrassments with a measure of satisfaction, knowing that from their close, faithful, and impartial examination, they are able to present a report as to our methods of business and their results which will be received with confidence and relieve us from detailed explanations. It is gratifying to record the fact, that during the four years of mutual anxiety and labor, the utmost harmony has prevailed in the relations and views of the Local Committee and the Agents. Our relations with the Book Committee have been pleasant, but we speak particularly of the Local Committee because of the frequency of our meetings, growing out of the special duties with which they were charged. We believe that the experience of the quadrennium has demonstrated the wisdom of the General Conference in placing laymen upon the Book Committee.

PROFITS OF THE BOOK CONCERN.

By the foregoing exhibit it will be seen that the net capital of the Western Book Concern, on the 30th of November last, was \$503,285 73. Its net capital, November 30, 1871, was \$422,599 68, showing a gain in four years of \$80,686 05. Of this gain, \$7,163 94 was the result of a change in value of the real estate, by sale in Chicago, and reappraisal in Cincinnati and St. Louis,

leaving the gain resulting from the regular business of the Concern, \$73,522 11. While this is a small gain in ordinary times for a common business house, when we take into consideration the amount of capital employed, yet we doubt if the average of good manufacturing establishments in our country, during the past four years, have done as well. All persons familiar with the embarrassments of trade understand how the expenses of a large business cannot be reduced in proportion to the decline in the amount of trade; hence, it is often wise to continue a business for a time at a loss even rather than to close. It should also be borne in mind that our capital is made up in part of real estate larger than is required by the business to-day, all of which will be needed in the near future if the several interests of Methodism are prospered as they have been in the past. Such provision for our growing work has had the approval of the Church.

Though the aggregate of our business for the four years just closed is larger than that of any other four years in the history of the Western Book Concern, yet there have been changes which directly affect the amount of our profits. While there has been a decrease of \$59,485 85 in the amount of book sales, there has been an increase in the number of small orders—whether from Sunday-schools ordering libraries, or from other patrons—necessarily increasing the relative expense of the business, without a corresponding return. While the periodical sales have increased \$89,905 36, there has been a decline in those family periodicals which have heretofore afforded a revenue, the increase having resulted from the new German Monthly, not yet self-sustaining, and from Sunday-school periodicals, which afforded us little or no profit until since we began, as named above, to print the chief ones in the West.

But it is not just to the Book Concern to measure its profits by those of any regular business. It should be kept in mind that its business is peculiar, and is not left to the Agents in charge to be managed altogether with reference to its financial returns, but is to be so conducted as to meet the requirements of the General Conference, even when heavy losses are expected to be sustained. The design of its founders, evidently, was to furnish the Church with the best religious reading at the lowest possible cost, and to appropriate to Church purposes all the profits, after retaining sufficient amount to carry on the business with safety and economy; and if the wants of the Church could be met better by directing the funds expended in supporting such publications as were necessary for her education and spiritual improvement than in any other way, the General Conference has uniformly exercised the right to direct the Agents to make such expenditures, taxing the departments of the Book Concern that were remunerative to aid such as was not self-supporting, thus making the "strong bear the infirmities of the weak." Hence, in 1840, the General Conference ordered the "Christian Apologist," a weekly paper in the German language, to be published in Cincinnati and other

German publications, which cost the Concern thousands of dollars before reaching a paying point; and even some of the present publications, taken separately, are published at a loss; and yet, with its business during the past four years amounting to \$312,397 27, namely, \$133,900 71 in books, and \$178,496 57 in periodicals—an average of nearly ten dollars for each German member—who would now say that it was not wisdom to develop a German department at the time it was commenced?

Also, the General Conference directed the publication of the "North-western Christian Advocate," and the establishment of a Depository at Chicago, in 1852. This required a considerable outlay, without any returns for a time, and yet, in 1870, the Depository had paid all expenses of its establishment, and acquired a net capital of \$87,933 70, which was added to the assets of the Western Book Concern. The great loss by the fire in 1871, by which all its capital, and many thousands more, were destroyed, has, we think, only produced a temporary embarrassment. Notwithstanding a loss, directly and indirectly, of not less than \$125,000, we are reaching a condition that will soon begin to return annual profits to the Concern. Even this fire is not without its suggestive lessons. All other cities are exposed to the same calamity, and it is worthy of consideration whether, from prudential reasons, it may not have been wise to develop our manufacturing interests at different points, so that no one similar calamity, happening at any place, could bankrupt the Book Concern.

In 1857 the "Central Christian Advocate" was established at St. Louis, by order of the General Conference, to meet what was supposed to be a local want of the Church on the border. For years it was published at a great loss, costing the Concern over \$60,000; but by the establishment of a Depository in connection with it, the Depository had become self-sustaining, and was making small returns to the Concern when the present commercial difficulties commenced; and there is every reason to suppose that, as soon as the business of the country assumes ordinary prosperity, the Depository there will be a source of profit to the Church.

In 1868 provisions were made by the General Conference, under which the "Methodist Advocate" was established at Atlanta, and in 1872 the paper and a Depository were established there by the General Conference. It has, up to this time, been a loss to the Western Book Concern of about \$30,000, one half of which has been paid by the New York Concern, and it will be for this General Conference to say whether it shall be continued. One thing is certain, if the paper is continued, it ought to be done with the express understanding that such a paper as is required to meet the wants of our Church in that region cannot be made self-sustaining. It may not be proper for us to express an opinion on this subject in this connection, but our observation impresses us with the idea that there are local questions that need discussing in the South, into which the papers of the North can-

not enter; not merely for want of space, or of adaptation to the general interests of their readers, but for want of personal knowledge of and contact with the stirring events that agitate those localities.

In 1868 the General Conference ordered a paper published at Rockford or Chicago in the Swedish language, if it could be done without "serious loss to the Book Concern." After careful examination Chicago was fixed upon as the place of its publication, and it was published up to the time of the next General Conference, at a loss of about \$4,487 20, \$1,500 of which was paid by the Tract Society. The Agents reported the facts to the General Conference of 1868, and that General Conference ordered its continuance, and all its expenses paid by the Book Concern. At the General Conference of 1872, the Agents reported a further loss of \$4,160 94, making a total loss on the paper of \$8,648 14, of which \$7,148 14 was borne by the Book Concern, and the Conference ordered it still to be continued. This has been done, during the past four years, at a loss of \$5,152 12, making a total loss to the Book Concern, during its continuance, of \$12,300 26. And this expense has been borne by the Chicago Depository.

In 1872 the General Conference authorized the Agents of the Western Book Concern to aid our Norwegian brethren to publish a paper in their own language, at an expense not to exceed \$500 a year. It was found that a weekly paper could not be thus sustained, hence a monthly paper has been published, to aid which we paid the first year, \$124; the second, \$300; the third, \$300; and the fourth, \$200; making in all \$924 during the term.

It will be seen by these statements that the action of the General Conference has been quite uniform in looking at the wants of the Church, and what ought to be done to meet these wants, rather than to the accumulation of the profits of the Book Concern. Whether this is wise or not is for the General Conference to judge. It may be well to consider whether the same policy shall be pursued hereafter, or whether these different objects, claiming aid from the Concern, shall be abandoned. But one thing ought to be settled; namely, if these drafts on the Book Concern are a necessity, and are to be continued, then the Book Concern should not be expected to show such additions to its net capital as might be required from houses of a similar capital on which no such drafts are made.

Besides this, there has been paid during the past sixteen years, by the Western Concern, for the support of the Bishops and by order of the General Conference for Church expenses, which otherwise would have been collected from the people, \$103,507 43. This amount does not include the advances to the Episcopal Fund during the past four years; namely, \$30,392 52.

In keeping with this general idea of furnishing the Church with as cheap reading matter as possible, we have made some changes in the price of our Periodicals that furnish them to subscribers at a cost quite below any other denominational periodicals in the

country. We reduced the "Golden Hours" from \$2 a year to \$1 60 a year, though it has no equal for the young at \$2 a year in the United States; the "Ladies' Repository" has also been reduced from \$3 50 to \$3 a year; and the "Haus und Herd" was fixed at \$2 a year, relatively a low price; we prepay the postage on these magazines at the prices named. We also prepay the postage on the "Advocates," and continue them at \$2 50 a year, while no religious papers in the country equal to them are furnished at such rates. We likewise prepay the postage on the "Apologist" and continue the price as heretofore, namely, \$2 a year. This item of postage alone, during the past year, on the above periodicals, cost the Concern about \$10,000, which is, in reality, a reduction of about \$10,000 on their aggregate cost to the subscribers. We have been under the impression that we were acting in harmony with the objects of the Book Concern and the wishes of the Church by so doing.

It is evident we are approaching a crisis in the history of our publishing interests. It may be that the question will largely be settled by the action of this General Conference whether the policy heretofore pursued shall be continued—whether the Book Concern, as heretofore, is to be used as an agent of the Church, and required to do such missionary work in its legitimate sphere as the wants of the Church may demand, and no other agency in the Church can be made to perform. If the administration of this fund in furnishing the Church with a spiritual and evangelical literature at the lowest possible cost, and, in some instances, at a loss, has been in harmony with its purpose and is to be continued, then the complaints in reference to its not furnishing a sufficient profit on the capital invested ought to be regarded as not well founded, and probably as made by those who have not carefully studied its history and its work. On the other hand, if the policy of the Church is to be radically changed in the administration of its publishing interests, it may be well to consider carefully how the wants of the Church heretofore met by its resources, are to be supplied.

DISCOUNT ON BOOKS TRANSFERRED.

We feel compelled to call the attention of the General Conference to the necessity of a change in the discount given by the two Concerns to each other and to the Depositories. Since the present rate of discount was fixed, very important changes have occurred in the conditions of trade that render the present rate of discount inadequate to compensate the party purchasing the books of the manufacturers. It is evident that the rates of discount, when books are thus transferred, should be such as to enable each house and each Depository to furnish ministers, and all other purchasers, in their respective vicinities, at uniform rates. Hence, they were at first required to furnish each other books at cost; but this expression not being easily understood, as it was not

specified what should be counted as making the cost of the book, the law was soon changed to a given discount. This discount has been changed at different times by the General Conference. In the accompanying report of the Book Committee, you will find a recommendation requesting the General Conference to so change the Discipline as to require the Book Concern at New York, and the Western Book Concern at Cincinnati, to change the discounts to each other, and to all their Depositories, from forty to fifty per cent.

It was evidently the design of the General Conference that books should be transferred at manufacturer's prices, affording the party to whom they were transferred a profit on sales to agents and to the trade. Under the present regulations the trade is furnished at 36 $\frac{2}{3}$ per cent. discount. It is evident, therefore, that the Depositories should be furnished at 50 per cent. discount to afford a profit that will pay for handling in selling to the trade. It should be remembered that the cost of making the stereotype plates, which is one of the chief items of expense in making the first thousand copies of a book, has to be borne by the house publishing it, whether the sales are many or few. But this investment once made, any regular market opened for the sale of such books that promises a permanent channel of trade should only be required to pay a small proportion of such outlay, as the plates themselves form a part of the stock in trade of the house owning them, and therefore a reasonable interest on the investment, paid by a branch house, is all that should be required.

As a general rule, at the rate at which books are now furnished the Depositories, the sale of two thousand copies furnishes the publishers a sufficient profit to pay for the stereotype plates of any book, leaving all the extra profit, derived from other sales, a net gain, besides the plates.

By furnishing each other and the Depositories at 50 per cent. discount, there will be a gain on the investment, after a manufacturer's profit, (not including the cost of the plates,) of from 40 to 50 per cent., to aid in paying for the plates. That is, on the sale of one thousand dollars to the Depositories, four hundred dollars, or five hundred dollars in some cases, would go toward paying the investment in the plates used in printing the book. While there are a very few exceptions to this rule, there are many books, on which no copyright is paid to the author, that furnish a still better profit.

It should be kept in mind that in case the 50 per cent. discount is given when these books are transferred, the profit still remains in the Book Concern, but is transferred from the manufacturing house to where the expense of selling is incurred. It will be seen that the Depositories, under the present regulation, are losing money by handling our own books. The same may be said of each house in handling the books of the other house. And yet, if these avenues of trade were closed, the presses of our publishing houses would, many of them, have to stop, for it is impossible

to sell religious books largely through the general trade. This is peculiarly so with our own books, as they are not only subject to the ordinary embarrassments of religious books, but are also considered denominational, and will continue to be so considered as long as the Church exercises a proper control over their character by holding Agents and Editors responsible for their soundness in doctrine and polity. If our time-honored policy of guarding all our publications against exerting an evil influence on the Church and the world is to be perpetuated, then such legislation is necessary as will protect the weaker parts of our system from the present embarrassments attending the handling of our own books. Perhaps the reason for this change may be given by simply stating that the manufacturers can afford it, and the purchasers need it to save them from loss.

DISCOUNT TO PREACHERS.

In connection with the above subject will necessarily come up also the question of changing the discounts to the preachers. This has been considered to some extent by the Book Committee, and will doubtless be referred to by them in their report.

It will be seen, by careful examination, that the present system requires us, in dealing with the preachers, to carry on largely a retail trade at wholesale prices, and to do a credit business at cash rates. In selling to the preachers, we are in the practice of giving them ninety days' time, charging the goods at credit rates, but allowing extra discount and settling at cash rates if paid within the ninety days. We also give them the same rate of discount on a single book as on a large bill, and on a large bill composed of one book of a kind as on a bill composed of many books of the same kind.

This regulation is not an accident, but has been adopted after careful examination into the peculiar nature of our business. It is designed, by doing this, to furnish our people with reading matter in such a way as to supply the poor as cheaply as the rich, and small and poor Sunday-schools on the same terms as the larger and more wealthy ones.

It is further understood that, in addition to aiding in the circulation of our books, all the preachers are the authorized agents of our periodicals; and any benefits resulting from the system of supplying them with books, either for their own use or to circulate among their congregations, is a part of the general plan to attach them to the Book Concern, and to secure their aid in supplying our people with its publications.

While we see very much left undone by many of the preachers that seems to us ought to be done to circulate our periodicals and books among our people, yet, when we compare their circulation with the circulation of others as strictly denominational as our own, we are compelled to believe that no other system adopted as

yet by any denomination has, taken all in all, as many advantages as our own.

While the present system may be defective, it is a serious question whether the remedy lies in charging the preachers more for their own books. The reason assigned for so doing chiefly is, that the present discount allowed to the preachers interferes with our selling to the general trade. While this may be true to some extent, we think the instances are very few where such dealers as we would care to trust would raise this objection. At the rate the trade is furnished with our books, dealers can make about ten per cent. on their investment, and sell to the preachers at our cash rates; namely, thirty per cent. discount. And we think but few dealers would fail to see that this rate, on what few books the minister needed for his own use, was a sufficient profit, when by it the influence of the pastor and his congregation was secured to his trade.

We feel assured this objection is very much overestimated, as from our experience and observation it is exceedingly difficult to circulate religious books through the general trade. This is especially so in the West, as not one tenth of our sales are made to the trade; and we deem any concession to less than one tenth of our customers, that will be objected to by the other nine tenths, as unwise, even when only a very few of that class representing the one tenth complain of our present plan. It should be remembered that our preachers are in all parts of our general work, and can thus reach every family and every Sunday-school in the country, while dealers are usually confined to a few of the large towns and cities. It is not probable that we can ever do a large business with the trade in religious books.

We incline to the opinion that any changes contemplated to increase our trade that will in any way tend to lessen the attachment of the preachers to the Book Concern, or their interest in circulating its publications, should not be adopted without very careful consideration. Our present system has been successful in gradually increasing our trade; and even during the four years just closed, notwithstanding the general depression in business, the sales of the Book Concern have been greater than during any other four years since its establishment.

Would it not be well to inquire carefully whether the resources of the Church that may be made to operate in harmony with the present plan for circulating the publications of the Book Concern have been thoroughly exhausted? It is not probable that the traveling preachers can be induced to take hold of the work of selling books or circulating the periodicals of the Church in the same manner, to the same extent, as formerly. Indeed, there are many reasons that need not be named here why this is not practicable. But is there not an opportunity for the preachers to do very much to aid in circulating the publications of the Church, in a way that will be in perfect harmony with the work of the ministry at the present time? We think all observing and reflection

pastors and laymen must be convinced that there was never greater need for just such information as the publications of the Book Concern only can give than there is at present. The important interests of the Church are largely sustained by those members who keep informed of her wants and her successes through our own Church organs. Thousands among us know but little of the real work done by the Church, or to be done by her, and consequently are not disposed to contribute, either spiritually or financially, to aid in carrying out the general plans for advancing her interests, as they would do if properly informed.

While, therefore, it is made the duty, by the General Conference, of every pastor to preach on the subject of Missions and Education, and to present the cause of Sunday-schools, Church Extension, Freedmen's Aid Society, and all other special interests of the Church, would it not be in harmony with our economy to devote one service each year to presenting the great and important work of the publishing interests of the Church? How many of those who profess religion and unite with the Church fail to become exemplary and useful Christians for want of useful reading, or perhaps by reading such books and periodicals as are positively injurious to a religious experience!

Is it not possible, also, to supplement this work of the ministry by a class of book stewards, who shall be officers of the Church, having it for their special work to see that each family is supplied with such reading as may be needed for their spiritual instruction and improvement; and when such book stewards shall be traveling ministers, legalize such appointments when made by the bishops? Such book stewards could, with propriety, embrace several charges in their field of labor, and should be men, whether ministers or laymen, who could make the work self-supporting by the commissions received from the publishers. It would, of course, require much care in so adjusting this work as to allow such pastors as now attend to this duty among their people to continue to do so without molestation. But there are thousands of our people, in all parts of the country, without religious books for their families, that might be readily induced to purchase large and valuable libraries for their own use, if they could be properly informed as to the useful reading furnished by our own publishing house.

Much might be done by the same persons to encourage the establishment of libraries for our Churches adapted to the adult members of the congregations, or, what would be still more desirable and useful, Church libraries that should comprise books alike for the youth and adults in the Sunday-schools and congregations. We have already encouraged the formation of such libraries, and the suggestion has met with some favor; but to succeed, the initial work must receive a measure of attention that the pastor may not find it possible to bestow; in such case the book steward would be of service both to the pastor and the Church. In many towns where no public libraries exist, this

work could be easily accomplished; and in many where they are favored with public libraries, they fail to meet the wants which such libraries as we are now contemplating would surely do.

Perhaps it will be impossible to perfect such a system by simply legislating without experience. But is not the object sought to be obtained of sufficient importance to take some steps to inaugurate it, even if imperfectly? And would not a little experience soon develop the most feasible plan to reach the end desired?

CREDIT TO THE PREACHERS.

Another subject to which your attention is called by the Book Committee is, that of extending credit to the preachers. This question is beset with many difficulties. It cannot be questioned that we have too large an amount of our capital outstanding in notes and accounts, and any action that can remedy the evil, without producing a greater one, will be a great benefit to the Concern. But it is a question whether special legislation on this subject can reach the end desired.

It is quite possible that the evils may be overestimated when only the amount due us is considered, without looking at the legitimate working of our system of trade, and that for a series of years. It will be remembered that nearly all our trade passes through our books, as we give ninety days' time to the preachers to secure cash rates; and it will be seen, by comparing our claims of notes and accounts with our sales, that we have standing out between five and six months' business. In looking over the business of the Western Book Concern for the last sixteen years, we find the following results:

There was due the Concern, on Notes and Accounts, at the time of making up the exhibit for November 30, 1859.....	\$105,979 09
Sales from 1859 to 1875.....	9,319,023 26
Total amount of Sales and Notes and Accounts.....	\$9,425,002 35
Due us on Notes and Accounts in 1875.....	319,467 07
Amount disposed of in sixteen years.....	\$9,105,535 28
Charged to Profit and Loss.....	29,982 38
Leaving as actually collected.....	\$9,075,552 90

This shows that there has been charged to profit and loss less than one third of one per cent. on the business, and that there was standing out, in notes and accounts, about the same relative amount to a single year's business in 1875 as in 1859, namely, not far from five months' business. While nearly all our business goes through our books, and is, therefore, really a credit business, and three months is given to secure cash rates to the preachers, it does not seem an unreasonable amount to have five months' business standing out at any one time.

By reference to the general Exhibit it will be seen that we reckon among our assets, as the value of our notes and accounts

only \$239,600 30—or only what is equivalent to about four months' trade. From the experience of the past, and the personal knowledge we have of the accounts of the Concern, we consider the reduction of twenty-five per cent. made for probable losses to be ample, and even greater than the experiment of collecting will prove to be necessary. Yet it is better to err on the safe side, and to keep our assets at no higher figures than their actual value will fully warrant.

We leave these suggestions with the General Conference, with the conviction that the nearer we can keep to the original design of the founders of the Book Concern, and administer its important trusts in harmony with the great purposes of its organization, the greater blessing will it prove to the Church and to the world.

HITCHCOCK & WALDEN, *Agents*.

SUPPLEMENTAL REPORT.

In pursuance with the instructions of the last General Conference, we publish herewith the amounts paid by the Western Methodist Book Concern on "account of salaries of Bishops and other General Conference officers, including salaries paid assistant editors, the amount paid on account of families of deceased Bishops, and the amount paid on account of any General Conference appropriations."

We report the amount paid to the Bishops, and the families of deceased Bishops, from June 1, 1872—when the present provision for these expenses went into effect—to November 30, 1875—three and a half years—and the other expenditures named, for the four years ending November 30, 1875, as follows :

Bishops' Salaries for 3½ years, ending Nov. 30, 1875.....	\$63,283 00
Bishops' Traveling Expenses for 3½ years, ending Nov. 30, 1875...	6,262 54
Agents' Salaries for 4 years, ending Nov. 30, 1875.....	32,000 00
Agents' Traveling Expenses for 4 years, ending Nov. 30, 1875.....	2,721 43
Editors' Salaries for 4 years, ending Nov. 30, 1875.....	94,666 67
Editors' Traveling Expenses for 4 years, ending Nov. 30, 1875.....	2,161 02
Assistant Editors' Salaries for 4 years, ending Nov. 30, 1875.....	24,512 12
Book Committee's Expenses for 4 years, ending Nov. 30, 1875....	2,458 85
Total.....	\$228,065 63

HITCHCOCK & WALDEN, *Agents*.

45. — Journal, page 104.**REPORT OF THE BOOK COMMITTEE.**

TO THE BISHOPS AND MEMBERS OF THE GENERAL CONFERENCE
OF THE METHODIST EPISCOPAL CHURCH IN GENERAL CONFERENCE
ASSEMBLED :

DEAR FATHERS AND BRETHREN : The Book Committee appointed at the General Conference of 1872 beg leave respectfully to present the following as their report for the quadrennium ending May 1, 1876 :—

The Committee met for organization in Brooklyn, June 4, 1872 ; W. H. Hunter was appointed Chairman, and F. G. Hibbard, Secretary. Subsequently I. D. King was appointed Secretary ; and in consequence of his illness, M. J. Talbot was elected to this office in February, 1874.

A vacancy occurred in the Committee on occasion of the decease of I. D. King, which, in 1875, was filled by the election of J. B. Graw. G. J. Ferry resigned his position as a member of the local Committee at New York in February, 1874, and his place was filled, at the same session, by the election of James Strong.

In accordance with the disciplinary regulation, the Committee, at the first meeting, divided its members into two sections. The Eastern Section comprised the representatives from the first, second, third, fourth, fifth, and eleventh districts ; and the representatives from the sixth, seventh, eighth, ninth, tenth, and twelfth districts constituted the Western Section. This arrangement has continued through the term, as no method of division more in accordance with the spirit of the rule on this point has been suggested to the minds of the members.

The General Committee has held regular meetings in February of each year. Each Section has met semi-annually ; and each local Committee has held regular monthly meetings in which the business of the respective Concerns has been examined in full detail, as exhibited in the monthly reports presented by them to the General Conference.

It gives the members of the general Committee great pleasure to bear emphatic testimony to the very valuable aid rendered by the Local Committees at New York and Cincinnati, and to the attention which, at much expenditure of time and labor, they have given to the details of the business intrusted to them in connection with the two publishing houses.

The reports which, in accordance with the provisions of the Discipline, have been presented by us to the several Annual Conferences, (copies of which, marked A, accompany this report and constitute a portion of it,) show, in considerable detail, the condition of the Methodist Book Concern in New York, and of the Western Book Concern in Cincinnati, from year to year.

We have much gratification in bearing our united testimony to the efficiency, faithfulness, and general acceptability of the Agents and Editors appointed by the General Conference of 1872, and to the pleasant relations which have been maintained in all our intercourse with them. Great liberty must of necessity be allowed those in charge of our Church papers. Whether this has, in all cases, been used with proper discretion, and in the spirit of true loyalty to all the interests and the established polity of the Church, is for the General Conference to determine. We take the liberty, however, of expressing our dissent from the utterances that have occasionally appeared in the columns of one of our Church papers, that seem, at least, to be calculated to attack and undermine certain of our cherished denominational views and institutions.

We have to record the death, in 1873, of Dr. Nelson E. Cobleigh, Editor of the *Methodist Advocate*, published at Atlanta, Georgia; also, in 1875, of Dr. D. D. Lore, Editor of the *Northern Christian Advocate*, published at Syracuse, New York. The vacancy occasioned by the decease of the former was filled by the election of Dr. E. Q. Fuller, Bishops Foster and Merrill being present and approving. The Agents at New York, with the sanction of the Book Committee, have temporarily supplied the vacancy at Syracuse by the appointment of O. H. Warren.

The sum estimated for the support and traveling expenses of the Bishops has been duly apportioned from year to year among the several Annual Conferences. The following statement, furnished by the Local Committees, will show the result thus far; it being understood that the report from the Western Concern is closed on November 30, 1875, and that from the Concern at New York, on April 26, 1876; but the latter includes the payment of salaries to May 31.

RECEIPTS AND PAYMENTS ON EPISCOPAL FUND AT NEW YORK.

Year.	Receipts.	Advanced by the Concern.	Balance Due.
1872-73.....	\$15,951 52	\$35,976 76	\$20,025 24
1873-74.....	23,561 19	37,321 24	13,760 05
1874-75.....	20,765 53	36,866 76	16,101 23
1875-76.....	17,965 08	34,182 30	16,217 22
Total.....	\$78,243 32	\$144,347 06	\$66,103 74

RECEIPTS AND PAYMENTS ON EPISCOPAL FUND AT CINCINNATI.

1872.....	\$1,979 23	\$10,010 48	\$8,031 25
1873.....	13,849 34	20,643 19	6,793 85
1874.....	17,497 46	22,882 87	5,385 41
1875.....	11,069 00	21,151 01	10,082 01
Total.....	\$44,395 03	\$74,687 55	\$30,292 52

From this it appears that there has not only been a large annual deficiency, but that, during the last year especially, this deficiency has considerably increased, amounting in the aggregate at

present to \$96,396 26. It will be necessary for the General Conference, in pursuance of the action of the last General Conference, to make provision for this deficiency. The Book Committee has made earnest efforts, from time to time, to call attention to this subject and secure increased collections, and we are of the opinion that some more effectual method should be devised for raising the requisite amounts in future. At its session for 1876 the Committee adopted the following:—

Resolved, That it is the judgment of this Committee that the support of the Bishops should be entirely separated from the Book Concern, and that they should be supported exclusively by the Church.

It may be proper to state that at our annual meeting in 1874, in view of considerations which seemed to justify the same, the Book Committee took the liberty of suggesting the propriety of a change of the place for holding the current session of the General Conference. It is gratifying to know that this movement has met the concurrence of the authorities of the Church especially interested in the matter.

Our experience and observation seem to justify us in making the following suggestions in reference to the publishing interests of the Church, which have been acted on at our regular sessions, and are respectfully recommended to the consideration and action of the General Conference:—

In order to obviate the requirement of semi-annual meetings of the Sections, (which appear to us to involve, in many instances, unnecessary expense in both time and money,) to strike out from paragraph 442 of the Discipline, the words "semi-annual meeting," and insert instead the word "meetings." Also, in paragraph 444, to read the last clause as follows: "And each Section shall have an annual meeting on the day preceding the annual meeting of the Book Committee, and at such other times as it may elect; or at the call of the chairman of the Section, whose duty it shall be to make such call at the request of any three members of the Section.

In reference to discounts and credits:—

Resolved, That we request the next General Conference to fix the discount on books to preachers at existing rates, and to authorize that the trade discount be allowed to the preachers who sell our books.

Resolved, That we recommend the General Conference to so change the Discipline in reference to books as to require our publishing houses to give to each other, and to their several Depositories, fifty per cent. discount on all bound books of their own publication on which forty per cent. is now allowed.

Resolved, That it is the judgment of the Book Committee that the system of long credits which now exists should be changed. We therefore earnestly recommend the General Conference to so change the system as that no person shall receive a credit unless his entire indebtedness be paid at the meeting of his Annual Conference.

Resolved, That the Agents of the Methodist Book Concern be instructed to refuse any and all persons further credit who may fail to pay in full the amount falling due at the meeting of their respective Conferences.

It also recommended to the General Conference to provide some proper method of procedure in the case of preachers who are indebted to the Book Concern and fail to make payment as contemplated in the Discipline, so that the action in such cases may not be identical with that on accusation of crime.

In the methods of transacting business with preachers the Committee discover the greatest obstacles to the sale of our books through the usual channels of the trade, and have endeavored to devise measures for such an adjustment of those methods as would be just to all parties in interest, and at the same time increase the circulation of our literature by those methods which secure to other publishing houses access to the general market and to the notice of book buyers in general. With this purpose in view, the Committee recommend the General Conference to take into consideration the propriety of special efforts for the circulation of our books, in addition to those now made by our Depositories and preachers.

Herewith is given an abstract of the monthly reports and annual exhibits for the past four years, showing the results reached by the Local and General Committees in their examinations held from time to time by order of the General Conference:—

METHODIST BOOK CONCERN, NEW YORK.

	1872.	1873.	1874.	1875.
Notes and Accounts..	\$428,371 50	\$388,733 02	\$467,861 85	\$404,584 97
Less 25 per cent. . .	107,092 87	97,183 25	*103,442 73	101,146 24
	<u>\$321,278 63</u>	<u>\$291,549 77</u>	<u>\$364,419 12</u>	<u>\$303,438 73</u>

Assets and Liabilities:

Net Assets	\$1,470,294 17	\$1,569,776 22	\$1,623,368 66	\$1,684,732 93
Liabilities	676,119 00	702,177 21	676,774 69	671,045 64
Net Capital	<u>\$794,175 17</u>	<u>\$867,599 01</u>	<u>\$946,593 97</u>	<u>\$1,013,687 29</u>

Debts of Depositories to N. Y. Concern:

Boston	\$51,517 47	\$54,633 51	\$53,155 75	\$47,212 21
Buffalo	30,879 15	35,072 59	38,852 47	39,017 26
Pittsburgh	52,483 15	55,123 69	53,405 70	53,915 88
San Francisco	24,969 75	29,982 47	32,407 88	37,986 75

Gain and Loss:

New York	G \$72,641 61	G \$78,599 31	G \$74,078 13
Boston	L 5,478 07	L 3,271 75	L 4,848 02
Buffalo	G 2,373 88	G 1,902 06	L 1,723 34
Pittsburgh	G 2,932 49	G 710 42	G 3,603 38
San Francisco	G 953 93	G 1,054 92	L 4,016 83

* Less the discount on the increase of the debt of the Western Book Concern.

WESTERN METHODIST BOOK CONCERN.

	1872.	1873.	1874.	1875.
Notes and Accounts.	\$360,261 36	\$313,293 75	\$306,290 99	\$319,467 07
Less 25 per cent.	90,065 34	78,323 44	76,572 75	79,866 77
Net.	\$270,196 02	\$234,970 31	\$229,718 24	\$239,600 30

Assets and Liabilities:

Assets.	\$910,154 31	\$980,217 01	\$973,638 17	\$989,749 16
Liabilities.	442,735 09	495,268 90	489,080 67	486,483 43
Net Capital.	\$467,419 22	\$484,948 11	\$484,557 50	\$503,265 73

Indebtedness of Depositories to Cincinnati:

Chicago.	\$136,158 68	\$149,493 44	\$160,774 11	\$185,385 46
St. Louis.	70,279 32	72,982 56	71,613 27	74,551 53
Atlanta.	27,214 73	34,987 53	40,403 20	45,600 83
Total.	\$233,652 73	\$257,463 53	\$272,790 58	\$305,537 82

Gain and Loss:

Cincinnati.	G \$43,340 98	*G \$1,475 38	G \$13,985 92	G \$37,596 10
Chicago.	G 5,353 45	†G 14,403 50	L 6,283 79	L 9,670 33
St. Louis.	G 1,056 05	†G 7,591 17	L 2,380 61	L 4,331 02
Atlanta.	L 4,930 94	L 5,941 16	L 5,711 93	L 4,866 52

During more than half of the quadrennium all the currents of ordinary business have been almost stagnant through an unwonted financial depression. Yet the business of our publishing houses has been so wisely conducted that a balance has appeared, each year, on the favorable side of the ledger. The number of bound volumes published has been greater than ever before, numbering two hundred in the four years. The issue of periodical publications, tracts, and Sunday-school requisites has largely increased, and amounts to a mass of reading matter amazing to those not previously conversant with the facts. The periodicals, as a whole, are not only self-sustaining, but a source of income, some of them to a very gratifying amount.

Although the depositories have not, in every case, been pecuniarily profitable, as they are a means of contributing to the circulation and moral effect of our publications the Committee have not felt free to suppress any of them, though, from our careful examination of the working of those already established, we should earnestly advise against the establishment of additional depositories or Church papers at present. We especially recommend that the General Conference instruct the Agents to make no further investments in real estate.

W. H. HUNTER, *Chairman.*
M. J. TALBOT, *Secretary.*

BALTIMORE, MD., May 1, 1876.

* The appraisal of real estate at Cincinnati was reduced by the Book Committee \$26,575 86; otherwise the gain would have been \$28,051 24.

† For sale of real estate \$22,000 were realized more than it appeared in report of 1872; otherwise a loss of \$7,596 50 would have been the result.

‡ The real estate at Locust-street, St. Louis, was appraised \$11,739 80 more than it appeared in report of 1872; otherwise a loss of \$4,148 63 would appear.

MISSIONS.

46.—Journal, page 156.

QUADRENNIAL REPORT OF THE GENERAL MISSIONARY COMMITTEE.

RECEIPTS FROM ANNUAL CONFERENCES AND MISSIONS DURING THE YEARS 1872-1875.

CONFERENCES.	1872.	1873.	1874.	1875.	Total.
Alabama.....	\$145 90	\$93 65	\$139 75	\$172 65	\$551 95
Arizona.....	.....	.....	5 00	120 75	125 75
Arkansas.....	.....	416 75	346 10	388 20	1,146 05
Bombay and Bengal.....	.....	.....	.....	.....	.....
Baltimore.....	30,775 98	31,605 65	31,575 49	26,547 99	120,505 11
Bulgaria.....	.....	.....	.....	.....	.....
California.....	605 15	5,791 33	6,327 59	5,641 74	18,265 81
Central German.....	6,543 90	6,206 37	5,353 20	6,442 93	24,546 40
Central Illinois.....	12,204 10	12,767 37	12,375 83	13,738 65	51,085 95
Central New York.....	22,700 79	15,512 80	14,115 81	14,157 30	66,586 70
Central Ohio.....	10,799 27	12,500 91	11,857 24	12,839 22	47,996 64
Central Pennsylvania.....	18,440 12	19,498 72	19,301 21	18,074 11	75,314 16
Chicago German.....	1,992 20	2,315 00	2,347 15	2,749 42	9,403 80
Cincinnati.....	19,434 10	17,989 68	16,925 07	19,609 80	73,958 65
Colorado.....	514 10	1,417 30	1,430 42	1,385 45	4,747 27
Delaware.....	804 40	571 62	530 52	680 58	2,997 12
Denmark.....	.....	.....	446 60	472 05	918 65
Des Moines.....	2,772 51	3,629 78	4,029 43	5,450 96	15,882 68
Detroit.....	8,874 68	8,411 97	7,813 70	7,405 60	32,505 95
East German.....	3,279 27	3,713 71	4,391 85	3,955 71	15,340 54
East Maine.....	2,543 22	2,793 35	2,502 05	2,449 92	10,288 44
East Oregon and Washington.....	.....	.....	337 50	704 75	1,042 25
Erie.....	17,915 87	16,385 14	14,357 54	12,582 42	61,240 97
Florida.....	.....	527 50	.....	431 39	958 89
Foochow (East China).....	.....	.....	100 00	.....	100 00
Georgia.....	316 70	13 20	344 50	488 45	1,162 85
Germany and Switzerland.....	.....	603 34	937 67	1,366 67	2,907 68
Holston.....	891 21	1,696 09	20 00	2,413 99	5,021 29
Illinois.....	16,704 20	17,771 87	16,884 67	17,862 13	68,722 87
India.....	.....	.....	.....	1,367 35	.....
Indiana.....	7,634 23	8,006 29	8,040 30	8,391 45	32,072 27
Italy.....	.....	.....	.....	.....	.....
Iowa.....	6,687 23	6,058 91	6,358 79	7,492 05	26,596 98
Japan.....	.....	.....	.....	.....	.....
Kansas.....	3,074 42	2,913 56	1,733 19	1,098 01	8,814 18
Kentucky.....	2,092 33	2,343 23	2,372 58	2,375 90	9,384 04
Kiukiang (Central China).....	.....	.....	.....	.....	.....
Lexington.....	62 50	66 95	196 51	124 30	450 26
Liberia.....	.....	.....	.....	30 00	30 00
Louisiana.....	884 80	727 72	876 95	531 20	3,020 67
Maine.....	4,533 77	5,238 83	5,402 11	5,312 91	20,487 62
Mexico.....	.....	.....	.....	.....	.....
Michigan.....	9,174 07	9,352 97	7,913 58	7,945 63	34,386 25
Minnesota.....	7,464 72	4,429 77	1,042 15	4,526 30	17,462 94
Mississippi.....	487 70	331 65	542 81	.....	1,362 16
Missouri.....	2,021 48	1,663 60	1,630 66	1,516 55	6,862 29
Nebraska.....	775 46	1,062 76	821 48	793 23	3,452 82
Nevada.....	262 70	236 21	296 25	303 35	1,098 51
Newark.....	17,162 82	19,479 57	19,594 01	17,753 63	73,790 03
New England.....	18,510 37	25,254 23	21,589 14	19,846 85	85,200 59
New Hampshire.....	5,818 74	6,472 08	6,447 62	5,832 77	24,571 21
New Jersey.....	17,244 87	18,259 73	19,136 90	16,804 52	71,446 02
New Mexico.....	.....	20 00	.....	11 20	31 20
New York.....	40,357 29	41,092 41	36,949 24	39,688 93	158,086 97
New York East.....	42,097 17	41,616 30	37,938 05	32,852 32	154,503 84
North Carolina.....	198 70	483 85	170 65	159 35	1,012 55
North China.....	.....	.....	.....	.....	.....
Northern New York.....	.....	13,750 93	13,670 27	14,016 90	41,468 10
North Indiana.....	8,595 51	8,493 95	8,174 44	7,512 30	32,676 20
North Ohio.....	11,461 75	11,702 76	10,239 68	10,717 72	44,121 91
North-west German.....	2,463 90	3,020 91	3,042 40	3,253 71	11,780 92
North-west Indiana.....	6,302 77	6,052 15	5,492 30	5,235 18	23,082 40
North-west Iowa.....	368 80	552 46	519 14	619 70	2,060 10
Norway.....	.....	269 34	577 69	970 20	1,817 13
Ohio.....	19,483 71	19,260 64	16,804 83	16,307 15	71,864 83

CONFERENCES.	1872.	1873.	1874.	1875.	Total.
Oregon.....	\$1,779 02	\$2,702 86	\$326 82	\$419 45	\$5,228 15
Philadelphia.....	51,325 00	53,310 95	55,017 50	46,000 00	205,653 45
Pittsburgh.....	22,576 65	21,460 40	24,617 15	25,094 46	73,748 66
Providence.....	11,655 85	12,663 66	12,014 42	11,017 15	47,351 08
Rock River.....	13,061 93	12,445 27	12,447 84	14,100 32	52,055 26
Rocky Mountain.....		160 45	604 45	420 00	1,184 80
Saint Louis.....	2,978 10	2,621 70	1,548 00	2,120 26	9,568 06
South America.....					
South Carolina.....	2,562 78	2,637 71	2,195 91	2,638 05	10,334 45
South-eastern Indiana.....	6,533 98	6,717 11	5,664 66	5,773 17	24,688 92
Southern German.....			301 00	710 70	1,011 70
Southern Illinois.....	6,652 14	6,271 74	5,162 40	4,841 57	22,927 85
Southern Kansas.....			799 04	702 45	1,501 49
South-west German.....	6,364 56	6,070 17	5,460 83	7,184 71	25,080 27
Sweden.....		800 00	1,327 90	1,666 73	3,804 63
Tennessee.....	397 07	965 11	758 90	742 83	2,864 51
Texas.....	227 70	648 00	882 00	252 50	1,540 20
Troy.....	16,176 57	18,316 57	18,555 87	17,457 68	70,506 69
Upper Iowa.....	5,752 30	5,864 98	5,911 61	6,410 82	23,939 71
Vermont.....	4,791 51	4,877 31	4,415 19	4,529 00	18,618 01
Virginia.....	714 43	787 13	869 56	789 10	3,160 22
Washington.....	1,562 62	1,649 50	1,938 95	1,998 37	7,184 44
Western New York.....	10,401 63	8,901 85	8,896 70	9,594 85	37,795 03
West Texas.....			89 50	215 40	304 90
West Virginia.....	3,585 34	3,467 47	3,528 51	3,753 24	14,334 56
West Wisconsin.....	3,213 21	3,250 17	3,024 87	3,306 90	12,825 15
Wilmington.....	15,411 71	11,198 94	11,617 90	10,551 04	48,779 59
Wisconsin.....	7,068 69	7,186 23	6,067 52	6,321 66	26,644 10
Wyoming.....	11,708 07	11,602 02	11,605 85	12,101 66	47,017 60

Total Receipts from Conf. & Miss'ns. \$627,646 60 \$647,103 72 \$618,040 99 \$612,356 66 \$2,505,148 01

Miscellaneous.

Legacies.....	\$10,359 16	\$15,817 38	\$47,608 37	\$35,123 15	\$108,908 06
Sundries.....	23,050 84	17,636 31	8,948 84	12,843 27	62,479 26
Missionary Advocate.....		279 19	457 12	2,162 81	2,929 12

Total..... \$33,410 00 \$33,732 88 \$57,039 33 \$50,129 23 \$174,311 44

RECAPITULATION OF RECEIPTS.

Total from Conferences.....	\$627,646 60	\$647,103 76	\$618,040 99	\$612,356 66	\$2,505,148 01
Total Miscellaneous.....	33,410 00	33,732 88	57,039 33	50,129 23	174,311 44
Grand Total of Receipts.....	\$661,056 60	\$680,836 64	\$675,080 32	\$662,485 89	\$2,679,459 45

APPROPRIATIONS.

Foreign Missions.

	1873.	1874.	1875.	1876.	Total.
Liberia.....	\$19,000 00	\$10,500 00	\$9,000 00	\$8,500 00	\$47,000 00
South America.....	12,212 50	12,924 00	9,000 00	9,000 00	43,136 50
China.....	63,136 25	68,034 00	49,554 00	44,709 00	222,733 25
East China.....	21,908 75	20,779 20	20,961 60	16,620 00	80,269 55
Central China.....	21,565 00	18,734 40	10,578 00	11,316 00	62,193 40
North China.....	19,662 50	16,520 40	15,314 40	13,773 00	65,270 30
Canton.....	12,500 00	12,000 00			24,500 00
Germany and Switzerland.....	37,500 00	31,200 00	29,280 00	27,600 00	125,580 00
Scandinavia.....	43,167 00	48,970 00	61,200 00	54,470 00	207,807 00
Denmark.....	8,750 00	8,530 70	8,400 00	10,670 40	36,351 10
Norway.....	10,337 00	12,600 00	14,400 00	14,400 00	51,337 00
Sweden.....	24,080 00	28,440 00	38,400 00	29,400 00	120,320 00
India.....	123,810 00	88,051 20	76,819 20	76,219 20	364,899 60
India Conference.....	11,310 00	86,851 00	75,619 20	75,619 20	344,399 40
Bombay and Bengal.....	12,500 00	1,200 00	1,200 00	600 00	15,500 00
Bulgaria.....	6,250 00	7,200 00	9,600 00	9,600 00	32,650 00
Italy.....	12,500 00	15,600 00	15,600 00	20,970 00	64,670 00
Mexico.....	12,500 00	33,000 00	22,200 00	28,500 00	96,500 00
Japan.....	31,250 00	21,720 00	21,300 00	20,880 00	95,150 00

Total for Missions..... \$378,825 75 \$337,199 90 \$308,853 20 \$297,749 20 \$1,312,628 05

The English Church in Buenos Ayres, self-supporting.

Missions in Territories of U. S. to be administered as Foreign Missions.

Arizona.....	\$6,000 00	\$5,000 00	\$3,000 00	\$3,000 00	\$17,000 00
New Mexico.....	7,000 00	6,000 00	8,000 00	8,000 00	29,000 00
Total for Territories.....	\$13,000 00	\$11,000 00	\$11,000 00	\$11,000 00	\$46,000 00

Domestic Missions.

	1873.	1874.	1875.	1876.	Total.
Welsh Missions, Total					\$600 00
Northern New York Conference.....		\$150 00	\$150 00	\$150 00	450 00
Central New York Conference.....	\$150 00				150 00

SCANDINAVIAN MISSIONS.

California, Swedish.....			500 00	500 00	1,000 00
Central Illinois Conf., Swedish.....	4,000 00	4,600 00	4,000 00	4,000 00	16,600 00
Des Moines, Danish.....			200 00	200 00	400 00
Erie, Swedish.....	200 00	400 00	200 00	200 00	1,000 00
Minnesota, Swedish.....	2,500 00	2,750 00	2,000 00	2,000 00	9,250 00
Minnesota, Norwegian.....	3,000 00	2,750 00	2,000 00	2,000 00	9,750 00
Newark, Swedish.....		500 00	400 00	400 00	1,300 00
New England, Swedish.....			500 00	500 00	1,000 00
New York, Swedish.....	3,400 00	3,000 00	2,000 00	1,800 00	10,200 00
New York East, Swedish.....		1,000 00	750 00	600 00	2,350 00
New York East, Norwegian.....	750 00	1,500 00	1,200 00	1,500 00	4,950 00
St. Louis, Swedish.....			200 00		200 00
Wisconsin, Norwegian.....	3,000 00	3,000 00	2,250 00	2,000 00	10,250 00
West Texas, Swedish.....				300 00	300 00
East Maine.....	300 00				300 00
Lake Superior Region.....		400 00			400 00
Total Scandinavian.....	\$17,150 00	\$19,900 00	\$16,200 00	\$16,000 00	\$69,250 00

GERMAN MISSIONS.

California.....	\$2,500 00	\$2,500 00	\$1,875 00	\$1,800 00	\$8,675 00
Central German.....	7,000 00	7,000 00	5,250 00	5,000 00	24,250 00
Chicago German.....	3,750 00	3,750 00	5,000 00	3,250 00	15,750 00
East German.....	9,000 00	9,000 00	7,000 00	6,500 00	31,500 00
Louisiana.....	3,500 00	3,000 00	2,500 00	2,000 00	11,000 00
North-west German.....	5,000 00	5,000 00	5,000 00	4,500 00	19,500 00
Southern German.....		10,000 00	10,500 00	10,000 00	30,500 00
South-west German.....	8,500 00	8,500 00	7,000 00	7,000 00	31,000 00
Texas.....	7,000 00				7,000 00
Total German.....	\$46,250 00	\$48,750 00	\$42,125 00	\$40,050 00	\$177,175 00

CHINESE MISSIONS.

California Conference	\$7,000 00	\$7,500 00	\$7,500 00	\$10,284 00	\$32,284 00
Total Chinese.....	\$7,000 00	\$7,500 00	\$7,500 00	\$10,284 00	\$32,284 00

AMERICAN INDIAN.

Central New York.....	\$500 00	\$500 00	\$400 00	\$400 00	\$1,800 00
East Oregon and Washington.....		500 00	400 00	400 00	1,300 00
Detroit.....	1,200 00	1,200 00	900 00	900 00	4,200 00
Michigan.....	1,200 00	1,200 00	900 00	900 00	4,200 00
Northern New York.....	450 00	450 00	350 00	350 00	1,600 00
Western New York.....	400 00	400 00	300 00	300 00	1,400 00
Wisconsin.....	400 00	400 00	250 00	250 00	1,300 00
Expenses of Commission, etc.....	2,500 00				2,500 00
Total American Indian .. .	\$6,650 00	\$4,650 00	\$3,500 00	\$3,500 00	\$18,300 00

ENGLISH SPEAKING.

Alabama.....	\$11,000 00	\$11,000 00	\$8,500 00	\$7,000 00	\$37,500 00
Arkansas.....	7,000 00	7,000 00	5,500 00	5,000 00	24,500 00
For transfers.....			1,500 00	500 00	2,000 00
Baltimore.....	8,000 00	7,000 00	5,000 00	4,000 00	24,000 00
California.....	7,000 00	9,000 00	6,000 00	3,500 00	25,500 00
Central Illinois.....	1,000 00	1,000 00	600 00	500 00	3,100 00
Central New York.....	1,200 00	1,200 00	800 00	700 00	3,900 00
Central Ohio.....	2,000 00	2,000 00	1,200 00	1,200 00	6,400 00
Central Pennsylvania.....	1,700 00	1,700 00	1,100 00	1,000 00	5,500 00
Cincinnati.....	2,000 00	2,000 00	1,200 00	1,000 00	6,200 00
Colorado.....	7,700 00	7,700 00	6,500 00	6,000 00	27,900 00
Delaware.....	2,000 00	2,000 00	1,500 00	1,500 00	7,000 00
Des Moines.....	1,500 00	1,500 00	1,000 00	900 00	4,900 00
Detroit.....	3,000 00	3,750 00	2,250 00	2,000 00	11,000 00
East Maine.....	3,000 00	3,000 00	2,125 00	2,000 00	10,125 00
East Oregon and Washington.....		2,500 00	3,000 00	3,000 00	8,500 00
For transfers.....		1,000 00		600 00	1,600 00
Erie.....	2,500 00	2,000 00	1,200 00	1,000 00	6,700 00
Florida.....	6,500 00	5,000 00	4,000 00	3,800 00	19,300 00
Georgia.....	11,000 00	10,500 00	8,500 00	7,500 00	37,500 00
Holston.....	9,000 00	8,000 00	7,500 00	6,000 00	30,500 00
Illinois.....	1,000 00	1,000 00	600 00	500 00	3,100 00
Indiana.....	1,000 00	1,000 00	600 00	500 00	3,100 00

CONFERENCES.	1873.	1874.	1875.	1876.	Total.
Iowa	\$1,000 00	\$1,000 00	\$600 00	\$500 00	\$3,100 00
Kansas	7,000 00	3,000 00	4,000 00	3,500 00	17,500 00
Kentucky	8,000 00	7,500 00	7,000 00	6,500 00	29,000 00
Lexington	2,000 00	2,500 00	2,500 00	2,500 00	9,500 00
Louisiana	9,000 00	9,000 00	8,000 00	7,500 00	33,500 00
Maine	2,500 00	2,500 00	1,500 00	1,400 00	7,900 00
Michigan	8,000 00	8,750 00	2,500 00	2,000 00	11,250 00
Minnesota	9,000 00	10,000 00	9,000 00	7,500 00	35,500 00
Mississippi	10,000 00	9,500 00	8,000 00	7,500 00	35,000 00
Missouri	6,000 00	6,000 00	4,000 00	3,500 00	19,500 00
Nebraska	7,000 00	10,500 00	8,000 00	6,500 00	32,000 00
Nevada	3,600 00	4,600 00	3,000 00	3,500 00	14,700 00
Newark	2,200 00	2,000 00	1,200 00	1,000 00	6,400 00
New England	4,000 00	3,500 00	2,100 00	1,800 00	11,400 00
New Hampshire	2,500 00	2,250 00	1,500 00	1,400 00	7,650 00
New Jersey	2,200 00	2,000 00	1,200 00	1,000 00	6,400 00
New York	5,000 00	4,500 00	2,500 00	2,000 00	14,000 00
New York East	5,000 00	4,500 00	2,500 00	2,000 00	14,000 00
North Carolina	10,000 00	10,000 00	7,500 00	7,000 00	34,500 00
Northern New York	1,200 00	1,200 00	800 00	700 00	3,900 00
North Indiana	1,000 00	1,000 00	600 00	500 00	3,100 00
North Ohio	1,500 00	1,500 00	900 00	800 00	4,700 00
North-west Indiana	1,500 00	1,000 00	600 00	500 00	3,600 00
North-west Iowa	5,000 00	5,000 00	6,000 00	5,000 00	21,000 00
Ohio	2,000 00	2,000 00	1,200 00	1,000 00	6,200 00
Oregon	6,000 00	4,000 00	3,000 00	2,000 00	15,000 00
Philadelphia	5,000 00	6,000 00	4,000 00	4,000 00	19,000 00
Pittsburgh	2,500 00	2,500 00	1,500 00	1,200 00	7,700 00
Providence	2,500 00	2,500 00	1,500 00	1,400 00	7,900 00
Rock River	2,500 00	2,250 00	1,350 00	1,800 00	7,900 00
Rocky Mountain	20,000 00	15,000 00	10,000 00	10,000 00	55,000 00
Saint Louis	7,000 00	7,000 00	5,250 00	5,000 00	24,250 00
South Carolina	10,000 00	10,000 00	8,000 00	7,500 00	35,500 00
Southern California .....	.....	.....	.....	2,500 00	2,500 00
South-eastern Indiana	1,000 00	1,000 00	600 00	500 00	3,100 00
Southern Illinois	1,400 00	1,400 00	800 00	600 00	4,200 00
Southern Kansas .....	.....	4,500 00	5,000 00	4,500 00	14,000 00
Tennessee	11,000 00	11,000 00	8,000 00	7,000 00	37,000 00
Texas	14,000 00	10,000 00	6,000 00	5,500 00	35,500 00
Troy	3,000 00	3,000 00	1,800 00	1,600 00	9,400 00
Upper Iowa	2,500 00	2,000 00	1,200 00	1,000 00	6,700 00
Vermont	2,000 00	2,000 00	1,500 00	1,400 00	6,900 00
Virginia	15,000 00	12,000 00	9,000 00	7,500 00	43,500 00
Washington	3,500 00	4,500 00	3,500 00	3,500 00	15,000 00
Western New York	1,200 00	1,200 00	800 00	700 00	3,900 00
West Texas .....	.....	9,000 00	6,000 00	6,000 00	21,000 00
West Virginia	5,500 00	5,500 00	4,500 00	4,500 00	20,000 00
West Wisconsin	4,000 00	4,500 00	3,000 00	2,800 00	14,300 00
Wilmington	5,000 00	4,500 00	3,000 00	3,000 00	15,500 00
Wisconsin	3,500 00	4,000 00	2,800 00	2,500 00	12,800 00
Wyoming	800 00	1,000 00	800 00	700 00	3,300 00

Total for Domestic Missions... \$331,000 00 \$331,500 00 \$249,525 00 \$225,400 00 \$1,187,425 00

Miscellaneous.

Contingent Fund	\$25,000 00	\$25,000 00	\$25,000 00	\$25,000 00	\$100,000 00
Incidental Expenses	20,000 00	20,000 00	16,000 00	20,000 00	76,000 00
Office Expenses	20,000 00	20,000 00	20,000 00	18,000 00	78,000 00
For disseminating Missionary information	25,000 00	18,000 00	12,000 00	12,000 00	67,000 00
Total	\$90,000 00	\$83,000 00	\$73,000 00	\$75,000 00	\$321,000 00

RECAPITULATION.

Foreign Missions and Exchange	\$373,825 75	\$337,199 90	\$308,853 20	\$297,749 20	\$1,312,628 05
Missions in Territories of U. S.	13,000 00	11,000 00	11,000 00	11,000 00	46,000 00
Domestic Missions—Welsh	150 00	150 00	150 00	150 00	600 00
Scandinavian	17,150 00	19,900 00	16,200 00	16,000 00	69,250 00
German	46,270 00	48,750 00	42,125 00	40,050 00	177,175 00
Chinese	7,000 00	7,500 00	7,500 00	10,284 00	32,284 00
American Indian	6,650 00	4,650 00	3,500 00	3,500 00	18,300 00
English speaking	331,000 00	331,500 00	249,525 00	225,400 00	1,137,425 00
Miscellaneous	90,000 00	83,000 00	73,000 00	75,000 00	321,000 00
Liquidation of Debt .....	.....	.....	115,000 00	185,000 00	300,000 00
Grand Total	\$85,025 75	\$84,649 90	\$821,853 20	\$864,133 20	\$3,414,662 05

47.—Journal, page 129.

REPORT OF THE SUNDAY-SCHOOL UNION.

TO THE GENERAL CONFERENCE, ASSEMBLED IN BALTIMORE, MD.,
MAY, 1876:

DEAR FATHERS AND BRETHREN: To the General Conference in Brooklyn, in May, 1872, the Sunday-School Union of the Methodist Episcopal Church reported 17,244 schools, 192,197 officers and teachers, 1,250,493 scholars, and for the four years from 1868 to 1871 inclusive, 181,237 conversions.

To this General Conference (May, 1876) the Union reports: 19,106 schools, an increase of 1,862 for the four years; 206,613 officers and teachers, increase, 13,416; total number of scholars of all ages, 1,398,731; increase, 147,238. The whole number of conversions for the four years from 1872 to 1875 inclusive, 280,865, an increase over the preceding four years of 99,628.

At the session of the last General Conference the "Sunday-School Journal" reported a circulation of 60,000 copies monthly, an increase over the previous four years of 41,500. The "Sunday-School Journal" reports to this Conference a circulation of 120,000 as the *maximum* for 1875, an increase for the past four years of 60,000.

The "Picture Lesson Paper" reported at Brooklyn in 1872 a circulation of 39,000. It now reports 119,000, an increase of 80,000.

The "Berean Lesson Leaf" four years ago circulated an edition monthly of 445,000. It attained in 1875 a *maximum* of 1,200,000 monthly, an increase of 755,000 in four years. It is scarcely possible that such rapid and marvelous advances can again be reported.

The "Sunday-School Advocate" reported for 1871 a *maximum* circulation of 378,500. In 1875 it circulated in its two editions, weekly and semi-monthly, 357,000.

The "Lesson Compend," which is an eclectic commentary upon the current lessons, which had in 1872 a circulation of 1,500, attained in 1875 a circulation of 8,000.

During the four years just closing there have been issued, under the auspices of the Sunday-school department of our Church, bound volumes of the requisite and text-book department, 1,425,863; bound volumes of the library department, 1,104,383; total, 2,530,246.

A careful calculation shows that our department has issued matter in four years equivalent to 528,217,256 18mo pages.

During the quadrennium the Union has made grants of books, papers, and Sunday-school requisites to about 9,000 schools in 76 of the Conferences, besides special grants to the Sunday-school work in New Mexico, Montana, Dakota, Arizona, South America, the Bermudas, the Bahamas, etc. It has made grants to several

hospitals, orphanages, soldiers' homes, prisons, out-going steamships, etc.

By a small grant from the Union, a Norwegian paper was established in Wisconsin during the past year. It is called "Hyrdestemmen," the "Shepherd's Voice." It is a really beautiful paper, and is already almost self-sustaining.

Grants, amounting in currency to \$6,633 34 have been made to the Sunday-school work in the following mission stations of the Church: India, China, Bulgaria, Japan, Italy, Germany, Switzerland, Norway, Sweden, Denmark, and Mexico.

The receipts of the Union for four years amount to \$81,915 84.

THE SUNDAY-SCHOOL WORK ABROAD.

The Sunday-school work in India has made most remarkable progress during the quadrennium. Our missionaries in that field have employed all the so-called "modern methods" with great success. They use the International Lessons, the "Berean Leaf," the Sunday-School Convention, the Normal Class for the training of teachers, and show results which must fill our hearts with admiration and gratitude. For the year 1875 they report an attendance of 8,481 Hindu and Mohammedan boys at their Sunday-schools, an increase of fifty per cent. in a single year. They have circulated 26,000 copies of Sunday-school lessons in Hindi and in Lithographic and Roman Urdu, besides 2,700 copies monthly of the English Berean Leaf. Large numbers of children's papers are also issued by the mission press. In Madras, under the labors of the Rev. C. P. Hard, the Sunday-school work is making rapid advancement. He has a regular normal class for the training of teachers, numbering forty members, which meets every Saturday evening at 5:30 o'clock.

The Sunday-school has also made grants to the work in Germany and Switzerland. We now have in that field 273 schools, an increase of 66 in four years. There are in these schools 1,060 officers and teachers, increase 194, and 12,395 scholars, increase 3,179. There were reported 88 conversions in 1871; in 1875 the number was 394. The "Children's Friend," the "Sunday-School Advocate" of Germany, reported in 1871 a circulation of 2,575 monthly, in 1875 a circulation of 9,000. The International Berean Lesson System was introduced in January of the present year. Every number of the "Children's Friend" is virtually a Lesson Leaf.

In Norway we number more than 1,300 scholars; in Denmark, 1,000; in Sweden, 4,000; in China, 1,014; in Mexico, 335; in Japan, 30; in Bulgaria, 61. The Sunday-School Union is not able to do much for these fields, but from few seeds we reap rich harvests.

Through the kindness of the American Bible Society we have been enabled to grant to Sunday-schools connected with our Union during the past four years 2,109 copies of the Holy Bible, and 3,452 copies of the New Testament.

The Corresponding Secretary has, during the quadrennium, in addition to editorial labors, preached 171 times, delivered 236 addresses on Sunday-school topics, attended 112 conventions, institutes, and normal classes, comprising in all 386 sessions, visited 17 Annual Conferences, and traveled in the discharge of these duties 56,026 miles.

I have been assisted by the Rev. J. M. Freeman, D.D., of the Newark Conference, who was employed as Assistant Editor by the Agents in June, 1872. Dr. Freeman has abounded in labors. In addition to editorial and other office work, he has during the four years preached 200 sermons, delivered 165 addresses, visited 30 Annual Conferences, 30 conventions, institutes, and normal classes, and traveled 32,500 miles. Dr. Freeman has peculiar adaptedness to his work. He has had long experience as a pastor and practical Sunday-school manager. He possesses tact, ability, enthusiasm, and is pre-eminently the man for the place.

I desire, also, to acknowledge the promptness and heartiness with which the Agents, Messrs. Nelson and Phillips, have co-operated in all the Sunday-school movements of the four years as connected with the department of publication. They have fully appreciated the importance and increasing power of the Sunday-school department of the Church.

The anniversaries of the Union have been held as follows: for 1872, at Detroit, Mich.; for 1873, at Providence, R. I.; for 1874, at Akron, Ohio; for 1875, at Boston, Mass.

The amended charter of the Sunday-School Union of the Methodist Episcopal Church, which, in pursuance of the action of the last General Conference, was secured from the Legislature of the State of New York in April, 1874, requires certain important modifications in the Constitution of said Union, which modifications have been carefully considered by the Board of Managers in New York, and are by that body respectfully submitted to you for your consideration.

SUNDAY-SCHOOL LIBRARY BOOKS.

I have endeavored to give special attention to the selection and preparation of books for our Sunday-school libraries. It has been my aim to place before the youth and adults of our schools the highest class of literature, books of history, biography, science, as well as works of the imagination written in a pure style, and free from the baleful sensationalism which is too generally characteristic of the literature of the day published for young people. Instead of appropriating and revising the books of a foreign market, I have been able, through the enterprise of Messrs. Nelson and Phillips, to purchase, both from American and English authors, original manuscripts, so that the great majority of our Sunday-school books during the past four years are entirely new, and several of them have found a market on the other side of the sea. The typographic style and appearance of our library books have been wonderfully improved.

It is impossible for any one house to publish all the books which are required by an average Sunday-school library. The purchasers of books for the Sunday-school will draw upon more than one catalogue. As much of the literature now offered to our schools is worthless, and not a little of it positively pernicious, it is important to guard with greatest care the selections which are made for the Sabbath and the week-day reading of our young people. The great number of books issued weekly by the numerous publishing houses of this country and of England renders it next to impossible for the officers of any Sunday-school to make the wisest and best selection. To meet the demand thus made upon our department the following plan was proposed and inaugurated in 1874:—

1. A committee of competent ladies and gentlemen was organized, whose duty it was to read with the greatest care the books submitted to them, and to report frankly upon their merits.

2. It was also their duty to classify the books approved, so that purchasers might know what they order—whether religious biography, works of imagination, history, science, etc.

3. The Sunday-school department at 805 Broadway, New York, was to keep on hand packages of new books, so that schools might make monthly, quarterly, or annual additions to their libraries without danger of receiving books already upon their shelves.

4. The "Sunday-School Journal" was to publish in each number the approved books, with the prices attached.

For a variety of reasons this plan was not carried out; but such is the demand upon us for the service which it contemplates that I indulge the hope of its speedy renewal by the Agents and the Sunday-School Union.

The Agents at New York have, since the last General Conference, opened a room at 805 Broadway for the exhibition and sale of Sunday-school books and requisites. It was enlarged in the fall of 1875, and has proved of great advantage to the Sunday-school and financial interests of the Church.

SUNDAY-SCHOOL PERIODICALS.

The General Conference at Brooklyn ordered the publication of a weekly "Sunday-School Advocate." Owing to certain difficulties occasioned by the then existing postal laws, it was deemed inexpedient by the Publishers, the Editors, and the Book Committee, to carry out the orders of the General Conference. That the spirit of the order might be obeyed, it was thought wise to issue a new monthly paper, which, with the semi-monthly "Advocate" and the monthly "Good News," would secure four papers a month to schools desiring a weekly paper. The "Sunday-School Classmate" was, therefore, issued in April, 1873. It was designed especially for the older pupils. It continued for two years, and reached a *maximum* monthly circulation of 62,000. A change in the postal laws rendering the plan and purpose of the Brooklyn General Conference practicable, it was decided by the Agents,

the Book Committee, and the Editors to suspend the "Good News" and the "Classmate," and to publish a weekly edition of the "Sunday-School Advocate." The success of the experiment has not been such as to justify its continuance, and I respectfully recommend to your body the propriety of reviving the "Classmate" and the "Good News," and of so improving the "Sunday-School [semi-monthly] Advocate" that the three papers may meet the demand for a weekly paper in the Sunday-school wherever such demand exists. The increase of the "Advocate" in size would not greatly increase its expensiveness, and would, I have no doubt, add greatly to its popularity.

It is possible that a weekly paper, such as I recommended in my report to the General Conference in Brooklyn, would meet with larger success than has attended the other experiment. I said in the report referred to, "What the work demands at present is an inexpensive weekly paper, in size of page and style of execution not unlike Appleton's 'Journal of Literature and Art.' Eight pages a week, unstitched, on good calendered paper, admitting a page of advertisement, may be so published as to place a copy in the hands of every scholar at a comparatively low figure." I think, however, that the improvement in the style of the "Advocate," and the republishing of the "Classmate" and "Good News," will meet the wants of the times, and not interfere with the circulation of our library books.

At my suggestion the Agents commenced, in 1875, the publication of a new magazine called the "Normal Class." It is designed especially to promote the work of teacher-training in connection with the Sunday-school, to publish elaborate papers on all aspects of the Sunday-school work, to collate the latest news from all parts of the Sunday-school field, and to form a permanent library of biblical, educational, ecclesiastical, and Sunday-school literature. The "Sunday-School Journal" must, of necessity, be mainly devoted to the exposition of the current lessons, and consequently there is but little space for news items, or for papers such as I have described. From its first issue the "Normal Class" has received highest praise from the highest authorities, and its failure to attain a wider circulation has occasioned no little surprise among those who from the first understood the particular work which it was established to perform. The circulation for the first year did not reach quite 2,500 monthly. Published as it was in the highest style of art, and for the first year furnishing each month an elegant steel-plate engraving of some leading worker in the Sunday-school world, and not having any special effort in its behalf in the West, together with the fact that its main object is as yet but little appreciated among Sunday-school people, it is not surprising that it met with but a limited circulation. I am confident, however, that the "Normal Class" has a mission. I believe that if it can be continued for another year it will secure a patronage sufficient to justify its permanent publication. I therefore plead for its continuance.

THE INTERNATIONAL LESSON SYSTEM.

Since the last General Conference the International Lesson System has been adopted. The experiment made for several years by the "Chicago Teacher," and by the Berean System of lessons, established the practicability of a uniform plan of lessons in the schools of all denominations. Under the good providence of God the plan has become International, and the same selections are now used by Sunday-schools in the United States, Canada, England, Ireland, Scotland, the British colonies, Germany, Switzerland, Italy, Greece, Turkey, China, India, the Sandwich Islands, and almost every place where the missions of the American Board are found. Nearly all denominations accept them. The Methodist Episcopal Church, South, for three years declined to adopt the series, but since January of the present year has been using them. There are, perhaps, 5,000,000 pupils of the Sunday-schools of this country alone engaged every Lord's day in the study of the same passages of Scripture. In our own Church the Berean adaptation of the International System has met with most marvelous success. At the last General Conference I reported the circulation of the "Berean Leaf" as 445,000 copies monthly. In 1875 it attained a circulation of 1,200,000. This is in addition to the same matter also issued in an edition of 120,000 "Sunday-School Journals," 88,000 weekly "Leaves" for the southern schools of our Church, 112,000 "Picture Lesson Papers" for infant classes, a German circulation of 20,000 German "Lesson Leaves," prepared by the Rev. Dr. Henry Liebhart, of Cincinnati; 8,000 copies of the Notes for German Teachers in America, and in Germany 9,000 lessons monthly in the "Children's Friend:" that is, we now place in the hands of pupils and teachers connected with our Methodist Episcopal Church every week more than 1,600,000 copies of the "Berean Lesson." Such unanimity and concentration in the study of the word of God has never been known in the Church. To the God of all grace, whose word we use, and whose salvation we thus seek, be all the glory.

The advantage of this International scheme it is almost impossible to enumerate. It has placed emphasis upon that glorious doctrine of Methodism, the pure word of God as the one rule of faith and practice; it has continually held up the word of God as the truth which maketh wise unto salvation; it has exalted the Old Testament, proving to thousands who had either never known it, or had forgotten that, as Paul says concerning it, "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;" it has given prominence to the great characters of the Old and the New Testaments, and made them centers of important historic periods, thus insuring the study of Bible history in the very methods adopted in the best secular schools; it has presented constantly the wonderful life, the character, and office of the Lord Jesus

Christ, finding him and his gospel in Genesis and Exodus, in the Law and the Prophets, as well as in the Gospels and Epistles; it has encouraged the intelligent memorizing of Scripture, not by rewards for marvelous feats of memory, but by the clear explanation and illustration of central and suggestive texts, so that one verse will recall whole passages in the lives of the great characters of Revelation; it has brought to the minds of our youth the outlines of Bible truth in connected chronological order; it has made prominent in every lesson the fundamental doctrines of the Bible; it has, by uniting all ages in the study of the same lesson, secured to a remarkable degree the associated domestic study of God's word at home; it has suggested short and interesting passages of Scripture bearing on the current lessons, which may be used at family prayers, thus advertising on every lesson paper taken home from the Sunday-school the importance of the family altar; it has given themes to the pulpit by the discussion of which the teachers, parents, and pupils are sure to be interested; it has made the week-evening lecture, or prayer-meeting, or popular Bible class doubly interesting, since it has supplied themes for investigation and exposition; it has increased, to a degree perfectly astonishing, the sale of Bible commentaries; it has compelled our religious, and in some cases our secular, papers to publish notes on the current lessons; it has increased the circulation of the word of God: as the Rev. Dr. Peirce, of "Zion's Herald," remarks, "The International Sunday-school Series has accomplished one invaluable indirect result in the interest it has awakened in the Bible as a book for constant use and service;" and, as the Rev. Dr. D. D. Whedon says, in the last number of the "Quarterly Review," "An epoch of Bible study has been produced by these (modern) methods such as has never before existed in the Church." And finally, the catholicity among Christian people—a distinguishing tendency of a true, broad, intelligent Methodism, which the International Lesson System has promoted—is in sweet fulfillment of the Master's prayer: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

METHODISM AND THE LESSON SYSTEM.

In our Berean adaptation of the International Lesson System we not only provide for the regular 48 lessons a year which the system selects, and which in seven years' course will make 168 Old Testament and 168 New Testament lessons—336 lessons in all—but we also indicate six additional reading lessons a week for family reading, making 2,184 home reading lessons during the seven years, and we call attention to the most precious selections from the psalms, and gospels, and epistles, and require them to be committed to memory. The Berean System is pre-eminentely a system which exalts the Bible. It is a spirit rather than a method, and constantly seeks to reproduce a generation who,

like the Bereans of old, will receive the word with all readiness of mind, and search the Scriptures daily whether these things are so.

When the International plan was finally adopted, and January 1, 1873, appointed as the time for its practical inauguration, I issued, in the fall of 1872, and sent to every minister in our Church, a general scheme of study embodying the International Lessons, but reminding the brethren that as Methodist Episcopal ministers we had more to do than to teach 48 Bible lessons a year. In a little manual I published what I called "The New Course of Bible Study for the Methodist Episcopal Church," to be used in the family, the Sunday-school, and in week-evening Bible services. In this new course of study especial emphasis was placed upon the study of the distinctive doctrines and the Catechisms of the Church. The following is the statement made in the Manual which was sent out in the fall of 1872: "The leading doctrines of Christian theology—doctrines relating to God, to man, and to the Mediator—should be carefully and practically taught to our children. If a particular denomination be doubtful concerning its interpretation of the word, distrustful of its ecclesiastical organization, ashamed of its historical records, it should carefully avoid teaching any thing relating to itself to the children committed to its care. If, however, it be conscientious in holding its distinctive doctrines, observing its distinctive usages, or perpetuating its denominational history, let the children be thoroughly taught these things, and be referred to the word of God as the final and only authority for them."

In connection with this scheme a full course of study was prescribed and sent to every pastor, that he might begin on the first of January, 1873. The following is the scheme for the year 1873:—

1. Twenty-four lessons in Genesis and twenty-four in Matthew.
2. Memory series for the year: The "Ten Commandments," the "Lord's Prayer," the "Twenty-third Psalm," the "Beatitudes," the "Apostles' Creed," and the "Baptismal Covenant."
3. Catechism, Number one.
4. Missionary lessons.

I have always given especial attention to the Catechism. In my present office I have called attention to it again and again. As I have just shown, it was made a part of our regular course of study in connection with the International Lessons. Perhaps it has not been used so generally as the only text-book of Sunday-school study since the new movement has placed such strong emphasis upon the Bible as the book of books for the Sunday-school. But wherever the Berean System has been employed in accordance with its original design, the Catechism has taken its true place as a syllabus of doctrine, a companion to the Bible, and not in any sense a substitute for it. It is comparatively useless without the study of the Bible, as the study of mere primers of science would be to him who never observes or investigates nature.

If the Catechism has been neglected it is for one of two reasons: Either the increased attention of teachers and pupils to the word of God in connection with the International Lessons has made special effort by the pastors necessary to bring the Catechism to their attention, which special effort the pastors have not made, or the dry and unsatisfactory method of teaching the Catechism has prejudiced pupils against it. But I claim that the neglect of the Catechism is not so general as has been asserted in certain quarters. During the quadrennium 225,000 copies have been sent out from our press in New York, 77,762 more than would have supplied every new scholar coming into the schools during the four years. The fact is simply this, that wherever a pastor so resolves, the Catechism will be used. An average school-boy commits to memory more matter in a single week in the public school than is contained in all the Catechisms of the Church. The work is a light one, and may be accomplished in any Church where the pastor is determined it shall be done. A single letter from New Hampshire will throw light upon the whole question. A pastor in that State says: "Ours is a little country Sunday-school, with an average of less than 100, old and young. We cannot have every thing that we want, but we are trying to do our best with what we have. We have just closed a preparatory grade normal class of ten sessions. Our weekly teachers' meeting is well attended, and is one of the best religious meetings of the week. The entire school is learning the Catechism, and we are not neglecting to memorize the Scripture. I am satisfied that the criticisms and objections to the International Lessons and the Berean adaptation of them come from good people who have not carefully examined and tried them, and perhaps, in some cases, are not Sunday-school workers."

There has never been a period in the history of the Methodist Episcopal Church when as much attention has been given as now to the specifically Methodist training of our youth. There has never been as much attention paid to teaching them the scriptural character of our doctrines, explaining to them our Church polity, enlisting them in the support of our institutions and benevolent agencies, exalting our Church as more useful to them than any other, and never was it harder to proselyte from us the children and youth of Methodism. Whoever truly understands the theory, methods, and spirit of the Sunday-School Union of the Methodist Episcopal Church, and of the 200,000 officers and teachers who were trained in the Methodism of ten, twenty, thirty, and forty years ago, will not need to be reminded that they are as loyal to the Church to-day as any class of workers among us.

Best of all the facts I have to report to you is, that during the past four years there have been 280,865 conversions in the Sunday-schools of our Church, an increase over the preceding four years of 99,648. Since the organization of the Union, in 1844, there have been in connection with our Sunday-schools 850,971 conversions.

THE NORMAL DEPARTMENT.

Among the most important movements of the past four years is that of normal class instruction in connection with Sunday-school work. The Normal Department of our Sunday-School Union, which was organized in 1867, continues to prosper. In several seminaries of learning, and in special classes, the movement has gone forward. The normal class course of study submitted to Rev. Dr. M'Clintock, and by him approved, has been used widely in our Church. More than 1,000 certificates have been awarded during the past four years to persons who have completed one or more of the grades of study prescribed by the department.

THE CHAUTAUQUA ASSEMBLY.

To utilize the prevailing taste for summer travel and recreation the Chautauqua Assembly was held in the summer of 1874. For two weeks a large number of the most earnest workers of our own Church and of the sister Churches assembled on the shore of Lake Chautauqua, and devoted themselves to studies, discussions, etc., calculated to increase their efficiency as Sunday-school laborers. The success of the Assembly in 1874 led to its repetition in 1875. Each year competitive examinations were held, and classes graduated under the Normal Department of our own Sunday-School Union. The Assembly is under the direction of the Methodist Episcopal Church. The members of the Committee are all Methodists. With characteristic Methodist and Wesleyan catholicity it invited all denominations to enjoy its exercises, and multitudes came. They came from all the Churches. They came to find warm welcome, rich instruction, and blessed inspiration. Last August, at Chautauqua, 123 persons passed the required examination, and received diplomas from the Sunday-School Union of the Methodist Episcopal Church. Of these 123 persons 85 are connected with the Methodist Episcopal Church, and out of the 85, 28 are ministers. There were 23 Presbyterian graduates, 4 of them ministers; there were 4 Baptists, one of these a minister; 1 Cumberland Presbyterian, and he a minister; 5 Congregationalists, of whom two are ministers; 1 member of the Society of Friends. A meeting that will enlist for two weeks in the summer time the interest, the zeal, and diligent labor of thirty-seven ministers, and lead them to undergo a personal written examination on biblical and Sunday-school themes, is certainly deserving of most cordial sympathy and co-operation, especially since so large a percentage of those receiving benefit are members of our own Church, and the diploma which all carry with them comes from our own Sunday-School Union, everywhere bearing testimony to the energy, enterprise, and elevated standards of that Union.

The Chautauqua enterprise has already borne fruit in similar movements, last summer at Lake Winnepesaukee and Cazenovia, and this season at Ocean Grove, Sea Grove, Martha's Vineyard,

Lake Bluff, Clear Lake in Iowa, Round Lake, the Thousand Islands, Cazenovia, and elsewhere.

The Normal Class movement was suggested in 1847 by the Rev. D. P. Kidder, D.D., whose wisdom and foresight are everywhere apparent in the reports of our Sunday-School Union during the years he served as its Secretary.

DISCIPLINARY CHANGES.

In several parts of the Church questions have arisen concerning the relation of the pastor, and of the Quarterly Conference, and of the Sunday-School Committee of the Quarterly Conference, to the Sunday-school Society and to the Sunday-school itself. Our Church having always taken strong grounds on the subject of the subordination of the Sunday-school to the Church, it seems to me desirable that these questions of relation and of corresponding responsibility and privilege should be accurately defined, so that all may understand just what the lines of obligation and prerogative are. The Sunday-school should be entirely under the control of the Church, but the processes by which the latter shall secure herself against damages are not fully and explicitly laid down in the Discipline. The method of electing a superintendent and of appointing teachers should be specified. The Sunday-school Society, as such, should be abolished wherever this is practicable; and while the Church should have full power over the school, it is desirable that, as far as possible, the management of all the details of the school should be left with the men and women who teach, and upon whose zealous efforts we depend for the successful prosecution of the work. At the same time the Church should be able to lay hold upon the whole institution in every emergency. The power should be so well defined that all may understand it, and at the same time should be exercised only in case of extreme necessity.

THE TRUE SUNDAY-SCHOOL THEORY.

All schemes of practical service must have their foundation in great principles. True theory is at the root of effective work. He who thinks the Sunday-school is the substitute for the Church and the family will do the Church as much damage as he who, within a Church, organizes another and an independent Church. It has been the constant effort of the present administration to exalt the Sunday-school to the dignity of a department of the Church, but never to regard it as a substitute for any other department. The family, the pulpit, and pastoral office have their share of responsibility in the religious education of the children. It is not possible to transfer that responsibility to any new device or agency. The time devoted to the Sunday-school session is not the only time which the Church should give to the religious training of her children. Besides the daily teaching of the family, the formation of "special classes" for catechizing and otherwise in-

structing the children is positively enjoined upon the pastor. He is required to hold "public meetings" for the purpose of catechizing them, and is expected to see that "our Catechisms are used as extensively as possible in our Sunday-schools and families." It is impossible for the duties of parents and pastors to be fully discharged toward the children of the Church during the ninety minutes of the Sunday-school session.

The object of the Sunday-school is the spiritual study of the Bible for spiritual results. It is more than a Bible school. It is a school of religious character, and it must depend for its success upon the gracious illumination and inspiration of the Holy Ghost. The Sunday-school needs as much personal piety in its teachers as the pulpit demands in its ministers.

And again, we must remember that the study of the Bible in the Sunday-school after the most approved methods of the secular school does not hinder the work of the blessed Spirit. The order, the philosophical methods, the ingenuity, the tact which are so desirable in the secular school are as much needed in the school of the Church. Having the divine unction, the more propriety, the more system, the more educational thoroughness, the more complete courses of study which characterize the Sunday-school, the better and more enduring will be our work.

In submitting this report of my department, I desire to say that I have diligently sought to conform my administration to these theories of the Sunday-school. I have exalted the word of God as the one great text-book of the school, and Bible study as one of the most important of the means of grace. I have pleaded everywhere for the recognition of the family as the first and most important and effective school of religion. I have scarcely delivered a single address on the general Sunday-school work in which I have not pleaded for the presence of the children at the preaching service every Lord's day. I have insisted upon the thorough indocctrination of our youth as Methodist Episcopal Christians. I have mingled freely with the Sunday-school workers of other evangelical Churches, have attended Union, State, and general Conventions, usually at the earnest solicitation of resident presiding elders and pastors of our own Church, and from an unalterable conviction that the true way to spread Christian holiness through these lands is for each denomination to stand up boldly and pronounce unequivocally in favor of its honest convictions, have urged all to come together as often as possible, that the true fraternity of believers may be promoted, the power of Protestant unity enhanced, and the spirit of true charity toward each other increased.

And now, with praise to the Father for his abounding grace, and to the Son, whose precious Gospel we are appointed to proclaim, and to the Holy Ghost, by whose quickening energy we are enabled to serve the Church, I submit to your godly consideration these statements concerning the department of the work which for the past four years I have been called to superintend.

J. H. VINCENT, *Cor. Sec. S. S. Union M. E. Church.*

48.—Journal, page 265.

REPORT OF THE TRACT SOCIETY.

TO THE GENERAL CONFERENCE ASSEMBLED IN BALTIMORE, MD.,
MAY, 1876.

DEAR FATHERS AND BRETHREN: In May, 1872, the Tract Society of our Church reported to the General Conference, in Brooklyn, the circulation, during the quadrennium then closing, of 31,228,500 pages of tracts at home, and of 24,377,892 pages abroad.

To the present General Conference the Society reports for the last quadrennium the circulation of 35,675,472 pages of tracts at home, an increase of 4,446,972; and the circulation of 35,944,657 pages abroad, an increase of 11,566,765. Total increase, both at home and abroad, 16,013,737 pages during the four years.

The suspension of the "Good News" in 1874 renders the aggregate circulation of the Society less than it would have been had the paper continued. There was nothing published under our auspices to take its place, and I am confident that the suspension has worked harm to the Society. At the same time I am happy to report that the "Good News," for the three years of its publication since the General Conference in Brooklyn, shows a large increase over the average of the preceding quadrennium. The average circulation from 1868 to 1871 was 803,264 copies per annum. The average circulation of the "Good News" from 1872 to 1874, when it was suspended, was 849,333 copies, an increase of 46,069 per annum.

During the previous four years the Society received \$63,776 97; during the last four years, \$65,876 72, an increase of \$2,099 75. The expenditures of the Society were \$909 27 less than during the preceding quadrennium.

The anniversaries of the Society have been held in connection with the anniversary exercises of the Sunday-School Union, thus insuring larger audiences, more general interest, and the direct participation in the "Conferences on the tract work" of those brethren who are especially interested in the Sunday-school, and whose influence is so valuable to the tract movement.

At these anniversaries, and at other times, I have held "Tract Conferences" for the discussion of the needs of the Society, the best methods of tract distribution, etc. These have proved to the tract interest what the recent institutes and conventions have been to the Sunday-school work.

To make myself familiar with the tract societies and the religious publishing interests of Great Britain, immediately after my appointment as Corresponding Secretary of the Tract Society, and with the approval of the Agents, the Board of the Sunday-

School Union, and the Board of the Tract Society, I spent a few weeks, in 1872, in London, Edinburgh, and Dublin. During this visit I was enabled to make several arrangements with publishers, and with officers of tract societies, which have proved of great value to the Society and to the house.

During the past four years I have been assisted by the Rev. Dr. J. M. Freeman, who has largely assumed direction of the foreign correspondence of the Society, and the editorial management of the "Good News," besides rendering invaluable service in the revision of the old tract list, and in editing many of the new tracts.

The amended charter of the Tract Society of the Methodist Episcopal Church, which, in pursuance of the action of the last General Conference, was secured from the Legislature of the State of New York in April, 1874, requires certain important modifications in the Constitution of the Society, which modifications have been considered by the Board of Managers of the Society in New York, and are by that body respectfully submitted to you for your consideration.

I. THE DEPARTMENT OF BENEVOLENCE.

The work of the Tract Society is performed through three departments, the first of which is known as the "Department of Benevolence." Grants are made to foreign fields, and to the work at home. During the quadrennium grants have been made amounting in currency to \$11,573 88 to Germany, Sweden, Norway, Italy, Bulgaria, Japan, and Mexico. For the details of the tract work in these countries I respectfully refer you to the annual reports of the Society. That our contributions are bearing good and abundant fruit is manifest from such impressive facts as the following: Tract pages published during the past four years in China, 5,000,000; in India, 6,000,000; in Germany and Switzerland, 17,000,000; in Mexico, where the tract movement commenced within two years, 900,000 pages have already been issued.

To the Mexican field I call your especial attention, for in no section of the work has our Society met with more satisfactory results. A grant of a power press, fonts of type, paper, and other requisites for the printing of Spanish tracts and books, was made by the Society to our persistent and enterprising missionary to Mexico, the Rev. William Butler, D.D. Already we have from this new office Spanish editions of "the General Rules of our Societies," "the Ritual," the First and Second Catechisms, hymns, with music and without, two or more of Mr. Wesley's sermons, several of our best tracts, the Berean Lesson Leaf, published monthly, etc.

During the first year of the operation of the Society in Mexico Dr. Butler issued from the press 62,000 copies of various religious publications. The work in Mexico deserves the most enthusiastic

and liberal support of the Church. There are on the globe more than 50,000,000 of our fellow-men who speak the Spanish tongue, and for these millions there has never been a provision of Methodist literature. Under the cruel dominion of the Roman superstition these people have been shut out from the light of the pure Gospel for centuries. Now the doors are opening. Is it not our duty to give all that the hungry souls will receive? Dr. Butler writes: "The people are positively perishing for lack of knowledge. The thirst for something to read is wonderful. They eagerly accept all the tracts that we can afford to give away."

Concerning the facilities of Mexico as a center of publication for the Spanish-speaking populations whom we desire to reach, Dr. Butler adds: "Being the only Spanish Methodist Mission with a press and requisites to render this service to our common cause, and occupying a position at this capital, which is practically central to all the nations to be reached, and having postal and steamship communication twice a month with Europe, the West Indies, and Central and South America, we can send our parcels and postal matter regularly and safely wherever the Spanish language is spoken." I respectfully submit to your body the suggestion that with such provisions for publishing and circulating Spanish literature, there is no need whatever for a special editor of Spanish books and tracts at New York.

At home the Society has made as liberal grants as its treasury would allow. A special grant of a touching little leaflet, entitled "A Dedication," was sent out to all the students in the several literary institutions of the Methodist Episcopal Church. This required an edition of 10,000. The Rev. Dr. John Hall delivered an address to the Drew Theological students on "Preaching: Manner and Matter." The Tract Society secured a copy of this able address, and sent a copy to every minister in the Church.

In the German department of the tract work, under the supervision of the Rev. Henry Liebhart, of Cincinnati, more than 400 German tracts have been issued during the four years, and more than 1,000,000 pages distributed.

2. THE DEPARTMENT OF PUBLICATION.

During the quadrennium the entire tract list has been revised. Some of the old tracts have been suppressed, and the plates destroyed. The tracts have been rearranged in series, the best of the old plates have been retained, old tracts have been issued in new forms, and a large number of new tracts added to the list. Attention has also been given to their typographic finish. The Agents have co-operated with the editors in publishing our tracts in a variety of attractive styles, with new type, pictorial embellishments, and on good and tinted paper. The following are the series issued:—

1. The "Selected Series," from the old plates, but with ornamental headings and on good paper. Of these 124 have been published.

2. The "Revised Series," which comprises the old tracts which have been printed in a new style. Number of this series 76.

3. The "New Series," which has been published since 1872. Number of the "New Series" 71.

(The tracts of the following series are also new, but are arranged with reference to their themes, or some peculiarity in style of publication.)

4. The "Presiding Elder Series." Tracts for General Superintendents of the work to scatter among their people.

5. The "Sacred Song Series." Selections from the choice hymns of the Church in all ages.

6. The "Missionary Series." For distribution in connection with special missionary effort.

7. The "Doctrinal Series." Especially devoted to the discussion of doctrinal and denominational views.

8. The "Pocket Series," thirty-two small, beautiful tracts for the pocket, for letters, for special occasions, etc.

9. The "Illustrated Fly-Leaf Series," large, pictorial, bold type, etc.

10. The "Dublin Series," "Society Series," "Memory Series," "Shots at Infidelity," "Card Series," "Miscellaneous Series," etc.

11. In addition to these series of tracts we have also published several small books and a number of tracts in Swedish, Italian, French, and Spanish.

12. Through the kindness of Henry Bewley, Esq., of Dublin, our Society has received a complete set of the plates of a Douay Testament, published under the sanction of the Roman Catholics of Ireland. This version differs very slightly from our own, and may be placed by Protestants in the hands of Roman Catholics, who can have no possible reason for refusing to read what their highest authorities have approved, and yet which these authorities have no desire that their people should read. We have issued an edition of the Douay Testament, and more than 1,000 copies have been circulated.

By the action of the Book Committee, which was approved by the Editors and the Agents, the "Good News," which was for years the monthly paper of the Tract Society, was suspended to render more successful the experiment of the weekly "Sunday-School Advocate," which had been ordered by the General Conference. This movement was, so far as the Tract Society and its interests are concerned, a mistake. The members of the Tract Board in New York have expressed themselves in favor of its revival, either as a periodical or as a tract. We cannot afford to dispense with this most valuable means of teaching experimental and practical religion through the various tract distributing agencies of the Church.

3. DEPARTMENT OF PASTORAL SERVICE.

A tract needs a hand to reach it out, and a heart to give that hand warmth and strength. Professional colportage has long

since lost favor with the people. We need in these days, in connection with the tract cause, such a system of pastoral management as will utilize all the lay talent of the Church. Our business men should carry tracts with them; should have them within easy reach in their places of business; should send them out in packages of goods and in business letters. Our good women should visit from house to house, speaking a word of personal sympathy and counsel, leaving a tract, or book, or picture paper for after-perusal; sitting by the sick-bed to read and advise the suffering, and in every other conceivable way aiding the pastor in his great work of supervision and instruction. "Tract Bands" may be organized for conversation, consultation, and reports. The Sunday-school should be utilized.

There is no better opportunity offered than that supplied by the Sunday-school for scattering tracts on all subjects—for the instruction of children, and for most effectively impressing adults. Tracts should be distributed at the church door after morning or evening service, at the prayer-meeting, in the class-room, at railway stations, and in shops where large numbers of people congregate or pass by. In harmony with these views the Board of Managers of the Tract Society have established the "Department of Pastoral Service," and have published a complete "plan," by which pastors may employ the agencies referred to in their pastoral work.

The Tract Society of the Methodist Episcopal Church has a grand future before it. Its object, as stated in its plan of work, is threefold: 1st. To diffuse religious knowledge by the circulation of the publications of the Methodist Episcopal Church, in the English and other languages, in our own and foreign countries. 2d. To promote earnest lay labor in each Church and community, thus securing a system of pastoral aid for the work of visiting from house to house. 3d. To increase the efficiency of the Sunday-school as an agency for the circulation of evangelical literature.

Mr. Wesley was a writer and distributor of tracts. He said in a letter dated December 18, 1745, "We had within a short time given away thousands of little tracts among the common people." He and Dr. Coke instituted in January, 1782, a "Society to Distribute Religious Tracts among the Poor." What the founder of Methodism did, what the wise men, so called in the world, do—reformers, propagandists, politicians, scientists, business men—we may and should do in the defense and circulation of the life-giving truth which has been committed to us.

It has been said that "the age of knowledge is the age of temptation."

Let us, as Christians, as Christian believers, as Christian teachers, meet the intellectual activities of the age with a literature full of strength, imbued with the spirit of the Gospel, and adapted to the various phases of doubt and error in which Satan as an angel of light appears to captivate and destroy the sons of men.

With the prayer that the Tract Society of our beloved Church

may contribute to this blessed result, and thus bring glory to the name of Him whose we are and whom we serve, I submit this report to your godly consideration.

J. H. VINCENT, *Cor. Sec. Tract Society M. E. Church.*

49.—Journal, page 130.

REPORT OF THE GENERAL COMMITTEE OF CHURCH EXTENSION.

TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH:—

DEAR FATHERS AND BRETHREN: The General Committee of Church Extension respectfully submit the following report: The General Committee have met annually in the city of Philadelphia, in the month of November, each year during the last quadrennium, and have given careful attention to the duties devolved upon them by paragraphs 413 and 414 of the Discipline.

In determining the amount each Conference should be asked to raise by collections for the use of the Board during each year, the Committee could not venture to estimate an amount sufficient to meet the actual necessities of the work, but were constrained, by the experiences of the past, to consider what the Conferences, under all the circumstances, would with reasonable effort be likely to give. The aggregate amount asked from year to year has ranged between \$140,000 and \$145,000, which amounts were distributed among the several Conferences according to our best judgment of their circumstances and ability.

The aggregate amount of the donations and loans authorized each year, and of the amount needed for current expenses, have been equal to the aggregate amount asked of the Conferences. In distributing the amount among the Conferences severally, for collection on the one side and disbursement on the other, the Conferences have naturally ranged themselves before us under three distinct classes: 1. The older and stronger Conferences, that should be able, besides providing for the needy within their own bounds, to contribute for the relief of the newer and weaker Conferences. 2. Those whose ability to contribute was supposed to be equal to the necessities within their own bounds; and 3. Those whose necessities are greater than their ability to contribute.

The whole tenor of the action of the General Conference in directing the organization of our Church Extension work in 1864 shows that the object was, to provide a "method by which societies in the newer and feebler portions of our vast field may be assisted in securing suitable houses of religious worship;" and we have been well persuaded that the chief value of the organization lies in its procuring funds from the older and stronger portions of the Church, and transferring them with safety and economy,

and applying them wisely, to the aid of Churches in the remoter and weaker Conferences. We have, therefore, aimed to reduce the appropriations authorized to the least possible amount within the older Conferences, in order that the larger sums might be available for the most needy portions of the country. The action of the General Committee, published from year to year in the Church Extension Annual, will show definitely the amounts asked and authorized within the Conferences severally.

Besides thus restricting the amounts within the several Conferences, we have deemed it wise to provide restrictions of a more general character, and have, therefore, under the authority given by paragraph 414 of the Discipline, directed that "no application for aid from a church costing over \$10,000 shall be considered for either a donation or a loan, unless such Church shall have consulted the Board of Church Extension before commencing to build; and that no church costing over \$20,000 shall in any case receive aid, either by donation or loan, from the funds of the Board of Church Extension, and that, except in the most extraordinary cases, no demands should be made upon the Board for aid within the older communities, nor for the payment of Church debts, unless to avert imminent and otherwise inevitable disaster in the loss of Church property."

The failure of the Conferences to respond in full to the call made upon them, is the fruitful source of difficulty to the Board in the administration of the work, and of misunderstandings among the Conferences. If the Conferences severally fail to raise the amount asked, it is clear that the Board cannot appropriate the entire amount authorized. The difficulty is increased when the failure to raise the amount asked is with the older and stronger Conferences. This will be seen by considering together a Conference of the first class and one of the third, above referred to. For example: for the year 1876 we have asked the Newark Conference for \$3,000, and have authorized the appropriation of \$500 within its bounds. We have also asked West Texas Conference for \$200, and have authorized the appropriation of \$3,000. Now, if the Newark Conference shall raise \$3,000, the Board can appropriate \$500 within its bounds, and still have \$2,500 to apply to the amount authorized for West Texas Conference; but if the Newark Conference shall raise but \$1,500 of the amount asked, and the Board should appropriate \$500 within its bounds, there would be but \$1,000 left to meet the amount authorized for West Texas Conference. This is a fair illustration of the difficulty; for, as a question of fact, the Conferences have raised from year to year only about one half the amount asked. We have sought to relieve the Board, in some measure, from this difficulty, by directing that "the amounts authorized for the Conferences severally are to be furnished, first, by a *pro rata* division of the collections; and, second, by furnishing loans to supplement, as far as practicable, the balance of the appropriations authorized."

We are persuaded that the amounts asked of the Conferences severally could be easily raised, if the provisions of paragraph 419 were carefully observed by all the presiding elders, and those of 420 observed with equal care by the preachers in charge. We respectfully invite the careful attention of the General Conference to the representations made by the Board in its report to the General Conference, and as published from year to year in the "Annual," and to the following resolution, adopted at the last meeting, in November, 1875, to wit:—

"Resolved, That we respectfully and earnestly commend the interests of the Board of the General Committee of Church Extension to the careful consideration of the next General Conference, and especially the question of its greater claim upon the sympathy and support of the pastors and Churches."

For the details of our action from year to year, we respectfully refer you to the journal of the General Committee, herewith submitted.

In closing this report, we desire to bear testimony to the fidelity, carefulness, and impartiality with which the Board of Church Extension has performed its duties. Respectfully submitted,

By order of the General Committee,

M. SIMPSON,
W. C. DEPAUW,
A. J. KYNETT,
Subcommittee.

REPORT OF THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH TO THE GENERAL CONFERENCE.

TO THE MEMBERS OF THE GENERAL CONFERENCE OF THE METH-
ODIST EPISCOPAL CHURCH.

DEAR FATHERS AND BRETHREN: In submitting to you an abstract of our proceedings for the four years ending January 1, 1876, we respectfully remind you of

THE ORIGIN OF THIS WORK.

The organization of our Church Extension Society was directed by the General Conference of 1864. By that body a constitution was adopted, modeled after that of the Missionary Society, and a committee was appointed to designate a Board of Corporators. This Board was subsequently appointed in pursuance of this action, and obtained of the Legislature of Pennsylvania an Act of Incorporation, in conformity with the Constitution adopted by the General Conference, approved March 13, 1865. The Constitution of the Society being amended by the General Conference of 1868, with the concurrence of the Board of Managers, the Board asked and obtained of the Legislature of Pennsylvania corresponding amendments to the Act of Incorporation.

CHANGE FROM A SOCIETY TO A BOARD.

Although organized by order of the General Conference, the corporate body was, by the terms of its Constitution and Charter, a "Society" composed of such members and friends of the Church as might contribute to its funds the sum of one dollar per annum, or twenty dollars at one time. These had the legal right to elect its managers; but only such as could be present at the annual meetings in Philadelphia could share in the exercise of this right. It was, therefore, clearly beyond the reach of the Church government, and equally beyond the reach of all contributors to its funds, except only a portion of those who resided in the city of Philadelphia.

The growth of the work, and the plan for the accumulation of a permanent Loan Fund, suggested that it might become of the first importance to have a closer relationship between the Church government and this Corporation. Prior to the assembling of the General Conference of 1872 the whole subject was carefully studied, and when that body convened a carefully matured plan was submitted for its consideration, under which the Society should be superseded by a Board to be elected by the General Conference, and to be placed under its immediate control. It had been observed that our missionary and other departments of benevolent work were in similar relations, and the consideration of the question as related to Church Extension led to inquiry concerning the relations of all our benevolent societies, and at the last General Conference, on the fourteenth day of the session, a committee was appointed, as shown by the Journal, "to consider and report concerning the relations of our various benevolent societies to the authorities of the Church."

This committee carefully examined the charters of the various societies, and unanimously reported in full concerning them, pointing out their defects and suggesting the remedies. It found that "the General Conference had no legal connection with the societies, except only that it might elect their Corresponding Secretaries;" but that "as the whole management of each was vested in a board elected by the members of the respective societies, the Corresponding Secretaries were powerless to represent any interest of the Church or of the Conference independent of the will of the respective boards:" "that the multitude of members of the societies, scattered widely in all parts of the country, either could not, or would not, participate in the election of a board of managers:" "that local combinations were liable to be formed each year to change the management of the corporations and obtain control of their great resources." It held that the General Conference, as the supreme legislative body of the Church, and having in charge all its great interests for the diffusion of Christian civilization, should have a controlling power in all the missionary operations carried on in the name and behalf of the Church, and suggested as a remedy "an amendment of the Charters, so as to provide that

the General Conference shall elect and perpetuate the several boards." It also suggested that "the powers of these benevolent corporations might be profitably enlarged and liberalized; that, under proper limitations, they might be made more useful if authorized to receive money on life annuities." It concluded with the following resolution:—

"*Resolved*, That the Bishops are hereby directed to take such measures as they may deem proper to secure by law such form of organization of the various benevolent corporations of the Methodist Episcopal Church as will place all under the full control of the General Conference."

This report was adopted on the eighteenth day of the session with entire unanimity by the General Conference, and the Bishops were instructed to nominate the several boards of managers, and were subsequently themselves made *ex-officio* members of each.

The report of the committee on Church Extension, embodying the plan which had been submitted at the opening of the session and amended by the committee, had been presented two days before, and was at that time on the table of the General Conference. It was subsequently taken up and considered, and was finally adopted by an almost unanimous vote, on the twenty-fourth day of the session.

The adoption of this report substituted the present section of the Discipline for the old Constitution of the Society, so far as the action of the Church authorities were concerned; the General Conference thereby determining for itself "the form of organization" that the work of Church Extension should assume.

On the twenty-eighth day of the session the Bishops nominated, and the General Conference elected, for each of the Boards the Managers then acting under the respective Charters of the several Societies, with only such changes as the change in numbers required.

The "form of organization" of the Board of Church Extension having been determined by act of the General Conference, it only remained either that the Board of Managers of the Society should, as the old corporators, obtain an amendment to the existing Charter, conforming it to the action of the General Conference, or that the Board, acting under its appointment by the General Conference, should obtain a new Charter, and the old corporation transfer its property and business to the new. It was not then entirely certain that the first of these methods was practicable, but the result to be reached was deemed of such importance that, on the twenty-ninth day of the session the General Conference adopted the following:—

"*Resolved*, That in case the Board of Church Extension appointed by this General Conference shall fail to obtain an act of incorporation in the State of Pennsylvania, in conformity with the provisions of the section on Church Extension, adopted by this General Conference, the Bishops shall appoint a Board of Church Extension in some other State or in the District of

Columbia; and whenever the Board appointed by this General Conference, or by the Bishops as above provided, shall become incorporated, then all the property and business of the Church Extension Society heretofore organized by order of the General Conference, shall be turned over to said Board of Church Extension."

The General Conference having, as before stated, appointed the Managers of the Society, with the slight difference made necessary by change in numbers and the addition of the Bishops as *ex officio* members to constitute the Board, the Society in turn, at its annual meeting, November 22, 1872, acting under its Charter, elected the persons chosen by the General Conference, as far as the Charter would permit, as Managers of the Society, and instructed them by resolution, unanimously adopted, to co-operate with the Bishops and Board of Church Extension in procuring a Charter in conformity with the provisions of the Discipline.

This Board, thus elected and instructed, appointed a Committee on Charter, to act in its behalf, in accordance with the instructions given.

The committee carefully investigated the whole question, and the legal questions involved, and agreed upon an amendment of the old charter as the wisest and best. Having learned incidentally that the Bishops had appointed a committee in New York to prepare forms of Charters for all the Societies, a letter was addressed to the chairman stating the conclusion of our committee, and asking suggestions from them if they had any to offer. Receiving no reply, the committee prepared a supplement to the original Act of Incorporation, which was unanimously approved by the Board of Managers and forwarded to Harrisburgh for the action of the Legislature. It immediately passed the Senate, by a unanimous vote, and after being delayed in the House several weeks, and subjected to a critical examination in the Committee on Corporations, it was finally passed without division, nearly or quite unanimously, and approved by the governor, February 26, 1872.

It will be observed that, by the provisions of section 6, the Board of Managers of the Society, acting under the former Charter, were made the Board of Church Extension until the next ensuing session of the General Conference. This was deemed necessary in order to obtain the amended Charter and perpetuate the old corporation, which, in view of the business of the Board, and especially of numerous bequests in wills already made in various parts of the country, was of great importance. The Board sincerely regretted that, in consequence of this, until the General Conference the *ex officio* membership of the Bishops in the Board could not be recognized under the Charter, but congratulates itself and the cause that in the General Committee, which is the higher authority, and which alone their distant homes and other duties have permitted them to attend, they stand first, and that in the future the organization and *personnel* of the Board are, by

expressed provisions of the Charter, in the full control of the General Conference.

THE COLLECTIONS.

The General Committee has convened from year to year, as shown in their report and in our published Annuals, and has determined what amount each Conference shall be asked to raise by collections for the use of the Board. We have earnestly sought to carry out the provisions of the Discipline, and to secure from each Conference at least the amount asked by the General Committee. To this end we have, from year to year, notified the presiding elders of the several Conferences, and the Conference boards of Church Extension, of the amount asked by the Committee, and have called their attention to the duties devolved upon them and upon the pastors by the Discipline, and have earnestly labored to secure their co-operation. For a full statement of our action in this respect we refer to our reports, made from time to time to the General Committee, as published in our Annuals, especially to those of 1873 and 1875.

Reference is then made to the lack in the Discipline to inquire whether pastors have taken this collection, as in the case of missionary collections, which was not made obligatory at the last General Conference, as it should be, as the pastor is the only representative of the Church to attend to such matters.

DISBURSEMENTS.

These two things are clear: First, we cannot disburse funds before we receive them; and, second, we cannot disburse more than we receive. The aggregate of the amount asked and of the appropriations authorized are always equal. It follows that, if the collections shall fall below the amount asked, the actual appropriations must be reduced in the same proportion. The collections from Conferences have averaged only about one half the amount asked; donations could, therefore, be made equal only to about one half the amount authorized. The remainder, if covered at all, must be from receipts on account of the Loan Fund, and if so, by loans. The General Committee has provided for these conditions by directing that the "amounts authorized to the Conferences are to be furnished, first, by *pro rata* division of the collections; and, secondly, by loans, to supplement as far as practicable the balance of the appropriations authorized."

Misunderstandings have arisen in some Conferences by confounding our methods of disbursement with those of the Missionary Society, and assuming that the amounts indicated for the Conferences severally by the General Committee are actual appropriations, instead of a mere indication of amounts that may be appropriated in the manner prescribed by the Discipline. There are no real grounds for such misapprehensions. It is not necessary that any Annual Conference should know the amount that may be available for Church Extension within its bounds for

the year following its session, and a Church needing aid can easily ascertain whether any funds are available by inquiring of our Corresponding Secretary; and if the Conference Boards of Church Extension are, as the Discipline requires, "so located that a quorum thereof may be convened at any time," application can be made at any time in the year, as provided in paragraph 417 of the Discipline, and, being approved by the Conference Board, can be granted promptly for such amount as may at the time be to the credit of the Conference, under the action of the General Committee. It is not necessary that any change should be made in our methods of disbursements, but only that we should adhere to them steadily until they shall be understood in all parts of the Church.

LOAN FUND.

Our experience thus far in the administration of our Loan Fund has vindicated the wisdom of the plan upon which it is founded, and as approved by the General Conference of 1872.

It should be remembered that the Loan Fund is designed, not for business investments, with a view to the accumulation of interest for Church Extension purposes, but for the relief of Churches that, if their present conditions alone were considered, should be aided by donations, but that, in view of the prospect of greater strength in the future, can undertake to work their own way if they can have temporary accommodation at moderate rates of interest. At least four fifths of the Churches that have been aided by loans from the Board would have been aided by donations if the funds at our command had justified it. We have in this way, therefore, aided just so much more than we could have done without such fund.

The working value of the fund, up to June 1, 1876, is indicated by the following figures:—

Principal in Loan Fund.....	\$250,432 09
Loans returned and reloaned	58,102 33
Interest received on loans	34,605 99
Total.....	<hr/> \$343,140 41
If we deduct from this, interest and annuities paid during the same period.....	38,312 85
We should still have	<hr/> \$304,827 56

The Wesleyan Methodists of Great Britain have a similar fund that has been in successful operation for over fifty years. It now amounts to about \$300,000, of which an average of \$50,000 is returned and reloaned every year—showing that in Great Britain the fund repeats itself once in six years. It has been thought that, in a new and growing country like ours, it should be made to repeat itself at least once in five years; but it will require years of experience and careful administration to determine how often it can be made to repeat itself in this country.

Great care and firmness in the administration of this fund are necessary to protect its integrity, and to impress all who seek aid by loans with the fact that this fund is sacred, and that loans obtained out of it must be returned, according to the tenor of the obligation given at the time.

Paragraph 401 of the Discipline provides a plan suitable for Church Extension Boards in large cities. It suggests organized efforts in large cities, to concentrate the power of the Church for carrying forward the work; it would prevent grave mistakes in locating churches, and save money; and urges securing a fund to aid new Churches as the best mode. The Annual for 1874 gives important suggestions to carry on the work in large cities.

ARCHITECTURE.

The subject of church architecture has received careful attention. In this department we have been greatly assisted by competent architects, chiefly by Samuel Sloan, of Philadelphia, one of the best architects of the city or of the country. Our published *Annals*, during the entire quadrennium, have contained several plans, with printed descriptions. For three years past these plans, including cuts illustrating the churches, have been furnished without expense to the Board. Mr. Sloan also kindly furnished our illustrated articles on "Heat and Ventilation," published in the last two numbers. These generous services have placed us, and the whole Church, under great obligations.

We have also prepared lithographed plans for three different churches herewith submitted, two of which have been prepared by Mr. Sloan, and one by Benjamin D. Price, also of Philadelphia. This work involves considerable expense, and is an experiment. If the efforts shall meet with general favor, as we hope, and our friends building the cheaper class of churches shall avail themselves of these plans, we can furnish them at less than one tenth of what the plans, specially prepared, would cost, and yet meet the entire expenses of their preparation. If the experiment shall prove successful, we propose to provide in time a good variety of lithographed plans for cheap country and village churches.

FINANCIAL STATEMENT.

We respectfully submit the following tabulated financial statement for the entire period from the organization of our work to January 1, 1876:—

Receipts—On General Accounts.

From Conferences, 1866-67, \$85,435; personal and special, \$6,914 66; interest, \$243 09; total, \$92,592 75. From Conferences, 1868 to 1871, \$257,852 91; personal and special, \$10,787 69; bequests, \$5,129 12; advertising, \$1,138 25; interest, \$6,444 36; total, \$271,352 33. From Conferences, 1872 to

1876, \$296,724 65; personal and special, \$16,090 57; bequests, \$3,437 49; advertising, \$1,425; interest, \$27,918 54; total, \$345,596 35. Making the following grand totals: From Conferences, \$630,012 56; general and special, \$33,792 92; bequests, \$8,566 01; advertising, \$2,463 25; interest, \$34,605 99; total, \$709,541 33.

Receipts—On Loan Fund Account.

Cash from 1868-71, \$50,447 24; annuity, \$62,785; net total, \$13,232 24; loans returned, \$12,289 85. Cash from 1872-76, \$34,104 85; property, \$44,000; annuity, \$52,815; bequests, \$5,280; net total, \$137,190 85; loans returned, \$45,812 58. Grand totals: Cash, \$84,552 09; property, \$44,000; annuity, \$16,600; bequests, \$5,280; net total, \$250,432 09; loans returned, \$58,102 33.

If we add to net receipts on general account.....	\$709,541 33
Amounts borrowed from bank.....	50,000 00
And amounts borrowed on bonds.....	48,750 00

We shall have the whole amount in general account	\$808,291 33
And to net receipts on Loan Fund.....	\$250,432 09
Loans returned	58,102 33

We have the whole amount on Loan Fund account	308,534 42
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Showing the total to have been	\$1,116,825 75
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Disbursements—General Account.

Donations to Churches, \$293,444 87; Bank debts paid, \$50,000; discount, etc., \$3,977 22; bonds redeemed, \$3,314 55; interest and annuities, \$4,803 32; office expenses, \$10,135 37; salaries and traveling expenses, \$38,352 01; publishing and posting Annual, \$4,510 85; General Committee and annuity expenses, \$2,557 60; total, \$411,095 79.

From January 1, 1872, to January 1, 1876: Donations to Churches, \$236,370 36; bonds redeemed, \$28,885 45; interest and annuities, \$33,509 53; office and incidental expenses, \$10,225 52; salaries and traveling expenses, \$40,405 29; printing and postage on mail matter, \$5,175 92; General Committee expenses, \$2,893 35.

Disbursements from organization to January 1, 1872.....	\$411,095 79
Disbursements from January 1, 1872, to January 1, 1876.	357,465 42

Total Disbursements on general account.....	\$768,561 21
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On loan accounts from organization to January 1, 1872, \$158,547; from January 1, 1872, to January 1, 1876, loan to Churches, \$124,700 90; property as received, \$61,000.

Total Disbursements on general account.....	\$768,561 21
Total Disbursements on Loan Fund account	344,247 90
Balance, January 1, 1876	4,016 64
Total.....	<u>\$1,116,825 75</u>

STATEMENT OF LOAN FUND ACCOUNT, JANUARY 1, 1876.

RECEIPTS—FROM ORGANIZATION.

Cash, by donation	\$84,552 09
Property, by donation	44,000 00
Cash, subject to annuity	87,050 00
Property (bonds, etc.) subject to annuity.....	29,550 00
Bequests	5,280 00
Bonds outstanding.....	16,550 00
Loaned from general account.....	21,161 89
Total.....	<u>\$288,143 98</u>

CONTRA.

Loans to Churches outstanding January 1, 1876.....	\$214,593 98
Property, as received.....	73,550 00
Total.....	<u>\$288,143 98</u>

THE EXPENSES.

The foregoing exhibit shows that the total net receipts of the Board have been :—

On general account: that is, of funds for the general purposes of the Board, donations to Churches, expenses of administration, etc., at the discretion of the General Committee and Board	\$709,541 33
On the Loan Fund, to be used only by loans	250,432 00
Making a total of	<u>\$959,973 33</u>

And that the total expenses of the administration of the Society have been \$113,255 91.

If we deduct from this the amounts received for advertisements in the Annual, \$2,563 75, (which is but a fair deduction from the expense of publishing,) we should have, as the total actual expenses, \$110,792 16; and deducting it, also, from the net receipts, together with interest received, as an offset for interest and annuities paid, would show the expenses to have been 12 per cent. of the total net receipts. That is to say, that of every dollar contributed to this cause, 88 cents have gone to the aid of needy Churches, and the remaining 12 cents to pay the expenses of ascertaining the real merits of each case, and of applying the needed relief. But inasmuch as the expenses must all be defrayed out of the general funds of the Board, for the reason that no part of the Loan Fund can be "used for current expenses," some have thought that the per centage of expenses should be estimated on the basis of the net receipts on the general funds. If this be done, the case would stand thus: Of every dollar contributed to the general funds of the Board, 84½ cents have gone to the aid of needy Churches, and 15½ cents to the expenses of

administration, and to the accumulation of a permanent fund of \$250,432 09, and the care of the same, including the collection and reloading of \$58,102 33, and the procurement of additional subscriptions and pledges that will increase the fund to at least \$425,000; and to the publication from time to time of much valuable information and suggestions, especially in reference to church architecture, which has been of great service to hundreds who have received no pecuniary aid out of our treasury. And more than all, we have succeeded in establishing, within the church, a permanent and responsible organization that already stands second only to our Missionary Society in the grandeur of its benevolent achievements, and in the confidence and affection of the Church; an organization that has already superseded largely, and is destined to supersede entirely, the old and vastly more expensive system of special, personal, and often annoying and unreliable begging for Churches at a distance.

All of which is respectfully submitted, by order of the Board of Church Extension.

ALPHA J. KYNETT, *Corresponding Secretary.*

THE AMOUNTS ASKED AND RECEIVED FOR THE YEAR 1876.

CONFERENCE.	No. taking no Collections.	Amount Asked.	Amount Received.
Alabama.....	81	\$200	\$16 30
Arkansas	20	200	16 55
Baltimore	20	3,600	1,944 03
California	75	1,000	577 34
Central German	11	4,500	5,242 61
Central Illinois.....	19	3,000	1,699 09
Central New York.....	45	4,000	1,591 72
Central Ohio.....	34	2,000	842 15
Central Pennsylvania.....	24	3,000	1,732 42
Chicago German.....	12	1,000	2,406 00
Cincinnati.....	31	4,000	1,419 42
Colorado.....	5	500	469 90
Delaware.....	11	150	113 17
Des Moines.....	47	1,500	596 11
Detroit.....	111	3,000	626 74
East German.....	11	1,000	995 70
East Maine.....	33	500	206 55
East Oregon & Washington....	16	200	.....
Erie	64	4,000	831 63
Florida.....	19	100	26 91
Georgia.....	51	400	224 10
Germany and Switzerland.....	3	....	.....
Holston.....	48	700	113 10
Illinois.....	79	3,500	1,042 54
Indiana.....	50	2,000	427 00
Iowa.....	18	2,000	390 65
Kansas.....	66	1,000	107 87
Kentucky	38	1,200	705 20
Lexington.....	24	200	90 40
Louisiana.....	25	800	194 90
Maine	54	1,000	269 30
Michigan.....	70	2,500	874 03
Minnesota.....	49	1,500	623 05

CONFERENCE.	No. taking no Collections.	Amount Asked.	Amount Received.
Mississippi.....	86	\$500	\$.....
Missouri.....	61	1,000	146 30
Nebraska.....	61	700	155 79
Nevada.....	1	200	104 90
Newark.....	79	3,000	1,281 43
New England.....	101	4,000	1,274 22
New Hampshire.....	56	1,000	467 31
New Jersey.....	29	2,500	1,388 06
New York.....	93	7,000	3,487 14
New York East.....	122	6,500	2,284 54
North Carolina.....	23	200	36 60
North Indiana.....	26	2,000	497 00
Northern New York.....	25	2,500	940 92
North Ohio.....	27	2,500	829 04
North-west German.....	19	1,000	2,349 90
North-west Indiana.....	39	2,000	353 02
North-west Iowa.....	27	500	116 90
Ohio.....	34	4,000	1,222 75
Oregon.....	17	800	95 50
Philadelphia.....	65	8,200	7,017 90
Pittsburgh.....	96	5,000	1,808 53
Providence.....	61	2,500	1,420 65
Rock River.....	56	4,000	1,912 72
Rocky Mountain.....	15	200	170 00
St. Louis.....	88	1,000	112 55
South Carolina.....	48	500	119 49
Southern German.....	8	300	56 80
South-west German.....	52	2,000	2,619 00
Southern Illinois.....	39	2,000	419 40
South-eastern Indiana.....	14	2,000	593 95
South Kansas.....	30	600	132 78
Tennessee.....	43	400	183 45
Texas.....	49	200	54 60
Troy.....	47	3,500	3,411 82
Upper Iowa.....	30	2,000	676 62
Vermont.....	51	500	269 43
Virginia.....	21	300	106 05
Washington.....	28	500	274 15
Western New York.....	21	3,500	447 82
West Texas.....	23	200	64 10
West Virginia.....	45	500	200 06
West Wisconsin.....	26	1,000	315 55
Wilmington.....	18	2,500	913 18
Wisconsin.....	34	2,500	461 19
Wyoming.....	16	2,000	1,013 14
Missions.....	...	.....	30 25
	3,220	\$144,050	\$68,252 98

50.—Journal, page 242.

REPORT OF THE FREEDMEN'S AID SOCIETY.

TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

DEAR FATHERS AND BRETHREN: With profound gratitude we would recognize and acknowledge the goodness of Almighty God in prospering our work. Through his favor our cause is gaining the confidence of our people, and by his blessing our schools are increasing in their influence for good.

The time will come when the origin of the educational work of the Methodist Episcopal Church, in behalf of the Freedmen, will be studied with interest; hence we deem it proper to include in this report a brief historic statement. This will embrace three distinct periods, each marked by the relation of the Society to our Church.

I. Prior to the General Conference of 1868 the Society was in name and work Methodist, but had no official connection with the Church it served.

II. In 1868 the General Conference accorded to it the recognition of a Methodist society, but kept it on probation for four years.

III. In 1872 it was adopted by the General Conference, and given a place among the connectional societies of the Church.

FIRST PERIOD.

The organization of our Society was completed August 8, 1866. This was done in the West, where, from the first, Methodism took part in the support of the undenominational Freedmen's Aid Commissions. A number of our brethren had place in their management, and were thereby in position to survey the whole field. They saw the advantage of the school to the Mission, but they adhered to the general work until after several large denominations had turned their support from it to denominational agencies.

Bishop D. W. Clark, D.D., and Rev. J. M. Walden, D.D., were the first to move in the organization of a Methodist Society. Bishop Clark gave special service to the Southern work of the Church in the Mississippi Valley; Dr. Walden was Corresponding Secretary of the combined Freedmen's Aid Commissions in the West; they studied the same field from their respective official positions; they consulted with each other and with the other Methodists holding official relations to the freedmen's work, the result of which was a meeting in Cincinnati, Ohio, August 7 and 8, 1866.

There were present at this meeting Bishop D. W. Clark, Adam Poe, D.D., T. M. Eddy, D.D., Luke Hitchcock, D.D., R. S. Rust, D.D., J. M. Reid, D.D., B. F. Crary, D.D., Robert Allyn, D.D.,

J. M. Walden, D.D., Hon. Grant Goodrich, and J. F. Larkin, Esq. During the meeting letters were received from Bishop T. A. Morris, F. C. Holiday, D.D., General Clinton B. Fisk, and Walter S. Carter, Esq., each favoring the organization of a Methodist Society.

The question was not without its embarrassments. The Freedmen's Aid Commissions had then recently combined so as to represent the undenominational work of the whole country. There were reasons for continuing so catholic and so grand a work, if deemed practicable; to turn the Methodist Church away from these Commissions at that time would leave them practically without support. The records of the meeting show that the discussion was careful and thorough, and it resulted in the formation of our Society.

The following, the first official paper, embodies the chief facts upon which this action was promised:—

THE FREEDMEN'S AID SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

This Society was organized by a Convention of Ministers and Laymen, held in Cincinnati, Ohio, August 7 and 8, 1866. It is designed for the relief and education of the freedmen—to operate in connection with the Missionary and Church Extension Societies of the Methodist Episcopal Church.

Our Church has aided the efforts of the undenominational Freedmen's Aid Commissions of the country from their organization. It is believed, after a prayerful consideration of all the facts bearing upon the matter, that the time has come for the separate movement now projected. The more important reasons for this are the following, namely:—

1. The progress of the missionary work of the Methodist Episcopal Church in the South has developed inviting openings for schools among the freedmen, and demonstrated that such schools are essential to its highest usefulness among that people.
2. The Aid Commissions, with their own schools to maintain, have not the means to support others thus required by our missionary work, and, if they had the means, it would not be compatible with their undenominational character to appropriate their funds to the mission schools of our Church.
3. The Missionary and Church Extension Societies of the Methodist Episcopal Church, having before them specific work recognized by and under the direction of their Boards of Managers, do not meet this special educational want of the freedmen of the South.
4. The membership of our Church will be appealed to in behalf of the freedmen by some association, and will respond to the appeal. The amount thus contributed would, if controlled by a Methodist Society, accomplish, in connection with our missions, more for the freedmen than if applied through other agencies, and

would also, without further burden to our Church, and without diminishing any of its other general benevolent contributions, maintain the schools for which there is a constant and pressing demand in this most important and promising department of our missionary work.

In view of these and other considerations, the above-named Society was organized under the accompanying Constitution. The Society asks the recognition, approval, and co-operation of the Annual Conferences of the Methodist Episcopal Church, and requests that, in furtherance of such co-operation, each Conference organize an auxiliary society.

D. W. CLARK, *President.*

J. M. WALDEN, *Secretary.*

CINCINNATI, OHIO, *August 8, 1866.*

After the adoption of the Constitution and the above paper the first Board of officers were elected as follows:—

President—Bishop D. W. Clark, D.D.

Vice-Presidents—Gen. C. B. Fisk, Hon. Grant Goodrich, Rev. I. W. Wiley, D.D.

Corresponding Secretary—Rev. J. M. Walden, D.D.

General Field Superintendent—Rev. R. S. Rust, D.D.

Recording Secretary—Rev. J. M. Reid, D.D.

Treasurer—Rev. Adam Poe, D.D.

As is the case with every other great work in our Church, the few men who, in advance of others, saw the opening field, and organized this Society to occupy the same, could not measure the magnitude of that for which they planned. In the beginning the work was necessarily preparatory, often the most difficult to perform, and least apparent when accomplished. In this case the co-operation of the Church in the North was to be secured, and the location of the schools in the South to be determined.

During the fall of 1866 and spring of 1867 the claims of the Society were brought before the Annual Conferences, and it received their unqualified approval, the highest indorsement that could then be given. The first order for the appointment of teachers, seventy-five in number, was made October 6, 1866. There was little money in the treasury, but the members of the Board, believing the cause to be providential, had faith that it would be sustained.

The receipts of the first year aggregated \$37,139 89; fifty-two teachers were employed, and all the funds were applied directly to the educational work, except the amount required to maintain the office. Drs. Walden and Rust prosecuted their respective duties with unremitted diligence, and by the close of the first year the Society had a great work in hand, and its importance was gradually recognized. The relations of the Society to the Church were changed before the close of the second year, for which reason a more definite statement of the work of this first period is not given, although it should be added that by this time the general

policy of directing its efforts largely to the planting of schools for the preparation of teachers and preachers was settled.

SECOND PERIOD.

April 25, 1868, the Board, by resolution, placed the affairs of the Society at the disposal of the General Conference, requesting such action as, in its judgment, would subserve the best interests of the freedmen.

While the matter was before the General Conference, the question of uniting it with the missionary and other societies was specially considered. Because of the character and relations of its work, such union was not ordered. Its *status* for the four years was fixed by the adoption of the following:—

“Resolved, 1. By the General Conference of the Methodist Episcopal Church, that we hereby recognize the Freedmen’s Aid Society of the Methodist Episcopal Church, and sanction its organization and approve of its objects, and earnestly commend it to the liberal support of our people every-where, and to the co-operation of our ministers and members in the South.

“Resolved, 2. That we commend our Annual Conferences to place this Society on the list of annual collections, and urge our ministers to use their influence to secure to it all the contributions of our people designed to promote the specific work in which it is engaged.

“Resolved, 3. That the Bishops are hereby authorized to appoint a traveling preacher as the Corresponding Secretary of this Society.”

This recognition gave a fresh impulse to the work. Dr. Rust was chosen Corresponding Secretary, which position he has occupied, and has been charged during the eight years with the entire executive work of the Society. As will be seen by the accompanying exhibit, the contributions of the people increased each year, and considerable sums were received from the Freedmen’s Bureau.

The plan of establishing at eligible points in each State one or more training schools was carried forward, and much valuable real estate for this purpose was secured. All the States were not reached during the four years, but a substantial and far-reaching work was accomplished. The receipts, from the close of the first year to February 1, 1872, amounted to \$277,968 66; the number of teachers employed averaged ninety; and an average of eight thousand pupils were under their instruction each year.

The acquisition of real estate made it necessary for the Society to have a corporate existence, and in pursuance with the regular action of the Annual Meeting, November 1, 1870, a legal incorporation was effected under the general laws of Ohio.

THIRD PERIOD.

In answer to a petition, the General Conference of 1872 adopted this Society as its own—gave it a place by the side of

the other benevolent institutions under its control. The Board of Managers would now present for your consideration a statement of its work during the quadrennium.

WORK ACCOMPLISHED.

In speaking of the work accomplished, we have in mind its nature and extent. We do not contemplate the establishment of a general system of common schools; that belongs to the State, and not to a benevolent and Christian enterprise, although it will be furthered by our training schools and higher institutions. Our aim is to train Christian ministers and teachers for the South, and in time, for the elevation of the race, whether found in the Southern States, the West Indies, South America, or the continent of Africa. This work meets a want felt by every branch of the Christian Church that has taken any interest in the evangelization of this people, and to meet this necessity our Society shapes its plans and directs its resources.

Our Society is also a factor in the social and civil problems of the South. It is demonstrating that the freedmen may become good scholars and accomplished teachers, thereby preparing the way for the introduction of a public free-school system. It encourages them to fit themselves for positions of responsibility, where their moral worth, as well as mental acquirements, must be recognized. It sustains a large corps of Christian teachers, whose efficiency as instructors is only equaled by their zeal in true missionary work—men and women whose unselfish devotion is a constant interpretation of the Christian love of those who give to this cause—men and women whose very presence is an inspiration to those who are struggling up from an entailed degradation.

The financial statement is from February 1, 1872, to June 1, 1875, the close of the school year, during which period of three years and four months the receipts were \$190,825 81. During the three full school years covered by this report, \$115,799 56 were expended in the support of teachers and schools. The number of teachers averaged sixty-five, but the grades of teaching have been elevated. The additional real estate cost over fifty thousand dollars, and endowments have been secured amounting to \$17,370. The office expenses, including salary of the Corresponding Secretary, and his traveling expenses, printing, etc., for the three and one third years have been only \$12,348 03. The Board found it necessary to employ a general agent to aid in the collection of funds, whose salary and expenses have been \$7,975 33. While the Corresponding Secretary could not be relieved from the supervision of this department, the agent rendered, during the time named, a service of great importance to the maintenance of the general work.

In regard to this officer, we desire further to submit that, during the period of his employment, the duties of the Corresponding Secretary were too great for any man, unaided, to perform, or they would have been fully met by the indefatigable efforts of our

Secretary. The Board found that the rapid establishment and general management of the institutions for which we had planned involved an amount of travel and personal attention that had not been anticipated. Land must be purchased, new buildings contracted for, or modifications in old ones devised, in addition to the selection of teachers and necessary visitation of the existing schools. The possession of real estate, now worth more than \$200,000, in locations so eligible that its value must increase, guaranteeing to our educational movement a permanency scarcely reached in the older Conferences, is among the results of our enabling our Secretary to give personal and prompt attention to this special and peculiar work.

We need not name here other items of expenditure that will be found in the financial exhibit herewith published. We only add, that in view of the general and long-continued depression in business in our country, we rejoice that we can report so large a sum, as the contribution of our people to the cause intrusted to our control.

The Society has aided in the establishment and support of the following institutions:

Central Tennessee College, Nashville, Tennessee.

Shaw University, Holly Springs, Mississippi.

Clafin University and Baker Institute, Orangeburgh, South Carolina.

Clark University and Theological Seminary, Atlanta, Georgia.

New Orleans University and Thomson Biblical Institute, New Orleans.

Wiley University, Marshall, Texas.

Haven Normal School, Waynesborough, Georgia.

Rust Biblical and Normal Institute, Huntsville, Alabama.

La Teche Seminary, Baldwin, Louisiana.

Bennett Seminary, Greensborough, North Carolina.

Cookman Institute, Jacksonville, Florida.

Centenary Biblical Institute, Baltimore, Maryland.

Orphans' Home, Baldwin, Louisiana.

In addition to the above institutions of a higher grade the Society has aided in the support of many common schools.

HOW THE MONEY IS EXPENDED.

Our expenditures may be included under the following general heads:

1. *Permanent investments in School Property.* It is the design of the Society to establish a seminary of a high grade within the bounds of each Conference in the South. This cannot be done at once; but it is a favorite idea with the Society, and it will be effected as rapidly as its funds will admit. In the accomplishment of this purpose, lands must be purchased and improved, school buildings and dormitories repaired and erected, apparatus and furniture purchased. It has already secured school property, consisting of lands, school buildings, boarding-houses, and furni-

ture, worth two hundred thousand dollars. In the event that the Society should cease or complete its work, then these institutions may pass to the Conferences in which they are located, and be perpetuated under Methodistic influence and control.

2. *The Support of our Teachers.* This includes their traveling expenses to and from the field, salaries and board. As the grade of the school is elevated, the qualifications of the teacher must be increased, and the salaries of the professor are greater than those of the primary school-teacher. Sixty teachers have been employed the past year, a number less than in some preceding years, yet secured at a much greater expense in view of their increased qualifications. It is a mistaken idea that inexperience and poorly qualified teachers may do in this work. None but the very best can succeed; and scarcely less caution should be used than in selecting missionary teachers for the foreign field. But teachers of high qualifications cannot be obtained without a remunerative salary; so that while the number of our teachers decreases, the amount of money required for their support greatly increases. But we must have good teachers; these in the end are the cheapest; the poor ones are very expensive at any price. Our Society has been fortunate in its teachers; and they have become as distinguished in bringing souls to Christ as in imparting a knowledge of the sciences, being led to engage in this self-sacrificing work by their Christian devotion, and their interest in this unfortunate people.

3. *The Aid of Young Men preparing for the Ministry.* The great want of our Church in the South is an intelligent and properly trained ministry. An ignorant minister can do but little to increase the knowledge or spirituality of the people. He can neither expound the Scriptures nor explain the polity of the Church. He cannot successfully refute error or defend the truth. A large number of our ministers, prior to emancipation, were unable to read, being prohibited from learning by severe penalties. Since that time many of them have learned to read, and, with a wonderful insight into revealed truth, and a deep spiritual experience, have been instrumental in reaching men and leading them to Christ. But the times and circumstances which surround this unfortunate people demand ministers of increased attainments. The least that we should do for them is to give them an opportunity to become good English scholars. Our love for the truth, for Methodism, for Christianity, should be satisfied with nothing less. Hundreds are now in our schools preparing for the ministry and for missionaries in Africa, aided by funds from our Freedmen's Aid Society, and the number might be greatly increased if the friends of Christ would furnish us the means. During the past year the preachers of several of the southern Conferences were invited to our seminaries, and were drilled for weeks in the elements of an English education, in the Discipline of the Church, and in the doctrines of the Bible; board, traveling expenses, and tuition being paid by the Freedmen's Aid Society.

4. *Preparation of Teachers.* Especial attention has been given

to the establishment of schools for the training of teachers, believing that we could exert in no other way a more extensive and enduring influence. Whoever furnishes the educators of a people controls the current of thought and molds future generations; and Methodism owes it to herself, to humanity, and to God, to take an active part in the elevation of four millions of freedmen, and in the reconstruction of the South upon the broad principles of religious freedom. Thousands are now employed in teaching with success who were educated in these schools; and if they shall be liberally sustained, the time is not far distant when they will be able to supply the surrounding country with well qualified Christian teachers. It is the concurrent testimony of all familiar with this movement, that the great want of the South is a supply of thoroughly educated Christian teachers; educated in heart as well as in head, in morality as well as in science. Religion must be inwrought into the very fabric of the soul, and not merely impressed upon the surface; and this must be done in the process of their education, and not postponed until the work is completed.

FINANCIAL STATEMENT FOR THREE YEARS AND FOUR MONTHS.

February 1, 1872, cash in Treasury	\$344 08
From February 1, 1872, to April 30, 1873, 15 months.....	45,543 23
From May 1, 1873, to June 1, 1874, 13 months.....	58,978 24
From May 31, 1874, to June 1, 1875, 12 months.....	86,304 34

Cash contributed in three years and four months.....	\$191,169 89
Loan to balance account May 1, 1873.....	\$9,766 22
Loan to balance account June 1, 1874.....	8,012 67
Loan to balance account June 1, 1875.....	249 57
Total loan	<u>18,028 46</u>

Total Receipts	<u>\$209,198 35</u>
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REAL ESTATE.

1872 and 1873. Atlanta, Ga.....	\$6,346 26
1872 and 1873. Holly Springs, Miss.....	1,668 13
1872 and 1873. Marshall, Texas	2,500 00
1872 and 1873. New Orleans, La.....	666 66
School Building and Furniture, Orangeburgh, S. C....	3,550 00
	<u>\$14,731 05</u>
May 1, 1873, to June 1, 1874. New Orleans, La.....	\$800 00
May 1, 1873, to June 1, 1874. Orphans' Home, La....	5,000 00
May 1, 1873, to June 1, 1874. Marshall, Texas.....	2,833 00
May 1, 1873, to June 1, 1874. Atlanta, Ga.....	1,729 65
May 1, 1873, to June 1, 1874. Nashville, Tenn.....	9,000 00
	<u>19,362 65</u>
May 31, 1874, to June 1, 1875. New Hall, Nashville.	\$8,000 00
May 31, 1874, to June 1, 1875. New Orleans, La....	1,500 00
May 31, 1874, to June 1, 1875. Greensboro, N. C....	2,157 00
May 31, 1874, to June 1, 1875. New Building, Clark University.....	1,200 00
May 31, 1874, to June 1, 1875. Cookman Institute...	600 00
May 31, 1874, to June 1, 1875. Haven Normal School	100 00
May 31, 1874, to June 1, 1875. Ellijay Seminary, Ellijay, Georgia.....	2,539 68
	<u>16,096 68</u>
Carried forward.....	<u>\$50,190 38</u>

Brought forward..... \$50,190 38

SALARIES OF TEACHERS AND SCHOOL EXPENSES.

1872 and 1873.....	\$33,829 05	
1873 and 1874.....	40,712 39	
1874 and 1875.....	41,258 12	
	<hr/>	115,799 56

ENDOWMENTS.

Central Tennessee College.....	\$10,000 00	
Shaw University	1,370 00	
Clark University.....	6,000 00	
	<hr/>	17,370 00
Repairs on Building, Insurance, and Interest.....		5,512 50

SALARY OF CORRESPONDING SECRETARY, POSTAGE, OFFICE AND TRAVELING EXPENSES.

From February 1, 1872, to April 30, 1873, 15 months	\$4,432 49	
From May 1, 1873, to June 1, 1874, 13 months.....	4,145 88	
From June 1, 1874, to June 1, 1875, 12 months.....	3,769 66	
	<hr/>	12,348 03

SALARY OF GENERAL AGENT, TRAVELING EXPENSES, AND POSTAGE.

From February 1, 1872, to April 30, 1873, 15 months	\$2,656 11	
From May 1, 1873, to June 1, 1874, 13 months.....	2,765 85	
From June 1, 1874, to June 1, 1875, 12 months.....	2,553 37	
	<hr/>	7,975 33
Balance in Treasury, June 1, 1875.....		2 55
Total Disbursements.....		<hr/> \$209,198 35

SUMMARY OF ANNUAL DISBURSEMENTS.

First year, total disbursements.....	\$37,139 89
Second year, total disbursements.....	50,167 24
Third year, total disbursements.....	*93,513 50
Fourth year, total disbursements.....	*82,719 40
Fifth year, total disbursements	51,568 43
Sixth year, total disbursements.....	55,653 53
Seventh year, total disbursements.....	66,995 74
Eighth year, total disbursements	86,562 88
Total	<hr/> \$524,320 70

THE INDEBTEDNESS OF THE SOCIETY.

Loan to balance account at close of year, May 1, 1873.	\$9,766 22	
Loan to balance account at close of year, June 1, 1874.	8,012 67	
Loan to balance account at close of year, June 1, 1875.	249 57	
	<hr/>	\$18,028 46

OUR DEBT.

It will be observed that the Society is in debt \$18,028 46, incurred not in current expenses, for these have been kept within the annual collections, but in the investment of permanent school property, which will be remunerative for years to come. The Secretary, by authority of the Board of Managers, planned the operations of the Society annually upon a careful estimate of its real income, and, by rigid economy and persistent effort, has kept

* Including Appropriations from Freedmen's Bureau.

the expenditures so nearly within this limit, that it was found necessary to make only the small loan of \$249 57, to meet the entire deficiency for the present year, the deficiency for last year being \$8,012 67, and that of the year preceding \$9,766 22. When it is remembered that the urgency of this work has been so great, and the peril of delay so immense, no one, we think, will feel disposed to blame the society for its indebtedness, especially as it has a property worth more than ten times its outstanding obligations to meet any emergency or disaster.

One hundred thousand dollars was the sum estimated by the Board of Managers, after careful deliberation and examination, as the smallest amount demanded for the prosecution of its work among the freedmen, for each year. Only eighty-six thousand five hundred and sixty dollars and thirty-three cents have been raised the past year, although it is a handsome increase over the income of any preceding year, yet it leaves a deficit on the estimate almost sufficient to liquidate the entire indebtedness against the Society.

A much larger amount than the estimated one hundred thousand dollars should have been raised by a Church of so large a membership and possessing so much wealth; but the varied benevolences of the Church were pressing their claims so urgently upon our people that the Board of Managers will not deem it judicious to plan their work upon a more extensive scale, or apportion a larger sum to the Conferences. But every dollar of that apportionment should have been met, and might have been, had fidelity to the requirements of the Discipline been adhered to, and the claims of this cause earnestly presented to the people, and donations in its behalf solicited. We trust that the ministers will perform this service for Christ and this poor people. If so, our debt shall be speedily paid, the necessary sum for this work shall be raised, and the enterprise of saving five millions of people and making them tributary to the salvation of the world shall be crowned with success.

The great duty of the hour, the one that should be impressed upon the mind and conscience of the Church and nation as pre-eminent at this crisis, is the salvation of these millions of colored people in our midst, who, in the providence of God, seem designed to play so important a part in the destinies of this nation and the world. This race is looked upon as a prize to be secured for personal, political, or ecclesiastical aggrandizement. Rome is planning upon a gigantic scale to proselyte and make it subservient to its wily schemes, and Romanists are prodigal in their expenditures for this purpose; political demagogues are striving to secure their votes to ride into power and office, while they sacrifice every interest vital to the welfare of the freedmen to their own personal emolument; and parties and sects, and different sections of the country, regard these poor people as legitimate spoils. Truly, their condition is a sad one, and the outlook fearful. Unless help, on a scale commensurate to the magnitude of the interest in peril speedily come, consequences too appalling for contemplation will overtake us. While we hesitate in the vigorous prosecution of

this work, the race drifts away from our influence, the Church suffers, and the Republic trembles in the balances. No more urgent work for Christ and fallen humanity challenges our attention anywhere upon the face of this round world. No other people of equal population can be neglected by us at a hazard so disastrous. No greater obligations urge us to engage in any other mission of usefulness, nor do any other fields of culture promise earlier or more bountiful harvests.

We insist upon it that the part we took in emancipation binds us with solemn obligations to educate, for education is the only completion of emancipation; and we are urged to complete this work by every consideration that induced us to commence it. To have emancipated and left these millions in ignorance and degradation would have partaken more of the character of crime than of charity. To neglect the education of this people will be to perpetuate the wrongs inflicted by slavery, increase the peril of the nation, bring disgrace upon the Church, and provoke the just judgment of Heaven. Giving freedom, and preparing its recipients for it, must go hand in hand, else this blood-bought boon is not worth the terrible price it cost.

CORRESPONDING SECRETARY.

While as a Board we have given such attention to the affairs of our Society as other duties would allow, we assure you that its growth and success is chiefly attributable to prudent and efficient management by the Corresponding Secretary, Rev. R. S. Rust, D.D. We deem our Society more than fortunate in having his services; he is experienced and successful as an educator, judicious and economical as a financier, comprehensive in his plans and energetic in their execution, and he has long been identified with the friends of freedom in practical efforts for the elevation of the colored race. The active members of our Board have been associated with him during the entire history of the Society, and feel that it is but strictly just to place on record our high appreciation of his devotion to our cause, and of his ability in the management of the affairs of the Society.

At our last meeting the following minute was unanimously adopted:—

Resolved, That we, as the Board of Managers of the Freedmen's Aid Society, feel deeply impressed with the fact that the extent of the operations and the success of the efforts of this Society in promoting education among the freedmen of the South, are largely due to the unfailing industry and able and prudent management of the Corresponding Secretary, Rev. R. S. Rust, D.D.; and we respectfully ask at the hands of the General Conference soon to meet at Baltimore, his return to his present position.

CONCLUSION.

The influence of the Society is felt all over the South. Fifty thousand have been taught in its day, and a larger number in

its Sunday, schools. Hundreds of preachers now laboring among this people, and thousands of teachers engaged in instructing the children, have been taught in institutions established and sustained by this Society, which has provided in the South a school property worth more than two hundred thousand dollars. It is estimated that more than forty thousand children have been taught by those trained in our schools, so successfully does this work perpetuate itself. A society that has done so grand a work as this bears the seal of divine approbation, and deserves liberal support from the Church and Government. Our mission work in the South could not have been planted, and cannot be sustained, without our schools; and we must liberally sustain this educational work among the poor freedmen of the South, or prove recreant to the highest obligations of humanity, and incur the displeasure of God.

Respectfully submitted, by order and on behalf of the Board of Managers of the Freedmen's Aid Society of the Methodist Episcopal Church.

R. S. FOSTER, *President.*

J. M. WALDEN, *Secretary.*

CINCINNATI, OHIO, *April 26, 1876.*

51.—Journal, page 186.

REPORT OF THE BOARD OF EDUCATION.

AT the request of the Board of Education, the General Conference of 1872 elected a Corresponding Secretary of the Board, with instructions that he should devote all his time to the promotion of the cause of education. It also provided that the Bishops could, in case of a vacancy in the office, supply it until the coming General Conference.

Pursuant to this action, Rev. E. O. Haven, LL.D., who had been elected to that office, entered upon his duties in September, 1872, and devoted all his time to them till June, 1874, when he accepted another office. From that date his salary ceased. He has, however, been able to devote considerable attention for the last two years to the interests of the Board of Education, but has not charged or received any compensation for such services. From a report made by him to the Board in January, 1874, a copy of which is herewith submitted, the nature and some of the results of his labors during the first year and a half of the quadrennium may be learned.

The invested funds of the Board now amount to one hundred and two thousand dollars (\$102,000.) During the last two years and a half there have been expended on students, members of the Church, and seeking to prepare themselves for the ministry at home or abroad, or for greater usefulness in the Church, the ag-

gregate sum of more than twenty-two thousand five hundred dollars (\$22,500.) This sum has been distributed among about four hundred different students in all parts of the country. Some of them have received aid during the whole period, and some only for six months, none at a higher rate than one hundred dollars a year, and some at no more than ten dollars a year.

All who apply for aid sign a form of application like the following:—

“The undersigned, a member of the Methodist Episcopal Church at —, being — years of age and in sound health, feeling that it is my bounden duty to obtain a better education for usefulness in Christian work, and cordially approving of the Doctrines and Discipline of the Methodist Episcopal Church, solicit a loan from the Board of Education of the Methodist Episcopal Church, and hereby pledge myself, in case a loan is granted, to repay the same at my earliest convenience, after my school education is completed.”

It will be observed that the application is for a loan, and it is to be expected that hereafter much of the money will be returned to the Board. Before the loan is granted, the Board has requested that a certificate of recommendation be furnished either from the preacher in charge and the superintendent of the Sunday-school, or from a Quarterly or District Conference where the applicant is a member.

Aside from its direct benefactions, the chief work of the Board has been to suggest and stimulate action for the promotion of educational interests in various ways. To its appeals issued from time to time may be attributed, at least in part, the increasing observance of the Children's Day, now recommended in our Discipline, and which, could it become universal, would insure most desirable results. The Board proposes to repeat its claims and continue its efforts, especially through the agency of the press, to secure this end. It earnestly requests the members of the General Conference, as well as pastors every-where, to throw the weight of their influence in favor of increased attention to this mode of instructing the children of the Church in promoting the education of more or less of their number for the highest and broadest spheres of Christian activity.

The influence of the Board has also been felt, especially through its Corresponding Secretary, in promoting the organization of a larger number of Conference Education Societies. Through these societies much more is being done than heretofore for the assistance of needy students, and the Board rejoices in all that is thus done as in furtherance of its own important objects. Nor has it felt at liberty to contravene the obvious preferences of many of the Educational Societies and Conferences to use the proceeds of their collections in their own territory, however desirable it might be to see the educational activities of the whole Church organized into one grand and compact system, like that of the Missionary, the Church Extension, or the Freedmen's Aid Society.

Facts seem to prove that more money can be raised for local than general objects, and when both are so important it seems desirable to encourage every species of effort that will promote either. To whatever extent, therefore, the Board can legitimately increase the liberality of the Churches in various sections in behalf of their candidates for the ministry and mission work, it will, in fact, promote our own original designs.

Besides, it is highly probable that primary results in this form will ultimate and largely tend to promote the specific objects of the Board itself. The more the Church at large is enabled to see the fruits of benevolence, the more she will appreciate the importance of consolidating and strengthening her central agency in that behalf.

Thus it may be seen that the Board of Education has a wide and promising field both of direct and indirect action, and have a very important mission as a central agency of the Church. Its permanence and safety challenge a degree of attention and respect that cannot be secured by local organizations.

It will never expire, but will continue to grow in resources and influence by means of the donations and bequests that will be attracted to it by its stability and security, as well as its usefulness. Its influence, too, will become more and more conspicuous as it continues from year to year to distribute the entire income from its permanent fund, together with all donations and collections for the assistance of needy and worthy students. Moreover, should a portion of the offerings of the people in connection with our National Centennial observances be allotted to this Board, it may result in a considerable addition to its permanent fund, and consequently to its annual disbursements hereafter.

In view of keeping expenses as low as possible, in order that the greatest possible number of students may be aided, the Board do not request that a Corresponding Secretary be elected by the General Conference for the next four years. By the express provisions of the charter and constitution the Board has power to employ whatever officers or agents may be necessary for the transaction of its business.

The Charter requires that the General Conference shall appoint the members of the Board of Education. It is therefore requested that one be appointed for eight years in place of Rev. N. E. Cobleigh, D.D., deceased; and four for the term of twelve years in place of Bishop E. S. Janes, Rev. D. P. Kidder, D.D., C. C. North, A.M., and Hon. J. Harlan, whose period of appointment expires at this time.

Signed by order of the Board.

E. S. JANES, *President.*

C. A. HOLMES, *Secretary*

52.—Journal, page 119.

QUADRENNIAL REPORT OF THE TRUSTEES OF GARRETT
BIBLICAL INSTITUTE.

DEAR FATHERS AND BRETHREN: In accordance with the law of the Church, enacted by General Conference in 1856, we hereby respectfully present our Report of Garrett Biblical Institute for the last quadrennium.

We are gratified in being able to say that the general state of the institution is prosperous, that the number of its students has gradually increased, and that the financial condition is fully equal to what it was before so much of its property was swept away by the great fire in Chicago in 1871. In these years of financial depression a very considerable falling off of income from rentals has occurred, but by the blessing of a kind Providence on our endeavors to observe the most prudent policy in all things we hope to suffer no material losses, but to maintain a steady and solid financial prosperity.

In 1873 the Rev. William X. Ninde, then pastor of the Central Methodist Episcopal Church of Detroit, was elected to the Chair of Practical Theology, vacant as stated in our last report. Dr. Ninde also instructs for the time being in the still vacant Chair of Church History. The Faculty stands as follows:—

Rev. Henry Bannister, D.D., Professor Exegetical Theology.

Rev. Miner Raymond, D.D., Professor Systematic Theology.

Rev. Francis D. Hemenway, D.D., Professor of Hebrew and Biblical Literature.

Rev. William X. Ninde, D.D., Professor Practical Theology and Church History.

Professor R. L. Cumnock, A.M., Instructor in Elocution.

The instruction from the Faculty has been supplemented ably by fifteen paid lecturers extraordinary, and by several others who have rendered this service gratuitously.

As required by General Conference, no student is matriculated except he is a licensed preacher, or otherwise duly indorsed by his Church Quarterly Conference as a person proper to be admitted to study in the Institute with a view to the Christian ministry. Thus recommended, students are examined with a view to classes suited to their respective stages of study, and the result is that many are found on admission wanting sufficient preparation for the theological curriculum. To fit them for this they are put first upon preparatory courses reaching to college graduation if they will; but it so happens that a large per centum, for want of health, or funds, or will, fail to complete the courses to graduation in the Institute. Yet a fair number of students persevere sufficiently, and these, reinforced by graduates from other institutions, constitute our classes in theology each year, as reported below.

The students for each year of last quadrennium were as follows:—

<i>Year.</i>	<i>In Theology.</i>	<i>In Preparation.</i>
1873.....	69	76
1874.....	76	96
1875.....	81	75
1876.....	95	71

In the above table no student is counted twice in the same year; but students in theology are individually distinct from those in preparation, and of the former some fifteen colleges are represented. College graduates are received as candidates for the Degree of Bachelor of Divinity, and those not graduates, but who are adequately advanced in scholarship, for the Institute Diploma on the completion of the course.

There have been educated more or less in the Institute during its history over nine hundred duly admitted students, one hundred and ninety-six of whom have completed the full course of study required by the Institute for graduation. Nearly all of its entire number are now preaching in the home or foreign fields of evangelical labor.

The constant aim of the professor is to foster in the students a critical sense of moral duty in all things, and to promote vital godliness to the utmost. Many students occupy their Sabbaths in preaching and Sunday-school work, and several have appointments under the presiding elders. As the result much good is done, and many souls are converted to Christ.

Indigence in students is a great cause of their failure, in so many cases, to complete their graduation in the Institute. The Institute has no funds to aid them, and the Conference collections here and there for their aid are often so meager and penurious, that no applicant for admission as a student is attracted to the school by the offer of pecuniary assistance. The benevolent offerings sent in for the help of students are necessarily doled out in small amounts, and to the most needy ones. It is not the theory nor the practice of trustees or professors to relieve students from self-exertion and self-help. They inculcate self-reliance to the utmost degree, or at least, up to the point where too much tension of mind for this shall not endanger the scholarship of the student; and here is the point where beneficiary aid can do incalculably good service. And here we gratefully acknowledge the appropriation by the Board of Education of the Methodist Episcopal Church of three hundred or four hundred dollars for our needy students during each year of the past quadrennium. Our prayer is that the ability of that excellent institution may increase many fold to aid the youth of our Church in their frequent hard-pressing necessities.

Garrett Biblical Institute is favored with an increased interest of the Annual Conferences, as is made evident by their appointment of visitors thereto to inspect the doings of the trustees, and the instructions of the Faculty, every year. These visitors annually

represent about eighteen Conferences in the West and North-west. They come over long distances, and at their own expense; and partially to compensate such outlay the Faculty and trustees have added a new interest to the anniversary by attaching thereto the exercises of a recently instituted *Pastors' Theological Union*, which thus far have proved a marked attraction and success, convening on the last year's occasion two hundred and thirty ministers who represented thirty-three different Conferences.

Respectfully submitted,

GRANT GOODRICH, *President.*

ORRINGTON LUNT, *Secretary.*

Board of Trustees of Garrett Bib. Inst.

EVANSTON, April 22, 1876.

53.—Journal, page 123.

QUADRENNIAL REPORT OF THE SCHOOL OF THEOLOGY OF BOSTON UNIVERSITY.

FATHERS AND BRETHREN: The Trustees of Boston University, as custodians of the oldest Theological Seminary of our Church, respectfully submit the following report:—

Within the past twelve months it has been the privilege of the school to graduate the largest class it ever graduated, and to receive the largest class it ever received.

The average attendance during the quadrennium has been just ninety-nine; the preceding quadrennium, although we then had one preparatory class, the average was but sixty-nine. Last quadrennium the average number of students who had enjoyed a collegiate preparation was but thirteen, this quadrennium it has been fifty-five. This is a most significant and cheering change.

The patronizing territory of the school is as unrestricted as ever. Of the hundred and one students now in attendance, seventy-two per cent. are from beyond the limits of New England, and thirteen per cent. from foreign countries.

The representation by States is as follows: Residents of Massachusetts, 18; from Ohio, 16; from New York, 10; from Pennsylvania, Michigan, and Wisconsin, 5 each; from Vermont, Illinois, and Iowa, 4 each; from Connecticut, 3; from New Brunswick, 3; from Rhode Island, California, and the District of Columbia, 2 each; from Ontario and Nova Scotia, 2 each; from Maine, New Hampshire, Delaware, Kentucky, Minnesota, and Colorado, 1 each; from Hayti, Newfoundland, Prince Edward's Island, England, Asia Minor, and China, 1 each. Thus twenty States and Territories of the United States are represented, and nine foreign States or Provinces. In the whole history of the Christian Church few schools of theology have equaled this in the breadth of its regular patronizing population.

From 1868 till 1872 our institution tried the experiment of a

four years' theological course for such students as had not enjoyed the benefits of preliminary instruction and training in the languages and higher English studies. In several individual cases the result was highly gratifying, but, on the whole, the evils and embarrassments of the system quite prevailed over the advantages. While it induced some to seek and obtain scholastic training for their work who otherwise would not have done so, the tendency of the arrangement was to attract to the theological school students who needed to go to the Conference Academies and to College first, and who with a little resolution and effort could do so. It also introduced into our regular theological classes, in the latter years of the course, a class of students not properly qualified to receive instruction with the better prepared. For these and other reasons the "quadrennial course" was dropped four years ago, and each year's experience has only confirmed the wisdom of the change.

Within the past two years a number of applications have been received from young women desiring admission to the regular course of instruction with a view to graduation. Three such have been admitted, and are successfully carrying forward their studies. As two of them are local preachers, regularly licensed by Quarterly Conferences of the Methodist Episcopal Church, they could have been excluded only by an arbitrary and odious discrimination, inconsistent alike with the principles of our University and with the spirit of our Church. Even those who are opposed to the licensing of women as preachers would doubtless agree, that if our ecclesiastical authorities are to go on licensing them, the Church ought, in self-defense, to provide for their appropriate instruction and training.

The special attention which our school began to give to Christian missions in 1869 is still continued. For the last seven years a lecture has been given once a week upon some topic connected with the theory, history, geography, or practical administration of missions. The interest taken in this branch of instruction is very gratifying. It has been greatly stimulated by occasional addresses from returned missionaries, and by courses of lectures given by prominent representatives of missionary work. It has been our aim to secure one such course of special lectures every year. Several returned missionaries have spent a part of their furloughs in the school, and greatly added to the interest of the students in the fields represented. Nearly all of the current year two such missionaries, Brothers Pilcher and Ohlinger, from China, have been in attendance. During the quadrennium six of our graduates have gone to foreign fields. Four of these have gone to Spanish speaking populations, with the advantage of a preparatory drill in the language. Much more could be done for the special preparation of candidates for different foreign fields if the authorities would allow them to remain in the school a year or more after their acceptance.

Closely related to this missionary instruction is another peculiar

ilarity of our curriculum, namely, the prominence given to the study of the Comparative History of Religions, Comparative Theology, and the Philosophy of Religion. Of course these fields of investigation are too broad and too new to be fully explored in the time which can be given to them, but in the present state of religious thought and of Christian enterprise few studies are more practical or important. Our school was one of the very first, if not absolutely the first, of American Theological institutions to take its students through a systematic course of instruction in the Ethnic religions. Experience, we think, has shown that there is no way of approaching the great problems of Christian Apologetics and of Theism comparable with this. At the same time the general advantages resulting to the student from these studies are numerous and of untold value.

The following table shows the size of all the classes graduated since the establishment of the school in Boston :—

	1868.	1869.	1870.	1871.	1872.	1873.	1874.	1875.
Graduated.....	6	10	8	8	14	16	20	27

The steady growth of the last five classes is especially remarkable, the increase through the half decade being continuous, and amounting to more than three hundred per cent. It is the more cheering as it shows that the institution is holding larger and larger numbers through the entire three years' curriculum.

In the Faculty but few changes have taken place during the quadrennium. In 1873, Dr. Latimer, Professor of Historical Theology, was elected Dean of the Faculty, and assumed a portion of the instruction before given by Dr. Warren. To relieve him of a part of his former work in the department of Historical Theology, Rev. Henry C. Sheldon, a graduate of the school, and also of Yale College, was elected Assistant Professor of Historic Theology. After spending something over a year in Germany in special preparatory studies, he entered upon his duties in September, 1875.

The Faculty as at present constituted is as follows :—

William F. Warren, S.T.D., President, Professor of Comparative Theology, and of the History and Philosophy of Religion. James E. Latimer, S.T.D., Dean, Professor of Systematic Theology. John W. Lindsay, S.T.D., Professor of Exegetical Theology. Luther T. Townsend, S.T.D., Harris Professor of Practical Theology. David Patten, S.T.D., Emeritus Professor of Practical Theology. Henry C. Sheldon, B.D., Assistant Professor of Historical Theology. Other instructors teach collateral branches.

Our practice of supplementing the regular instruction by special courses of public lectures by distinguished theologians and preachers has been successfully maintained. The lecturers whom we were permitted to announce from year to year were as follows: 1872-73, Hon. George G. Reynolds, LL.D.; Rev. J. Morrison Reid, D.D.; Bishop Levi Scott, D.D.; Rev. Theodore D. Woolsey, D.D., LL.D. 1873-74, Rev. Benjamin F. Cocker, D.D.; Rev. Stephen H. Tyng, D.D.; Rev. John H. Vincent, D.D.;

Bishop Isaac W. Wiley, D.D. 1874-75, President Martin B. Anderson, L.L.D.; Bishop Randolph S. Foster, D.D., L.L.D.; Ex-Chancellor Alexander Winchell, L.L.D. 1875-76, Bishop William L. Harris, D.D.; Edwards A. Park, D.D.; Stephen M. Vail, D.D. 1876-77, Bishop Edward G. Andrews, D.D.; Rev. Daniel Curry, D.D.; Ex-President Mark Hopkins, D.D., L.L.D. But very few have failed to meet their engagements, and of these some have only postponed their courses for a season. The lectures of the venerable Dr. Tyng were, by request, published under the title, "The Christian Pastor." (Harpers, N. Y.)

The advantages expected to accrue to the School of Theology from the opening of other University departments in connection with it are already beginning to appear. The College of Liberal Arts enrolls a considerable number of young men who are preparing for the theological course. In time it must become a most important feeder to the school. Our Medical department, offering as it does free tuition to all students preparing for missionary service, is an important auxiliary. Three have already taken a combined course of medical and theological studies. The instruction and training of the school of oratory are so highly prized, that several students remain every year, after graduating in the theological course, to take the course in oratory. In connection with the College of Music, special advantages are offered, without charge, to all our theological students. Much of the responsibility for the future service of song in our churches will rest with their pastors, and we are glad to be able to afford them so valuable a preparation for it. Our school of all sciences is leading some of our graduates to broaden their minds by pursuing protracted courses of philosophical study, while others are improving the opportunity to study Sanskrit and such oriental tongues as are best adapted to assist in biblical studies. In a few years we may reasonably hope to have a generation of biblical and theological scholars equal to all the needs of our great and growing Church.

We cannot close without giving expression to the solemn sense of responsibility which almost oppresses us when we look back over the four years which have elapsed since we last addressed a General Conference. Despite appalling disasters and losses, Providence has almost forced us to undertakings from which the boldest among us shrank. Step by step we have gone forward, and the evidences of divine leading have always appeared. Four years ago we had no school under our care save that of Theology; now the University includes eight colleges and schools, and has entered into important foreign alliances. Four years ago we reported ninety-four students only; now, with no preparatory department, the total is six hundred and twenty-seven. We can but think that Divine Providence has a great work for this University to accomplish. That we may be endowed with the needed wisdom and courage and ability rightly to superintend and develop it, we earnestly solicit the sympathies and prayers of the entire

Church. And as all sections rallied to the relief of the Garrett Biblical Institute in the hour of its peril after the great fire of Chicago, and as at present the losses of the Drew Theological Seminary are calling forth a noble and universal sympathy, so we especially ask, that in this year of centennial thank-offerings for the promotion of education, the losses and needs of the mother of all our theological schools may be every-where remembered. No losses have been like hers, no section has been readier to help others than her section, no school has served so many Conferences; is it too much to ask of her many sons in the General Conference and outside of it that they remember our necessities themselves, and place them also before the people. An addition of one hundred thousand dollars to the endowment of the school would enable us to educate double the number we now can do. May these means soon be placed in our hands!

In behalf of the corporation.

WILLIAM CLAFLIN, *President.*

DAVID PATTEN, *Secretary.*

54.—Journal, page 252.

REPORT OF THE DREW THEOLOGICAL SEMINARY.

TO THE BISHOPS AND MEMBERS OF THE GENERAL CONFERENCE
OF THE METHODIST EPISCOPAL CHURCH.

FATHERS AND BRETHREN: In compliance with the desire of former General Conferences, the Trustees of the Drew Theological Seminary herewith submit a report of the institution under their supervision during the last quadrennium. This seminary is now in the ninth year of its history, and is located at Madison, New Jersey. The design of its founder in making the gift to the Church, and of the Church in accepting the same, was to provide gratuitous theological instruction for young men called of God to the Christian ministry. No sooner were its doors open than applicants presented themselves, and ever since the number of its students has been increasing, with but slight and natural fluctuations. Already the graduates, including those who become such on May, 18, 1876, number one hundred and five. These young men are now laboring in the various Conferences of our common Methodism, and a good proportion are in our Western and Pacific States. Two of the three missionaries who founded our missions in Japan in 1873 were graduates of this Seminary. Others have gone to China, India, and Bulgaria during the last four years, and are endeavoring to spread scriptural holiness over those lands. On the other hand, young men, converted through the agency of our missionaries, have come to the seminary in order to become acquainted with our Methodist doctrines and life, and to bear

back to their native lands the results of their work and observation here.

At the General Conference of 1872 the Rev. Dr. R. S. Foster, who was president of the Seminary, was elected to the Episcopacy. This was a great loss, and its magnitude was fully appreciated by his brethren of the Faculty, and by all the students. It was felt that at once a brother, a teacher, and a father had left our midst. In May of the following year the Rev. J. F. Hurst, D.D., was elected by the Trustees to the presidency of the institution, retaining, however, the Chair of Historical Theology, which he had occupied since his connection with the Seminary. The professorship of Systematic Theology being made vacant by the retirement of Bishop Foster, the Rev. John Miley, D.D., was elected to fill the same. The Rev. Henry C. Whiting, Adjunct Professor in Greek and Latin, was in charge of the Introductory Department. He resigned his position in May, 1874, and the Trustees did not fill his place. Consequently, the Introductory Department ceased to be an integral part of the Seminary, and with the present month it will be entirely discontinued. Hereafter there will be but the three regular classes, Junior, Middle, and Senior, and they confining themselves entirely to theological studies.

These are the only changes in the Faculty and economy of the Seminary during the last four years. But other changes have occurred of a character calculated to embarrass very seriously the effectiveness and scope of the seminary. We refer to its financial condition. In 1866 Daniel Drew, Esq., gave one hundred acres of land, with a large central building, and erected subsequently two dormitories and houses for four professors. He gave, further, a promissory note for \$250,000, on which he paid the annual interest of 7 per cent., amounting to \$17,500, down to December 1, 1875. There being generally a deficit in the sum necessary to meet the current expenses, he likewise paid that as well, until compelled to desist from all payment. The approximate sums donated by him since the origin of the seminary are as follows:—

Ground and Mead Hall.....	\$100,000
Asbury and Embury Halls, with furniture for use of students.....	75,000
Library	15,000
Professors' houses	84,000
Nine annual payments.....	180,000
Total.....	<hr/> \$454,000

This large sum of money, paid by Mr. Drew in the short space of nine years, entitles him to the gratitude of every Methodist and every friend of higher education throughout the land. It is only just to add, that his financial misfortunes arrested him in his great plans for the still larger endowment and more vigorous efficiency of the Seminary. Not only was he thus interrupted, but he communicated to the Board of Trustees his inability to pay any part

of the note of \$250,000, or the interest on the same. A calamity of such magnitude had never before befallen any of our institutions. It was sudden and complete, and occurred in the very midst of the Seminary year. The Trustees met at once, and adopted measures looking toward relief. Messrs. J. B. Cornell, A. V. Stout, J. Ferry, and E. L. Fancher made liberal subscriptions immediately, the same to be paid annually for four years. The aggregate amount of these subscriptions, designed to meet current expenses, was \$23,000. Subsequently A. V. Stout, Esq., endowed the Chair of the President of the Seminary in the gift of \$40,000. A fortnight later the family of the late Hon. George T. Cobb, of New Jersey, endowed the Chair of New Testament Exegesis in the gift of a sum of equal amount, to wit: \$40,000. For these noble and timely benefactions we desire hereby to record our sincere gratitude and hearty appreciation. Their great value and appropriateness can only be measured by the magnitude of the calamity which called them forth.

With these gifts, however, the work of restoring the endowment is only inaugurated. The Seminary is a connectional institution; it belongs to the whole Methodist Episcopal Church; and we trust that all who desire the best preparation of our ministry for the great work of preaching the Gospel in this and foreign lands will come to its relief by such gifts as they may be able to place in its treasury. Students from all parts of our country enter the Seminary, and on finishing their studies go out to labor in our near and distant fields. There are at present 105 students in attendance. They represent twenty States and Territories of the Union, and six foreign.

55.—Journal, page 166.

REPORT OF THE TRUSTEES OF THE METHODIST EPISCOPAL CHURCH.

TO THE BISHOPS AND MEMBERS OF THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

DEAR BRETHREN: Since the last Quadrennial Report the trusts then accepted by the Board for the Freedmen's Aid Society, numbered in that report 1, 2, and 3, are still held as therein stated. The mortgage for \$3,500, named No. 4, is now in litigation in the State of Illinois, and is in danger of being lost for the reasons stated below. The property conveyed to us by Stephen Griffiths, of Danville, Illinois, as noted in our last report, for the Orphan's Home at Baldwin, Louisiana, is also in litigation in the Courts of the State of Illinois. It seems that by the laws of that State, as interpreted by its courts, no conveyance to a foreign corpora-

tion is good and valid; and as our incorporation was effected under the laws of Ohio, our title to this property, together with the \$3,500 mortgage above mentioned, is likely to fail, and the property lost, as Stephen Griffiths' heirs contest the same on the grounds stated.

The Baum and Craig notes, mentioned in our last report for \$1,424 75 each, have been disposed of as follows: the proceeds of one note, mentioned in that report as being in the hands of Rev. R. S. Rust, D.D., as Agent of the Orphans' Home at Baldwin, Louisiana, have been paid over to that institution; the other note for \$1,424 75, due December 26, 1872, was by order of the Board transferred to the said Orphans' Home.

Nothing has been received by the Board from the estate of Joseph T. Wilson, named in our last report.

1. On the 14th of March, 1873, Paulina R. M'Mullen, of Mendon, St. Joseph County, Michigan, conveyed certain land in Kalamazoo County, in that State, to Oscar H. Law, to be held by him so long as he should pay to our Board, on or before the first of April each year, beginning with the first of April, 1875, fifty dollars each year for the Woman's Foreign Missionary Society of the Methodist Episcopal Church

On the fifteenth of March, 1873, Miss M'Mullen conveyed the same property to our Board in fee for the use of the Woman's Foreign Missionary Society aforesaid. No moneys have been paid by Mr. Law, but the Board is in correspondence on the subject, and hope to realize the benefit of the gift.

2. On the twenty-third of January, 1874, the Board received a bequest of \$1,000 by draft from the estate of Mary Webster, of Binghamton, New York, for the benefit of the New York branch of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, which was accordingly indorsed, and the receipt of Mrs. Orange Judd, treasurer, is on file among our papers.

3. Toward the close of the year 1875, Mr. Dreibelbis, of Minneapolis, Minnesota, devised a large amount of property in that State for the purpose of founding and maintaining an Orphans' Home for destitute orphans in that State, and devised to your Board one hundred and sixty acres of land in Meeker County, Minnesota, as the location of the institution, together with ten thousand dollars for the purpose of improving the lands and putting up buildings. There are further provisions for the maintenance of the institution, and for the appointment, by our Board, of its directors, not important to specify. But the bequest is coupled with a condition that our Board expend a further sum of ten thousand dollars in the improvement of the property. This, some of our members think, is impracticable, and have concluded not to accept the trust, and the parties in interest have been notified accordingly. Without such a condition we should hesitate to accept such a trust, as the object is scarcely within the purview of our creation.

4. On the ——— day of April, 1876, the Board received a bequest of \$1,000 from the estate of John P. Letter, of Lockland,

Donation by J. W., of Philadelphia.....	\$13 07
Profits in exchanging securities to make the Loan to Metropolitan Methodist Episcopal Church.....	1,785 99
Stock Dividend, Union Mutual Insurance Company.....	20 70
Rev. C. W. C. Munsell, Note and Mortgage for Illinois land	600 00
	<hr/>
	\$2,848 41
Less J. S. Rosecrans's Centenary Note, placed in A. M. Burtais's hands for collection	100 00
	<hr/>
Balance.	\$2,748 41

Besides the above, a number of promissory Centenary notes, ranging from five dollars upward, received from Rev. J. S. Munsell, of Illinois Conference, are in the hands of our attorney, A. M. Burton, Esq., who at this distance from the locality of the drawers of said notes finds them very difficult of collection.

Inventory of Investment, etc., belonging to the Chartered Fund of the Methodist Episcopal Church, January 1, 1876.

Bond and Mortgage, George J. Henkels	\$2,000 00
" " H. N. Burroughs.....	7,000 00
" " Miss Wright	1,500 00
" " Thomas Hare.....	6,000 00
" " William A. Knight.....	2,000 00
" " Land in Illinois	600 00
Ground-rent, Mrs. Sarah Barton.....Principal	5,500 00
" John M'Carthy.....	500 00
" John F. Jackson.....	650 00
" Gift of R. M'Curdy, deceased.....	850 00
" Bought of Missionary Society.....	850 00
Twenty Shares Insurance Company of North America.....Cash	190 00
Twenty-three Shares Union Mutual Insurance Company.....	230 00
Bonds of Metropolitan Meth. Episcopal Church, Washington, D.C.	15,000 00
	<hr/>
Total	\$42,870 00
Add Uninvested Funds.....	65 07
	<hr/>
Grand Total	\$42,935 07

The Fund still pays to Miss Sarah Morton an annuity of one hundred dollars per annum.

The increase in the number of Conferences, now over eighty, prevents any increase in the amount of dividends to each:—

Dividend paid in 1872, \$35 00 to each Conference.	
" " 1873, 40 00 " "	
" " 1874, 30 00 " "	
" " 1875, 30 00 " "	

Amount of income for division among the Conferences:—

1872.....	\$2,644 85
1873.....	2,388 19
1874.....	2,596 77
1875.....	2,555 55

All of which is respectfully submitted.

Signed,

C. HIESKELL, *President.*

J. WHITEMAN, *Treasurer.*

A. M. BURTON, *Secretary.*

57.—**Journal, page 312.****QUADRENNIAL REPORT OF THE BOARD OF MANAGERS
OF THE LADIES AND PASTORS' CHRISTIAN UNION.**

WE rejoice to record the continued growth and prosperity of this Society. Every year there has been a marked increase in the number of its members and the amount of work performed.

During the last year the work accomplished has been much larger than in any previous year. This Society has taken strong hold on the sympathies and affections of the spiritually-minded women of the Church, and the reflex influence of the work upon those engaged in it is developing a large and efficient force for the evangelization of the masses. Thousands of women who were at ease in Zion, and indifferent to the claims of the perishing multitudes around them, have been aroused, and have consecrated themselves to the work of soul-saving, and are carrying the Gospel to the people in their homes. The effect of this is to increase the spirituality of the Church, and to bring the careless and criminal classes under the direct influence of the Gospel.

In addition to the regular work of visiting from house to house, a very large amount of work has been done in jails, almshouses, and hospitals, and by prayer-meetings in destitute localities. Through these instrumentalities thousands of the neglected and sinful have been reached and saved. Whole neighborhoods have been evangelized. In several instances the work has been so large and substantial that Churches have been organized, and are self-sustaining.

The statistics we present of the work accomplished during the last four years give but a very inadequate idea of its magnitude, as a large number of the societies report their work in a general way without giving statistics. But while perhaps not more than one half of the work really accomplished is shown by the figures of this report, yet the record is sufficiently large and encouraging to meet the expectations of the Church, and stimulate to increased effort the friends of the cause.

The highest aspiration of the Church is the evangelization of the masses; and in view of the unsaved multitudes about us, and the increasing power of Romanism in this country, with her organized bands of women, the need for a well-organized force seems imperative.

We rejoice that the women of other denominations are responding to this demand with such heartiness. There are forty Conference auxiliaries, within the bounds of which there are three hundred and seventy-five societies reported in working condition, with a membership of nine thousand three hundred and seventy-five. Many of these societies have been at work from the beginning of this movement, and have been a great blessing to their Churches, remaining faithful through all the changes of pastorate. Others have been stimulated or hindered, according as their pas-

tors have been interested or indifferent. A very large number of societies have not reported, and are not included in this statement. Hundreds of Roman Catholics have been reached in their homes by these personal efforts, and a still larger number of German infidels. The mission Churches growing out of this work at Delaware, Ohio, and at St. Albans, Vermont, are reported in a most flourishing condition. This Society has labored under great disability on account of the lack of funds, no provision having been made by the last General Conference to meet current expenses.

In view of the actual and blessed results that have attended the labors of this Society for the last four years, and the immense possibilities which we believe enfolded within it, we earnestly ask the General Conference to make suitable provision for its financial support. The following figures show the amount of work reported officially:—

AGGREGATE QUADRENNIAL REPORT.

Number of families visited.....	139,826
Number of unconverted appealed to.....	35,535
Number who seldom or never attend church.....	24,608
Number of sick visited.....	6,948
Number of poor helped.....	4,681
Number of Tracts distributed.....	998,351
Number of children brought into Sunday-school.....	5,340
Number of meetings held.....	3,031

Many Societies report the number of children in a general way—a “very large number of children,” etc., etc.—which adds nothing to this report.

All of which is respectfully submitted.

ELLEN H. SIMPSON, *President.*

W. C. ROBINSON, *Secretary.*

58.—Journal, page 245.

REPORT OF THE TRUSTEES OF THE MINARD HOME.

IN July, 1870, Abel Minard, of Morristown, N. J., since deceased, presented to the Methodist Episcopal Church, through Bishop Janes, a valuable property in Morristown, N. J., which property was by him transferred to the Methodist Episcopal Church, a liberal charter having previously been obtained from the Legislature of the State of New Jersey.

It is required by the said charter that the Board of Trustees shall report to each General Conference of said Church the condition of the institution and its finances, and generally such matters and things as may be necessary to inform said General Conference of the actual condition and wants of the institution. In accordance with the requirements of the charter, the trustees, through their committee, beg leave to present a brief outline of its history of the past four years. The trustees have aimed to con-

form their action in all respects to the provisions of their charter and the will of its benevolent founder, the late Abel Minard.

The following classes, in their order, have been all entitled to its advantages:

1. The female children of foreign missionaries of the Methodist Episcopal Church in the United States.

2. The female orphans and half-orphans, having no means of, or provision for, support, of ministers of the Methodist Episcopal Church.

3. Such other female orphans and half-orphans, having no means of, or provision for, support, as the Board of Trustees may from time to time designate.

By an arrangement with Mr. Minard, certain female children who have been placed in the "Home" before its transfer were to be retained until suitable places have been provided for them. This obligation has been fully met, and, so far as we know, all are now in comfortable homes.

In the admission of children it has been the desire of the Trustees to conform to the order of the deed of trust from Mr. Minard, and give the preference to the children of missionaries in actual service. After the resignation of Rev. J. N. Crane, the first superintendent of the "Home," the Trustees secured the services of Rev. S. S. Wetherby, late missionary to India, who has been the correspondent with the missionaries, and who has endeavored to secure their co-operation in making it a place for their children.

The wife of one of our missionaries, with her children, has made it her home for the past few months.

Children of the second and third classes have been connected with it from the first, and in this way much good has been done.

All who have been there have been comfortably provided for, and, so far as the Trustees are aware, no complaint has been made against its management, or the provision made for the improvement—either mentally, physically, or religiously—of those intrusted to their care. It has been the aim of the Superintendent to make it what it was designed to be, a Christian home.

The number at the home has been varied, and has averaged about six. There are at present six who receive its advantages.

This institution is without endowment, and has been supported thus far by gifts from members of the Board of Trustees, by moneys raised by them and the Superintendent, by private subscriptions, and by moneys borrowed from time to time. The indebtedness of the institution at present is about five thousand dollars.

The Trustees ask the General Conference their wise consideration of the best methods of using this important trust, and their advice and co-operation in meeting its financial obligations and securing its permanent usefulness.

For the Trustees,

SAMUEL EDDY,
HENRY A. BUTTZ,
Committee.

59.—*Journal*, page 238.**REPORT OF THE FRATERNAL DELEGATES TO THE WESLEYAN CONFERENCE OF EASTERN BRITISH AMERICA.****TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.**

DEAR FATHERS AND BRETHREN: The undersigned and Rev. Wm. H. Elliott were appointed by the General Conference, held in Brooklyn, N. Y., in the year 1872, to bear its fraternal salutations to the Wesleyan Conference of Eastern British America.

In June, 1874, we visited that body at its session at Charlottetown, Prince Edward Island.

Upon our arrival late on Friday evening we were received by a delegation from the Conference with marked cordiality and respect. On Saturday, at 10 o'clock A.M., we were introduced to the Conference and invited to take seats on the platform. The following Monday, at 10 o'clock A.M., was fixed as the time for receiving our communication.

On Sabbath morning the writer, by invitation, occupied the pulpit where the Conference was in session, and in the evening Dr. Elliott preached in the same place a thoughtful and impressive discourse to a crowded and attentive audience.

On Monday, at the hour appointed, the Fraternal Letter of the General Conference was presented and read by the secretary; after which each of the delegates addressed the Conference, expressing gratitude for the warm welcome received, congratulating the brethren on the success crowning their labors, and laying before them such facts and statistics as it was thought might best illustrate the spirit, work, and responsibility of our Church.

We were listened to with hearty demonstrations of joy, and resolutions were passed, by a rising vote, conveying the liveliest satisfaction with our communications, and a high appreciation of the courtesy of the General Conference in thus sending its fraternal greetings.

In the evening of the same day the service of ordination was held, and the writer, by invitation, delivered the address to the candidates.

On the same evening, compelled by other duties, we took our leave of the Conference, deeply impressed with the apostolic spirit of enterprise and aggression animating it, and its manifest pride, as a part of the Methodist family, in the character, growth, and power of the Methodist Episcopal Church.

In the following September the Conference was united with the Methodist New Connection and the Wesleyan Church of Canada in a General Conference, whose greetings have been conveyed to this body by the Rev. J. A. Williams and Hon. John M'Donald.

Signed,

WM. R. CLARK.

BALTIMORE, MD., *May* 10, 1876.

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